

THE MISSIONARY Visitor

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Church of the Brethren



Dahanu Boarding School Girls at the Well Drawing Their Day's Supply of Water

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The Missionary Visitor

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EDITORIALS

Written by Sister Eliza B. Miller, Editor of This Issue of the Missionary Visitor

"Scattered over the length and breadth of India there are 60,000,000 people who have been for centuries untold downtrodden and outcaste and oppressed, treated rather as animals than men by the rest of the population. But a new day is dawning: the cry of these countless multitudes is making itself heard. They are beginning to demand the right to an ordinary human existence, which has been denied to them all through the ages. We talk about the awakening of the great Chinese nation from her sleep of centuries; we might also talk of the awakening of the downtrodden classes of India."



"The question is, how are we to tackle the problem?—60,000,000 people, accessible, as never before, to the Gospel. They are in many cases asking for social improvement, for education, for something they do not understand but vaguely feel they need. Many, many are truly feeling after God, if haply they may find him, and so great is their desire for the satisfaction of their souls' need, that they are willing to bear months of bitter persecution, from their still heathen neighbors, as the price of their struggle into the freedom with which Christ alone can make them free. How is their need to be satisfied? How are we to reach so many? How are we to give them the Gospel to which they have just as much right as you and I? That is the problem that faces us today."



"There are three open doors before these waiting masses. Three different classes of people are offering them their religion: 1. The Mohammedans are inviting them, but all they have to offer them is the loveless religion of a dead prophet—an escape from

one bondage to be enslaved by a new one. 2. The Arya Samaj (a reformed sect of Hinduism) is struggling to get them, but what have they to give them? No forgiveness of sins; no peace with God; no life of victory over temptation; no glorious future, and no real satisfaction for their souls' hunger. 3. We Christians ought to be giving them the chance to choose Christ, because he gave his life for them. The power of Christ can transform these people, and make of degraded and cringing and utterly sunken men and women, manly, courageous Christians. Will you help give them the chance?"

The above quotations are taken from the C. M. S. Booklet on the Mass Movement. It so well fits to the situation we wish to present to you in this issue that we have quoted it just as given in the Booklet. We desire your interest and prayers as you read this issue of the Visitor.



The missionary's prayer must often be in the words of J. R. Clark:

"Lord, let not my burdens break me,
But let them just awake me;
Till I may soon betake me,
To thy sweet love which can make me,
Holy and serene."



The India Sunday-school Union called all Sunday-schools in India to join in special prayer and thanksgiving for Sunday-schools, Oct. 19-20. It suggested that special preparation be made during the week for the occasion, and that Sunday, the 19th, be a Decision Day for the young people.



The National Missionary Society of India had Sunday, Oct. 5, set apart as a day especially devoted to its interests. It is a

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At a recent series of meetings the following story was related in one of the addresses: In a village in South India the educated high-caste women became interested in Christ, and, fearing that their husbands might not consent to their being baptized, fifty of them decided to be baptized and tell their husbands afterwards. On hearing of this, the men met to decide what they should do. After consultation they stated that they found their wives just the same as they were before, except more loving, and kind, and gentle, and they decided to say nothing about it. One of the wives could not rest until her husband joined her in her new-found joy, and by prayer and persuasion led him to Christ. Then the Hindu leaders became greatly stirred. They gathered the Bibles of the women and burned them, beating the women and forcing them to sign a letter to the bishop, stating that they were no longer Christians, and asking him to take their names from the church roll. But a little later the women managed to get a letter to the bishop, telling him that the former letter had been signed under compulsion and for him to pay no attention to it. They still loved and followed the Savior. One of their persecutors died while burning the Bibles, and another died in great agony, crying out that he saw Jesus Christ.



The late Rev. John P. Jones, more than thirty years missionary in this country, once gave the following on the wonderful opportunities offered to the Christian forces at work: "I know of no land that needs the Gospel more than does India, and this sense of her need is increasing constantly. It is true they are a proud people of an ancient civilization, and yet their entire culture is a decadent one, wholly powerless to satisfy the people. The appeal of India is a colossal one. The conversion of the people to Christian thought and life is a challenge to the Christian forces of the church at home. One-fifth of the population of the world is confined within the limits of the peninsula. It has as many races as all Europe, and they speak 147 languages. India has always held the leadership of Asia in all the deep things of the soul. To win

India for Christ is to strike at the heart of Asia, and to bring the million heathen shrines to naught."



Speaking of India's villages, Rev. R. H. Clancy says: "If Christ had started on the day of his baptism to preach in the villages of India, and had continued up to the present, visiting one village each day, healing the sick and proclaiming the Gospel, he would still have left unvisited 30,000 villages in India. The villages of India contain nine-tenths of the population of the land, or more than 280,000,000 people. It is among these villages that the great Mass Movement is taking place."



It is of these villages that the National Missionary Intelligence speaks as follows: "Life in the village is not by any means an easy one for Indian missionaries. Being

away from the society of educated people, with none of the advantages of a reading room, or a library, a telegraph or postoffice, with no schools to educate their children and with no easy or cheap means of communication with the nearest towns or railway stations, it is obvious that they have to undergo many hardships. To live in these villages and to carry on the Lord's work among our illiterate and ignorant countrymen is certainly to carry the cross every day. But when we remember that 90 per cent of the population of India live in villages, can we think of a more effective way of winning our countrymen for Christ than that of the Indian church sending forth such cross-bearers by scores and hundreds into our villages? The village workers certainly need the prayers of the church. They need courage to stand loyally for Jesus Christ in the midst of a crooked and perverse generation."

The Depressed Classes of Our Field

J. B. Emmert

IN this article the term "depressed classes" refers chiefly to the descendants of the peoples whom the Aryans found in India when they came down from their ancient home in central Asia more than three thousand years ago. The probability is that then there were not more than four or five distinct divisions of these aboriginal tribes. As the caste system developed among the Aryans and they were divided and subdivided, and redivided over and over again, the subject races also were influenced by this movement and were formed into castes. These gradually became separated one from the other in social customs, caste rules and religious practices.

Within the borders of our mission field we have three distinct divisions of these aborigines, with subdivisions in each of them. To the looker-on from without, the differences are small, but to them they are sufficiently important to cause very sharp divisions on social questions.

In general we may say that in their religious beliefs and observances they are

much alike. They have no religious book, nor do they have recognized leaders or priests to guide or teach them. They follow tradition, and "custom" is to them an iron law. They believe in a vague way in one supreme God, but their belief in lesser gods and goddesses is much more real. They worship these lesser spirits, who, as they suppose, dwell in stones and idols which are set up and dedicated to their use, and also in certain kinds of trees. One of the most popular of their "divinities" is called "Mother." She has shrines at most of their villages and is greatly feared by the people. She gets credit for all their good fortunes and blame for all the mis-
haps they may have. Sickness is supposed to be sent by some offended spirit. Men known among them as "bhagats" profess to be "mediums" through whom the offended spirits make known their demands. They may demand the offering of a chicken or goat or other animal to be sacrificed at a shrine of the offended spirit; or they may demand some deed of merit, as the erection of a shrine or setting up of an

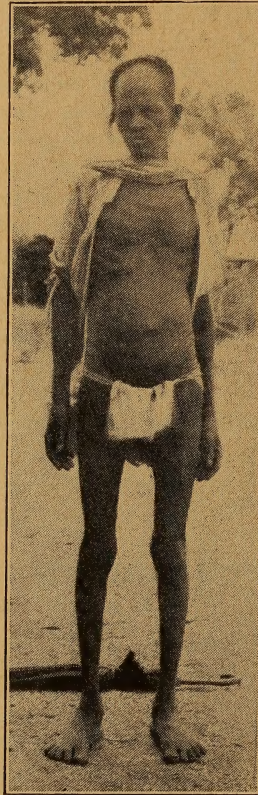
idol. The sick person usually takes a vow to perform what the god or goddess demands. If he dies the vow is forgotten by his friends. If he recovers he may or may not carry out the vow, according to his religious tendencies. However, if he fails to perform it, any later sickness or mishap is at once attributed to his failure to keep his vow. There is strong belief in the return of the spirits of the dead to torment their living relatives and friends unless due honor is paid to their bodies at the time of death and to their memory from year to year. Due to this fear, little wooden images of departed ones are set up in a fence corner near the old home. At least once a year these images are visited, are reclothed and given bits of food and oil with due ceremony, thus to keep the departed ones happy and contented. Fear, **fear, FEAR** is the motive that spurs them on in the observance of their religious ceremonies.

For centuries these people, like the higher-caste Hindus about them, have been content to remain as their fathers had been before them. Education, culture, improvement, advancement had no lure or charm for them. The fact that there were other men and women farther down in the scale of caste than they were seemed to blind them to their own distressed condition, and was ground for an amazing amount of caste pride and self-esteem.

The aborigines in our field may be roughly divided into three general divisions: the Bhils of Anklesvar, Raj Pipla and Ahwa; the Gamit-Dhordia group of Vyara, Jalalpor and Bulsar; the Mithna-Varley group of Dahanu and Vada. Their total number is about 700,000, 140,000 of whom are children of school-going age. Most of these

children, too, are not in school and most likely will never see inside a school unless it be some way through your help.

A great work has been done among the Bhils at Anklesvar and Raj Pipla, hundreds of them having already united with the church and many other hundreds being decidedly favorable to Christianity. They are sending their children to school and most commendable progress has been made by many of them. Some of the finest characters thus far developed in our church in India come from this class of people. The missionaries at Ahwa also have been made to rejoice because of a very decided turn of the people towards the work of the mission. About thirty were added to the church this year, which makes an increase of 42 per cent in the membership there, and "many more are clamoring for early baptism." So a recent report informs us.



This man walked 14 miles with his sick baby and son to reach the Bulsar Dispensary. The mother had died. They were all nearly dead with starvation. The baby he carries in a cloth arranged like a bag and slung from his shoulder. The baby died on the second day after coming here. The man left later with the boy much improved in health.

The Gamits and kindred tribes in the Vyara territory also have responded in great numbers. Hundreds have united with the church and many others are turning or are ready to turn in greater numbers than the missionary and his Indian staff are able to instruct. These people are sending their children to school in larger numbers than the present equipment of the schools can accommodate. The outlook in this part of the field is exceedingly bright.

The Dhordia-Nayka-Dubla tribes of Bulsar and Jalalpor have been slower to respond to the gospel call, but they, too, have been largely influenced during the past three or four years. Their attitude has changed and they are calling for schools and Christian teachers. This demand has been larger than the supply and constitutes a real problem to the missionaries in charge

of the work. Here, too, boys and girls are asking admittance to the boarding schools, and the resources of the mission are taxed to the utmost. Sufficiently large numbers have come from all three of these castes to indicate that we need to prepare for a movement among them similar to that at Anklesvar and Vyara.

The Mitnas and Varleys of Dahanu and Vada have not yet responded in an encouraging way. They are much oppressed by the land owners and money lenders, so that they have little freedom of thought or action. However, the missionaries and Indian workers who are laboring among them have reason to be encouraged and are confident that ere long these people will be convinced of the power and love and grace of our adorable Lord and turn to him in large numbers. The faith of the Christian forces in these parts is so strong that they are preparing for the movement just as definitely as are those who have already

seen the beginnings of the Mass Movement.

What does this all mean to the church in America? Are we in earnest in this work? Have we been praying that God would turn the hearts of the heathen to himself? Are we desirous of great success in our mission work? We can say "Yes" heartily to all these questions and mean it, too. Then the awakenings, and stirrings and movements of the 700,000 reachable people in our India mission field constitute a mighty call to every member of the church to do all in his power adequately to equip the mission with missionaries, Indian workers, schoolhouses and churches, and to furnish money to carry the work to a successful issue. It also constitutes a mighty call to every child of God to pray that God will continue to turn men unto himself and bring to himself great honor and glory on our India mission field.

Huntingdon, Pa.

Why and How Educate the Depressed Classes

J. M. Blough

WHY educate anybody? All the arguments that can be put forth in favor of education here in America can be urged in behalf of the depressed classes in India; and they can be urged with greater insistence because of the conditions in which these classes are compelled to live. Most of them are serfs, living in agrestic slavery, in debt to their masters from birth till death, without any hope of deliverance. But education will give them not only hope and knowledge of a better life, but also the power to realize that life of freedom. Education will bring them release from this state of dependence, poverty and degradation. They will learn to know and respect themselves, and take their place in the ranks of an honorable community. Ignorance breeds superstition, idolatry, demon-worship, and all abominable heathen beliefs and practices. Education is the light to dispel this darkness and to set its prisoners free.

But it is not simply education for which we plead, but **Christian education**. Why

should missions undertake to educate the depressed classes? First of all, because present agencies are insufficient. They cannot educate themselves; the higher classes in India generally take no interest in their education, really preferring to keep them in ignorance; and the government schools and methods are inadequate to meet the needs of these people. Hence, missions should endeavor to give them education.

But it is because they need Christian education that missions should be eager to come to their rescue. To educate these people without giving them Christ would be to make them atheists like Japanese, or to bring them under the influence of some large non-Christian religion where they will be harder to reach for Christ than they are now. These people are away down and must be reached by somebody that is above them and is willing to go down and lift them. That is the Christian church. Most of our Christians are coming from these classes; hence there is an intensified reason for educating them—at least those that

are Christian or in touch with Christianity. The Indian church must be intelligent, and we must make it so. We want the church to become self-supporting, self-propagating and self-governing, but unless we educate we can cherish no hope along this line. They have no teaching in the home—nowhere in fact; all must be given by the Christian mission. And why stop with those who are at present under the influence of the church? Why not reach out in our educational policy until we have reached the 700,000? It is practically certain that if we educate the children of these classes they will become Christian, and through them their relatives and friends, as we have proved by experience. We need to educate them to bring them into the Christian church, and then educate them to make them a useful and influential church. Christianity implies education. Without education these depressed classes cannot be expected to develop into a high type of Christians.

Now how shall we educate them? It is impossible to plan to educate the aged, or even the middle-aged. They do learn some truths, thank God, enough to believe and be saved. But education is for children and youths, and our plans must be for them, both male and female. At present this education is carried on by means of two kinds of schools, and we shall confine this discussion to these two.

First is the village school. The people live in villages, so the village school is very convenient for all, and becomes a very necessary part of village life. The Christian village school becomes most influential among the villagers, for the Christian teacher not only teaches the children in school, but he also teaches the parents in the evening as they assemble in the school-house for night school, and a prayer service; and the teacher with his family as he lives a daily example among the villagers, shows them how to live, and so is instrumental in building up a Christian community. Well, this plan looks ideal, but listen! Consider the number of trained Christian teachers this plan requires, and as yet we do not have them. Then, too, putting a teacher into a village does not mean that

there is a school, or that all the children of school age will be in school. Many claim to be too poor to send their children to school and many are too indifferent. Nevertheless, the village school is a necessity and must be provided.

Second is the boarding school. This is the central school, generally at the mission station, where children are brought and fed and clothed and educated largely at mission expense. A few of the reasons for these schools are: (1) It is a chance to educate children whose parents are too poor to send them to a village school. (2) Village schools are of necessity very primary, but in the boarding schools children are taken through the grades. (3) In the boarding school the children are removed from their heathen surroundings and so learn Christian ways better and become Christians much sooner, and can be trained to become teachers also. The ideal is to select only the most promising out of the village schools and bring these into the boarding schools in the hope of training them to become workers among their own people. After the boarding school they are sent to the training school to finish their education. Some have already become workers. Pray the Lord for many more.



Children of the Bible School Students



Ahwa Boarding School Boys

Industrial Schools for the Depressed Classes

S. Ira Arnold

SIXTY millions! Not so long ago the population of the United States was not more than sixty millions, and today if that number were taken from us we would wonder where all the people had gone. Yes, sixty millions are a large number of people, but that many are held in slavery in India today; slavery, not legal, but literal slavery. During the 60s, while the manhood of America's then sixty million population were fighting to liberate one million negroes from legal slavery, the fathers of an equal sixty million in India were striving under depressed conditions, making, continuing and increasing debts that would be passed on to their children and children's children, holding them in slavery no less literal and scarcely less severe than that from which the negroes were liberated.

The man who was born with the debt of his father resting upon him, and who, after striving a lifetime, finds that the debt has only increased as a legacy for his son, has indeed lived the life of a slave. He has lived, has worked for his creditor master, has received only the bare necessities of life until the debt should be paid, has borrowed more money that he might have a wedding for his son, has spent his life in deepest ignorance and poverty, and has passed away, never knowing the meaning of liberty. Or the man who was so fortunate as to inherit from his father a small field finds it even more difficult in his ignorance and with his crude methods to maintain his standing. An English officer, while discussing these people and their condition, remarked that after all such a social condition was perhaps best for these people, as they were very little above the brute. But, regardless of depression, ignorance and superstition, and all that goes with heathen poverty, the missionary sees in each one a something that is far above the brute; a social and intellectual power, although latent, yet nevertheless potential and capable of being developed, and most of all a living soul to be saved.

The true representative of Jesus Christ

believes the Gospel to be the saving message for every soul in India, the wealthy and learned, the poor and ignorant. The missionary will usually not withhold the message from the first comer; and who shall these first comers be but these depressed people, already feeling their need and insufficiency? While the better-to-do are also desired to become members of the fold, the depressed classes can in no way be despised, for God is no Respector of persons.

The missionary, leaving his home of necessary comforts, may go out among these less-favored people. He may travel for miles and pass hundreds of huts, such as a modern American farmer would not even use to shelter his swine, yet each of these huts houses one or more families, together with their goats, cattle and such animals as they may possess. Shall he call these people brethren? It is difficult, yet for them Christ died; for them the missionary's heart goes out in deepest sympathy; for them he must give his efforts, his all, his very life if need be. He may teach them and preach to them; he may tell them the story of Jesus and they may respond; he may baptize them and they may become Christian, but to bring to them the light of the world, to lift them in their plane of living, to increase their wants and leave them unable to supply those wants can be little less than criminal. To increase their needs without increasing their ability to produce is to render their condition worse. They may revile against the one who awakened them from their slumbering ignorance.

The missionary soon finds that if he alone is to teach the multitudes his task is hopeless. The masses do not understand him properly; neither does he understand their meaning in life. If his work is to prosper he must have helpers. Thus the first of his converts, and especially the children among the first converts, may be given the opportunity of a first-class education and become the workers and teachers on whom the duties of evangelizing the masses fall. Their increased needs are supplied

by the wages paid by the mission, which may be double or even quadruple what they could earn in their original condition. Many of the children aspire to be masters. But not every person is gifted to be a teacher; neither could the mission employ all if they were fitted. The boy who has passed the vernacular final, upon going back to his village finds his wants have doubled, but his productive ability may not have increased over that of his father. The six to eight years of schooling at mission expense will not render him more satisfied to return to hard, unskilled labor at six to ten cents per day. To a limited number the mission might dole out free rations, but this would be unwise, except at times of misfortune or disaster; neither could it be done to the masses. To Christianize a depressed people means to raise their standard of living and to increase their just wants. To leave them unable to supply those wants is to bring dissatisfaction and invite ruin later.

There seems to be but one way to meet the increased wants by increased productive ability, and that is to teach the people to work. The average man of these sixty millions receives about eight cents per day for his labor. If his efforts were on the American market they might be worth twenty-five cents, but certainly not much more. Two men are required to dig a post hole. I had procured from Montgomery Ward & Co. a shovel, a spade, and a post-hole digger, but I must use them myself or they remain unused. One man will sit flat on the ground and dig with a sharp iron digger until there is a quantity of loose dirt. Then with his hands he fills the dirt into a basket and gives it to the assistant, who dumps it on a pile beside the hole. If the space is less crowded he may stand and dig with a one-pointed pick; then fill the basket, using a hoe, and hand it to the assistant. While either man could dig the hole and dump the dirt without moving from his tracks, and each must wait while the other works, this second man seems to be necessary, although his chief duty is to let the dirt fall from the basket. The short hand-saws of the carpenters are operated by two men. A rude handle is fastened to the little end of the saw and the men al-

ternately push and pull until the stick is cut in two. In weeding the fields, however, each must do his own work, for I have never seen two men weeders. The weeding instrument is like an old-fashioned grass hook, with curved blade about six inches long, sharpened on both edges at the point; thus, going or coming, it will cut. The weeders usually work in groups of three to twenty persons. Each one sitting on the ground proceeds to dig out, one at a time, the stalks of grass within his reach. An hour later we may be able to note his progress, for he actually may have moved to a new spot three feet farther down the row. We also procured some American garden hoes for the boys, but they did not take to them much for cutting grass or weeds. What few did soon had the handles broken from several—for why should such long handles be put into hoes if they were not to be struck with all one's might?

The missionaries are awake to the fact that industrial education is one of the main forces that may be used in the regeneration of India, and many have already started industrial schools. An ignorant, depressed, unskilled and indolent people may be attracted to Christianity because of material benefits, and indeed these benefits should not be found lacking; but to be substantial and lasting these benefits should be the fruits of the efforts of the converted; converted in spirit, mind and body, new-born in ways of worship, ways of thought and ways of work.

The mission industrial schools of India are teaching the boys carpentry, blacksmithing, machine work, engine running, printing and bookbinding, cane work, brass work, brick and concrete building, weaving, tailoring, drawing, farming and gardening and other trades. Of the students in school about 75 per cent are from the depressed classes. In some schools they are slower in learning than their classmates from the higher castes, but prove equally efficient after training. The father in his native village may earn from four to twenty cents per day, an average of perhaps eight cents. His trained son will receive an average of about 35 cents a day for his work, solving nicely the problem of increased wants.

About 75 per cent of the students finish

some prescribed course, after which they may find employment on plantations and estates, running farm engines, working in factories, on the railway, public work, teaching in the schools, but perhaps best of all in starting independent shops, farms and enterprises for themselves. It is also gratifying to note that about 90 per cent of the mission-trained industrial men find employment outside the mission. This is as it is desired. The best may be held for teachers, or expert managers, but the masses should go out to serve the industry of their country. When the converted masses can maintain themselves on an elevated plane of living, independent of mission help, the leaven of Christianity may well be in way for leavening the whole lump. The efforts of the mission may then be directed to material aid to an ever-increasing number and more spiritual help to all.

The flow of industrial graduates is towards the cities. Only a very small percentage go back to their native or similar villages. For themselves they find better wages, more entertainments and excitement; also better schools for their children. But their ignorant relatives get little benefit from their learning and skill. Furthermore, the father may complain that the mission stole his boy, sent him to school, then to the city and lost him to their home. He may become embittered against the efforts for good. With the student of agriculture this may not be, for he will find a sphere of activity on the fields of his own or similar village. He may go back and carry to his people the leavening influence of his material, mental and spiritual improvement. He can raise better crops than his father. He can make, repair and handle tools better than his father; he knows more about raising stock than his father; he becomes the pride of his father and a definite, permanent asset to the Christian mission that gave him his training.

The above is a limited view of India in general, of which our own mission is no exception. In our area are hundreds of thousands of these depressed people. We have started many schools among them, and hundreds of the boys and girls are now in school. The government curriculum to

which we have catered because of recognition and a very small grant-in-aid, is chiefly a literary course training for teaching or for government positions, but the boy who aspires to neither of these finds little that is of real practical value to him. He may return to his village, knowing no more of improved methods and perhaps less of the crude methods of production than his ignorant father.

True, our mission has offered not only the government literary course. We have taught carpentry to a large number of boys, many of whom are now able to cope with the best workmen in their trade. To a less extent they have also been taught iron work, weaving, tailoring, laundrying, cooking, farming and gardening. On the girls' side the art of better home-making has not been neglected. But our industrial work has yet had a mere beginning.

The depressed classes form a large population of our field. They are mostly an agricultural people, farming their own or rented fields, or are in the employ of the land owners. They are now open to the gospel teaching, and in the north part of our territory the awful problem of Indian castes offers little or no hindrance to the work. Our progress may be measured by our ability to furnish competent teachers and leaders. But for permanent results they must be taught to maintain themselves on the necessary higher plane of living.

When our good doctors came to us we rejoiced greatly, for their healing touch was a blessing to all. But their greatest usefulness became apparent when they were given an institution in which to work. With their splendid hospital they are able to do infinitely more than they could possibly do singly or empty-handed. This year we rejoice at the coming of a graduate in agriculture to our field. Bro. Miller will have a work unique in itself. Our doctor without a hospital might administer a single dose of medicine in a private house that would save a life. But hardly so with the agriculture man. His work, to be of real value, must be a teaching, and for this an institution will be necessary. He must teach the people, but he alone can not hope to reach the masses. He must prepare leaders to go out and touch the people.

For this an institution will be indispensable. An agriculture school, connected with a demonstration and experiment farm, should be not only our dream but the realization of the near future, where boarding-school boys may work and see the increased results of their labor, where school-teachers may become acquainted with the principles and where advanced students may learn the science of agriculture and carry it back to their people.

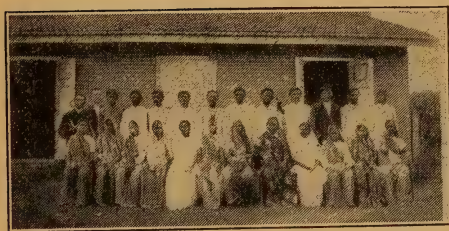
The late war was won not only by the

soldiers in the trenches, but by the mobilized people of all classes in the nation. They who dug the coal, they who produced the crops, they who laid the rails had just as important a part of the war as the soldiers who fired the guns. The gospel of the plow may not be essential to the salvation of any one individual, but this gospel of industry alone can pave the way for the greater Gospel of peace and love.

Umalla, via Anklesvar, India.

Trained Workers the Hope of the Mass Movement

I. S. Long



Bible School, Bulsar

SITTING recently with an experienced missionary, I tried to tell him the conditions and opportunities existing in the Brethren Mission in India. He replied, "Then your prime need is not money nor foreign missionaries, but intelligent and consecrated native helpers."

In this age of training and specialization I take it that every one will concede that my subject is obviously true. A big job, a large movement, requires the trained worker.

The meaning of "trained workers" is understood by all. Human nature is much the same all around the world. Conditions vary, it is true; but for overcoming lethargy and carelessness in the non-Christians and making them aspire to better things in life and for the world to come, leaders whose abilities and consecration make them really influential are the supreme need.

About fifteen years ago Raj Pipla State seemed ripe unto the harvest and some hundreds were baptized into the church. Because of workers who were morally unfit

for their posts, most of those raw Christians fell away into a worse state than ever before. In our Vyara field, too, the people of several villages, once warm and enthusiastic in their love for the Master, have grown cold and careless. Sixty-five Christian men, of one very large village, under the instruction of a good worker a few years ago positively refused to climb the toddy tree (to bring down the sap, which, on being fermented in the sun, is intoxicating); but today the liquor men tell me that only one is a teetotaler in every way. Anywhere the first gush of love for Christ may be stronger than it is some time later. In India the main cause for this condition is, I think, unqualified teachers, men without influence over the flock.

It is a sad fact that the very large majority of village school-children in India never get farther in their studies than the first standard. The poverty of the people, the consequent need for the children to help earn the livelihood, and that the value of an education is not at all appreciated, we concede. Nevertheless, the main cause for poor results I dare to put to the account of the teacher. One of our Vyara mission schools ran for eight years and never had any but kindergartners, and of these one girl sat in school for three years and never even learned the alphabet. With the coming of a good teacher, that school in the last two years has seen a revolution. It

makes the missionary's heart glad to visit the school today.

Village school-children have to be called to school, daily. The teacher has to go the rounds and literally bring them in, else they stay at home; and parents are usually glad they do, for doesn't some one have to care for the baby or graze the pestiferous goats and cattle? One of my trained workers went with me to a village where we stayed and taught and sang songs with the children and parents for several days. This teacher so delighted the children by the songs and drills and drum playing that they seemed to have been born again. He said to me: "If I were teacher in this jungle I would not have to go and call the children. They would come anyhow." He might have been fooled a bit, yet I am sure that there is more truth than fiction in his statement.

One old missionary in convention said: "We have ten thousand Christians at my station, and yet they come and come, to be baptized. To provide workers, we bring in raw, intelligent men, and with three months' training, beginning with the A B C's, song and Bible stories, we give them a diploma and send them forth to teach and witness for Jesus." This dear old brother is doing the best he can; but what ought to be expected of illiterate, raw workers who have had only three months' instruction for their work?

Recently I saw a day school of sixty, and was told that the Sunday prior there were over one hundred in Sunday-school, at a place where the like has not been before. A brother said to me, "That place has not seen a worker of that type before now." Training, like blood, counts.

In the Bombay Presidency only 5.2 per cent of the male, and 1.4 per cent of the female population is under instruction. The proportion among the backward classes is far below that, even. Of 140,000 of these, who ought to be in school, not more than 10,000 of school-going age, or one in fourteen, are actually in school. Their parents and ancestors tell of one unbroken line of ignorance and superstition and nakedness—bare backs, empty heads and darkened souls. Seven hundred thousand of these in our field, and they are reachable! It is a matter of experience in several locations

of our field that the qualified teacher, whether of grown-ups in night school, or of children in the day school, can literally lead his flock into the church. Tell me, then, dear reader, who or what is the hope of the large work ahead of us?

Untrained teachers, who are also only nominal Christians, will never make good in this glorious outlook. We have tried them and have to weep over results. The flock look to them and are not fed. Instead, they are scolded for not being better Christians. We can't go forward, winning and baptizing more people, because we are unable to shepherd them. We are not successfully leading them from faith to virtue and knowledge and patience and godliness, etc., etc.

Briefly, these backward classes are all farming people, and need schooling intimately connected with the work by which they earn their bread. Their utter ignorance has been hinted at above. They are also almost wholly without religious instruction of any kind. Truly, they are a people "having no hope and without God in the world." Our plan is to raise up as quickly as possible all the teachers we can, and put them to work in the villages. The more children in the boarding schools, the sooner will our hope be realized.

The mission is planning a large central industrial-agricultural boarding school. It is hoped the agricultural part of this program (including intensive and extensive farming, dairying, stock raising and horticulture, with needed demonstration in the laboratory) will be well cared for by the coming this fall of Bro. Arthur Miller, agricultural graduate.

The School of Methods for Teachers, where we hope to make teachers, probably will be in connection. These teachers will also learn not only the theory but the practice of many subjects directly related to the life of the village people. Later, in due time, these same teachers will sit in the Bible School, Bulsar, where they will learn more fully of Jesus and his love and will for the world. Eight years in the boarding school, three years in the School of Methods, and from two to three years in the Bible School! Thus equipped, they bid fair to make good.

Given 500 or 1,000 men thus trained, men

whom God has also called and sent forth, and the church in India would grow by leaps and bounds. In certain sections of India the masses are clamoring to come into the Christian church. The same is certain to be true in our field. We need by prayer and solid effort to prepare the soil and raise up workers to meet this onrush. Till we have the trained force our work

is bound to lag and drag heavily on our hands. How sad! Yes, it will lag, no matter how many foreign workers are on the field. The true "Lord's prayer" of today is found in Matt. 9: 38. Shall we not pray it, and then set about to answer the prayer in actual effort to raise up indigenous workers, even as the Master did?

Vyara, India.

Mass Movement Among the Methodists

A. T. Hoffert

THE M. E. Church of India is doing work in eight different provinces of the country and has a Christian community of 300,000. To tell the story with some fullness of how the Mass Movement among them is sweeping upwards of 40,000 yearly into the kingdom would more than fill one number of the Missionary Visitor. Hence, in this article, I can give only a few sidelights of the great Movement. Besides the thousands that are being received yearly there are other thousands that must be kept waiting because the funds available and the present staff of teachers and workers are not sufficient to teach and shepherd the people as rapidly as they are responding to the gospel message. The Mass Movement does not mean that all the people of a certain district are becoming Christians, but largely those of a certain class, as the Movement runs along family and caste lines. It is the outcaste or "untouchables" who are without schools, without God and without hope in the world, that are responding in certain districts as a class to the appeal of Christianity. These depressed classes have been held down for centuries by heartless landlords and the more favored classes of India. With their response to Christianity and the education of their children, there will be a great betterment of their condition in this life and the promise of eternal riches in the life to come.

The first Mass Movement was among the mehtars in Northwest India. This is the large "sweeper" class of India, who do the lowest form of work. In 1870 Robert Hoskins, a many-sided missionary, came to Budaon, where he remained until 1885, with

the exception of his furlough period of two years. During that time the Christian community of his district increased from 192 to 947, which was nearly half the entire number of Methodist Christians then in this country. Concerning his work we read this statement in the Mass Movement Era: "The mehtars responded readily. He inspired confidence and they came to see him. Their best young men learned of him on his bungalow veranda and in a measure became imbued with his spirit of conquest. He got them by the dozens and made preachers and teachers out of them, sending them out to win their fellows." Crossing the River Ganges the people went telling of the new religion among their relatives, several hundred of whom became Christians.

Another great class of "untouchables" are the chamers, the tanners and shoe-makers of this country, who are considered to be a caste higher than the "sweepers." Since there are many millions of them they also do farm labor and all sorts of heavy work. They were the next great class of Northwestern India to respond to Christianity. The report says: "Now they are coming more rapidly than we can care for them. Thousands of inquirers every day call from villages, and petitions are coming, saying, 'Come and teach us.'" The headman of a village that has become Christian goes to a neighboring village, tells of the hopes of the new religion, then the call comes for a Christian preacher. Thus the movement spreads. The people of this class usually call for a school after becoming Christians.

Of the Belgaum district Mass Movement

in South India it is stated: "Within the short period of thirteen years the Lord has multiplied the nine Indian workers into 157, and the Christian community of 210 into one of 9,017." The Movement is also spreading among the Balahis, a small tribe of the central provinces, and the Sentals, an aboriginal tribe of nearly one and one-half millions, are responding to the Gospel. A Mass Movement has set in among the Maratas, of whom there are 19,000,000 in Western India to the south of Gujarat. There are now 40,000 Protestant Marati Christians.

One of the largest Movements is among the Talugas, who live along the eastern coast to the north of Madras. The account of the Movement in 1909 reads: "From every direction calls came, 'We want to become Christians—come.' Those who had already received baptism went everywhere telling the good news to relatives and friends. Meetings often lasted all night. In two days I baptized more than five hundred. Our converts began to be numbered by the thousands. By the end of 1909, we could not begin to receive the people who were knocking at the door of the church. Calls would come from villages into which we had never yet entered. No one could say that it was the work of man, for it was far beyond anything that we had imagined. From 1903 to 1913, a period of ten years, our Christian community increased to 17,391. From 1913 to 1917, or four years, our increase was 13,227. These figures represent the Hyderabad-Vikarabad district only. In one section, Bidar field, the Talugas are coming in great numbers, and in one part of the Raichur district there is also a great movement toward Christ among them."

The following incident at one of their outdoor meetings is remarkable: "One evening, on the outskirts of the crowd, an old man was seen to be walking up and down, up and down, with a large stone on his head. At first he was thought to be a workman about his work; but as he kept pacing up and down, one of the missionaries went to him and asked him if he would not put the stone down and come into the meeting. 'No,' he replied, 'I will never put this stone down until peace

comes into my heart. This stone represents the great burden of sin that I am carrying. I was told to come here that I might find peace.' Then the missionary talked to that dear old man, and pointed him to Jesus, the Son of God, and he was converted in just the same way that any of us have ever been. With stone removed and with radiant face, he remained for the rest of the summer school meetings."

To the question as to whether these converts are real Christians the missionary of Hyderabad states: "I think that a larger number remain true than among the same number of Christians at home. Indeed, these simple village people have been able to teach us many lessons in our own Christian lives." One man, who was cut and bleeding from a severe beating, received because he was a Christian, afterwards stated to the missionary: "They can beat me, but they can't take away Jesus!"

A great Mass Movement began among the Dherds, an outcaste and despised class of Gujarat, some five years before the famine of 1900. Dead animals, which other castes will not touch, are disposed of by this class. The Movement had its origin in Bombay.

In 1888 a young layman began preaching to the "sweepers" of the city. There were calls for baptism, and among them were a number who had come from Gujarat. When these went back to their people in Gujarat they began telling them the gospel story. These began to call for baptism, and in 1895 Rev. G. W. Park, then of Baroda, baptized the first "sweeper" converts of his district, among whom were a number of Dherds. The Movement spread rapidly from village to village, and by the end of the season there were 550 baptisms, and during the next three years there were 3,825 converts. At one open-air meeting, with an attendance of 2,900, there were 225 applicants for baptism. Then came famine, followed by plague and cholera of a severe form, which carried off several missionaries and thousands among the native people. During this time of famine and relief work applicants were refused baptism, yet great numbers of them became convinced that the Gospel is true. The next year there were 6,291 baptisms, and

within six years there were nearly 14,000 converts. Thousands of Christians died, due to a violent outbreak of the plague in 1904, and the failure of rains added to the distress of the people. "In five years the death roll was 5,779." Since then it has been largely a development of character in the membership, rather than a large increase in numbers.

From the primary schools in the villages, the brighter children are sent to central boarding schools, and from there they go to teacher-training schools and the theological school; others through high school and later to the Christian college at Lucknow. Since 1909 their theological school has been turning out from ten to fifteen graduates for the village ministry. There

is also an industrial training school in Gujarat and a teacher-training college for women. These institutions mean trained leadership for coming campaigns, and teachers for villages without schools.

Mr. Bisbee, at the recent Gujarat Conference, told me that there is now a big movement toward Christianity in his district. Within five months he baptized 900. He said the secret of success is with the workers. When they themselves have experienced the riches of God's saving grace, people will listen and heed their message. Without that they have no power. Dear reader, pray much for our Indian workers, that they may have the abundant life and become valiant witnesses for him!

Anklesvar.

The C. M. S. Mass Movement

H. L. Alley

THE C. M. S. (Church Missionary Society) is a society of the Church of England. It has work established in nearly all of the principal centers of India. Its members have so faithfully represented Christ that not only individuals here and there, but families, communities, and groups of communities have come to realize at the same time that somebody cares for them and have asked for instruction and baptism. Such a movement of the masses towards Christ has been experienced by C. M. S. workers throughout the country. Indeed, it has been so widespread that the society has divided its work with reference to the Mass Movement into five areas. They are, Travancore, Telugu Country, Western India, Panjab, and United Provinces.

A special commission, consisting of two Mass Movement missionaries from each of the five areas, with a chairman and secretary, was formed in September, 1916, to inquire into the needs, possibilities, and problems of the Mass Movement work throughout India. This commission immediately arranged for a concise "survey" of the opportunity and need in each of the five C. M. S. Mass Movement areas. These surveys have been made and published and have been greatly used by the "parent committee," at Salisbury Square, London,

to inform the whole C. M. S. constituency throughout the world of the men and means needed to cope with the already overripe harvest before it spoils for lack of reapers and before today's great opportunities are lost.

The commission continues as a permanent channel through which the whole C. M. S. Mass Movement in India makes known its opportunities and needs to those in the homelands. It is also a powerful factor in the coördination of the work in the various areas in India, and facilitates the interchange of experience. The commission coöperates with the editorial department at Salisbury Square, by supplying the editors of the various publications with suitable articles of the Mass Movement in its many phases. They have also had prepared a number of Mass Movement films for use in the homelands.

Since October, 1917, the commission has been issuing the C. M. S. Mass Movement Quarterly as its official organ. The purpose of the Quarterly is to supply up-to-date information to ministers and laymen, who try to interest the many who know but little of the great opportunities of the Mass Movement. From the Quarterlies, surveys, and other sources at our disposal we have secured the following facts re-

garding each of the five Mass Movement areas:

1. Travancore, a native state in South India. Present Mass Movement area, 5,000 square miles. Total population, 1,500,000. Outcastes in area, 200,000; 160,000 accessible and open to receive the gospel message, but not yet gathered into the church. The movement here began in 1854, when Rev. John Hawsworth baptized the first converts from among the outcastes. Since then more than 80,000 have been baptized, who are either alive today or have died in the faith. In 1916 outcaste Christians numbered 36,410. About 1,000 have been baptized each year since. From 3,000 to 4,000 are being instructed all the time. In some areas not a heathen remains; all are Christians. In others the movement is active, reaching out after those outside. While yet other places are said to be "potential Mass Movement areas."

In Travancore the people do not live in "villages" as in other parts of India. Each house has a plot of land on which grows an abundance of vegetation and cocoanut palms. A central place is chosen, a house for school and Sunday worship is erected, and the people for several miles around come here for instruction. This is called a "station" and is in charge of an Indian teacher who lives on the spot. Eight or ten such stations are grouped for administrative purposes and called a "pastorate." Such an area is under the charge of an ordained Indian clergyman or pastor who lives in the head-station, where there is a regular church. A group of such pastorates in one area forms what is called a "District Church Council." Territories in which work is being done, not included in the councils, are called "Missionary Districts."

In 1916 the C. M. S. in Travancore had 213 stations, twenty-four pastorates, dealing exclusively or chiefly with outcaste converts, three District church councils, and five missionary districts. In 1916 the outcaste converts voluntarily contributed five thousand dollars towards the work of their church.

Besides the station schools there were in 1916 three boarding schools, two for boys, with sixty boys in each school, and one for girls, containing twenty girls. Here the

C. M. S. workers consider is a weak point, and they are appealing for funds to enable them to gather many more of the boys and girls from the outcaste Christian families into the boarding schools, so as to train up some of the many workers that are needed.

Travancore and its adjoining native state, Cochin, are different from any other part of India, in that in 1911 the census showed that of the total population of 4,347,085 more than one-fourth, or 1,132,289, including Roman Catholics and Syrian Christians, were Christians. However, the C. M. S. workers are anxious to win the other three-fourths, and believe that many of them can be won within the next few years if the workers—Indian and European—for whom they are pleading can be supplied.

2. Telugu Country, an area of some 9,000 square miles in Southeastern India. It contains 2,000 villages and 4,000 hamlets or collections of huts just outside the villages. In these huts the outcaste people live. They are looked upon by the caste people of the village as "untouchables"; persons whose presence in the streets would cause pollution and social disgrace. Among these people, mostly Malas and Madigas, the Mass Movement is very active.

The Telugu Mission was begun in 1841 and "owes its origin to the earnest appeals of men in the military and civil service of the East India Company." From its beginning to the present time there has been steady growth and progress. There are now 42,000 Christians. In the past twenty years they have trebled their numbers. There are forty-six ordained Indian clergymen, and ten more preparing to be ordained next year. Each of these pastors has charge of from twenty to thirty village congregations, of which there are about 350 in the mission in as many hamlets. In about 400 of these hamlets there is also a school, but more than 500 of them have no school, and more than 400 have asked in vain for a resident teacher.

The Telugu Mission is divided into five areas. Each has a girls' boarding school, with about fifty girls in each school. Each area also has a boys' boarding school. Then there is a central boarding school for boys, and a normal training school for boys and

one for girls. In one district there is the Noble College and High School with 1,293 students, and in two other districts there are high schools, one having 728 pupils and the other 587 pupils. There is also a theological school at Dornakal. The Noble College is affiliated with Madras University. Thus there are unlimited opportunities in the mission for the promising Christian child, even though he has come from the poorest hut of the outcaste's hamlet. The Mass Movement is causing hundreds of these promising boys and girls to be discovered, and they are being prepared to take a great part in the future of the Movement among the people of their own and other castes. Here the plowing has been done, the seed has been sown, the harvest is overripe and is "spoiling." The need is especially for means to enable these hundreds of high school and college graduates to become full-time evangelists and teachers.

In 1916 the Indian church in Telugu Country contributed seven thousand dollars. Several congregations and at least one pastorate of seventeen congregations, embracing 1,300 Christians, are self-supporting.

3. Western India. This area is divided into two districts, Aurangabad and Nasik Collectorate. In the former the Mass Movement is in full swing, while the latter is termed a "potential Mass Movement Area."

In 1860 Rev. Ruttonji Nawraji began the Aurangabad Mission. While in charge of the work he baptized 1,500 people; but through lack of pastoral care many lapsed into heathenism and the work has not always prospered as it would had the mission been adequately staffed. At present the outlook is very good. There are now 2,200 Christians, 757 having been received in a recent five-year period. The 2,200 Christians live in eighty-three villages. In twenty of these villages there is also a trained Christian teacher and twelve more are greatly needed. More schools and workers—Indian and European—are the most urgent requirements.

In the Nasik Collectorate there are 75,000 mahars, scattered over 5,800 square miles, in ten towns and 1,500 villages. The

mahars have responded to the Gospel in other places and the workers here consider them open to the gospel message. One worker says: "We have prayed and prayed that God would open a door for us to enter, and here it stands before us wide open." Although progress has been slow, the success of the S. P. G., the American Marathi Mission, and others working in the same or adjoining areas, cause C. M. S. workers to believe that if they are properly reinforced from the home base with men and means, before them also lie great successes.

4. The Panjab is in North India. In this area there are 2,266,831 of the "untouchables." Of these 789,857 are known as "churas." Among these churas the Mass Movement is now active. One thousand, five hundred and thirty-two of these people were baptized in 1916 and 1,598 in 1917. The Movement began here less than thirty years ago and now is in full swing. In the ten years preceding the last census the number of Indian Christians increased 430 per cent. "The line has been bent back." The forces of heathenism are retreating and the church is advancing. Thousands have been baptized and are growing in the faith, while almost all the remaining churas are desiring instruction and baptism. The difficulty here is to cope with the Movement, as so many are clamoring for admittance at the door of the church. Adequately to care for those who have come and are coming to the church, a large number of additional workers are needed. The danger of delay is expressed in the following quotation from the survey of the Movement in the Panjab: "And now, alas, the Arya Samajists also are sending out their Hindu missionaries into the villages, to turn aside the would-be Christians, and they, too, are meeting with a certain measure of success. We must seize the opportunity now, we must enter this door now, or it will slam to, and when, in fifteen or twenty years' time, if the Lord tarries, we send out to the Panjab the men who are required now, we shall find that they have come too late. The opportunity is a great one; an immediate advance is imperative."

5. The United Provinces are in North-east India. Here there are a large number

(Continued on Page 20)

Mass Movement of Wesleyan Methodist Missionary Society, South India

Ella Ebbert

THE Wesleyan Mission in Haidarabad State, South India, has been dealing with a Mass Movement among the Telugu Malas and the Madagas, the two great branches of the Panchama, or outcaste community. The extent of the evangelization of caste Hindus has been very small. The mission has felt that its chief and absorbing duty is to go to those who most want the Gospel and are calling for it. The January (1919) report gives 33,000 as the number of baptized Christian adherents, with thousands of others waiting for their opportunity.

The following is in brief an account of the existing organization, the methods hitherto followed, and the results accomplished. An evangelist is placed in every village where there is a considerable number of Christians. With his wife, he is not only pastor of the village congregation, conducting daily prayers and Sunday services, but also is responsible for the school. As a rule the greater part of the teaching during the day is given by the wife, and she receives remuneration for her work separate from the salary of the evangelist. Her husband visits outlying villages, in which are residing the relatives or acquaintances of converts. He tours principally during the dry season, when travel is easier than at other times, and his report is brought in to the monthly agents' meeting.

These evangelists are of two grades, known as "B" and "A." The former as a rule have been taken direct from the plough and the outcaste hamlet, and have had only a rudimentary education. The men of the "A" grade are of the same origin; but they have passed by the way of the boarding school into the service of the church. Not a few have had seminary training.

Over these villages, grouped as they are from eight to twenty together, are the superintending evangelists, who usually are European missionaries. Often they accompany the evangelist on his visit to the vil-

lages. He directs the workers, and all the activities are under his supervision.

This superintending evangelist has his headquarters in one of the most advantageously-located towns or villages, and here are the boarding schools, usually one for boys and one for girls. The number of children in these schools stands at over 1,100, which means that on the computation usual in India about one in four of all children of school-going age is now in a boarding school. These boarding schools are considered the most important educational factors at the present time. They are the feeders of the higher institutions, such as middle schools, middle agricultural school, middle vernacular school, middle English school. The high schools are the vocational school, seminary and normal school, English high school, and the university.

One would naturally wonder what effect such a system of education and evangelism has had and is having upon the people, and how these low, ignorant, despised, depressed "untouchables" respond to this teaching. These people have from generation to generation been in the clutches of the money-lender and land-owner, many of whom, both boys and girls, at birth or even before, were pledged by their parents, in discharge of an old debt. How do these born slaves repay the effort which is made in their behalf? Experience has proved that some at least of these converts have genuine Christian faith, for they have lived in beauty and obedience. While others among them may have been moved by desire of selfish and sordid gain, it probably is true to say of most that they recognize as superior to the worship of idols and demons the service of God, who is One and who is as good as he is great. They are willing to hear the Word of Christ, and in some simple fashion they receive him as Teacher and Guide. In nearly all of them is a discontent with their lot and a hope that in some way the new religion will lib-

erate and raise them. With regard to the intellectual capacity of the outcaste, the modern history of India furnishes many examples of what can be achieved under just and sympathetic culture.

Indeed, the great hope of these people is the children, who enter the boarding schools, and receive an education which emancipates them and raises them to a higher standard in every respect. Many of these students go into government service or into commercial service, in which positions, being Christians, they render valuable service to their country. There are those, too, who enter the ministry and the teaching profession. Not a few reach the higher institutions of learning. Two young men from this district are studying in the Union Theological Seminary at Bangalore. One young man, son of an

outcaste convert, is today reading with profit theological literature in English and the New Testament in the original. More of his kind are sure to follow.

Inspired of God, this mission is laying the foundations of its educational system wide and deep, so that neither the hopes of the converts are frustrated nor their obligations left unfulfilled. They are pouring out upon the Haidarabad field the treasures of concentrated devotion, and the prophecy is being fulfilled: "I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." They are assisting in the making of a Christian nation by their wisdom of seeing and their grace of accepting their great part.

Dahanu, India.

How to Prepare the Soil for a Mass Movement

H. P. Garner



Day and Boarding School Pupils, Jalalpor



Sunday Morning Congregation, Jalalpor

WHAT kind of seed is this? What is the fruit like? Where does it grow? What kind of soil is required? How do you prepare the soil? These and many other such questions are what our gardener asks when given a new variety of seed. And it is only natural that a good gardener should ask such questions. All of them are necessary if you want to reap the best harvest possible. If, then, this is true with such earthly matters how much more so is it true of eternal things!

Now as we try to give a few thoughts on "How to Prepare the Soil for a Mass Movement" we will take it for granted that the former questions have been answered

and confine our remarks to the last one. As the writer has never been in touch with a Mass Movement what we will say will naturally take the form of general suggestions rather than specific instances. However, there is one Mass Movement in which I have been specially interested and from which I wish to draw a few practical suggestions.

I have always been much interested in the Mass Movement of Pentecost, and wondered why we do not have some like it today. But I think I have overlooked some of the essential features leading up to that great ingathering into the church. I had read, thought, and studied about the ten

days' prayer meeting and the coming of the Holy Spirit, which was the immediate or final preparation of the workers, but how about the preparation of the people for this movement?

We trace back through the Holy Record and we find that from the Garden of Eden, some seventy-four generations before, the story of the coming of a Savior was told and the promise of salvation to all who would believe on him. We follow down through the history of the wanderings of the Israelites, reigns of the kings, writings of the prophets, and the psalms of the great musician, and we hear that same familiar message, of the appearing of the star of Jacob, the coming of the Christ, the Lamb that was slain from the foundation of the world. It was advertised everywhere. And then, as the time drew nearer, John the Baptist was sent out to "prepare the way of the Lord"; and after preaching for six months, or probably nearly a year, we hear of Jesus himself coming and proclaiming the good tidings of great joy to all the world. Jesus taught and sent out preachers to do the same. All this, dear ones, was a preparation of the people for what happened on Pentecost. If we want to reap results such as they had that day we must, from the preparation of the soil standpoint, do at least three things:

1. We must advertise. Paul, in writing to the Romans, says: "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" "Go ye into all the world and preach the gospel to all creation." The most of the people do not believe the first time they hear the story, but it must be told over and over again and again. It has been in the older missions where this glad story has been told for from fifty to a hundred years that these Mass Movements have been taking place.

2. We must get the people to THINK-ING. You have no doubt heard the story of the old man who had much leisure—so much that some one asked him how he spent his time. And he replied: "Sometimes I sit and think, and think, and think,

and sometimes I just sit." Now there is a host of people in this latter condition. They just sit. I would say that the most of the people of India are just such. They have never been used to thinking for themselves or anyone else. Their money-lender tells them what to do. They wear what clothes he gives. They eat the food he doles out to them, and their religion is according to their liking, so long as it does not infringe on his rights. But even their religious duties are defined by the higher castes. You ask them why they do thus and so and they reply, "How do we know?" "How much debt have you?" And they say, "The money-lender knows." If we ask them about God, sin, salvation, heaven or hell, they simply say they have never thought about them. Surely one scripture they fulfill: "Take no thought for the morrow." Consequently, until we can teach the people to think for themselves we have a hopeless task on our hands.

3. We must create in them a desire for what we want to give them. When the writer was working in the office we had many salesmen calling. Often we used to tell them, "Yes, you have a very good line of goods, but we are not in need of any. We cannot use them in our business." We have a lot of such people in India. "Our religion is all right for us and yours is good for you." Recently, in talking with the government doctor, who is a Brahmin, he said, "Your religion is a very good religion. You teach the people good things. Your Bible is very good." And he could quote many Bible sayings, but he also said, "No, as for myself I do not want to become a Christian." Old Chief Sekeletu wanted to take his lash and go out and make his tribesmen become Christians, but Livingstone told him that was not the way to make Christians, but that it was a matter of "whosoever will." The people have not been used to exercising their own wills and thinking of their own needs, especially from a spiritual standpoint. In fact, the lower classes are taught that they cannot think, they cannot learn, for they have no brains. Our Brahmin pandit used to tell us it was no use to teach such low people anything, as they cannot learn. But, thank

the Lord, our experience has been different.

Now you are no doubt wondering why we have not had a Mass Movement in our mission in India. In my mind there is just one reason: the soil has not been prepared. And for this lack there are two reasons: lack of time and workers. Then "how shall

they call on him whom they have not believed? how shall they believe on him whom they have not heard? how shall they hear without a preacher? how shall they preach except they be sent?" and how shall they be sent except they volunteer?

Vada, Thana District.

Mass Movements

(Continued from Page 16)

of outcastes. Many of them have been won for Christ. Boarding schools for boys and for girls are making great changes in the lives of those who attend them. Preparation is being made for an advance on a large scale. The future of the Mass Movement here is bright.

Through the surveys and other appeals that have been made to them by the Mass Movement Commission the Parent Committee in London has caught a vision of the bigness of the C. M. S. Mass Movement in India. To meet the needs that must be met, if continued progress is to be made, the committee is appealing to the C. M. S. constituency throughout the world for ninety thousand dollars and sixty new Mass Movement missionaries this year. Word has come that two-thirds of the money has been given or promised, but no news has yet come concerning the number of new missionaries available.

The C. M. S., like all other missionary societies, suffered during the war for lack of men and money. But few new recruits have yet come. Those who served during those strenuous years just past are now in

need of rest, and have gone or should go on furlough. Hence the pressing need just now not only for money but for MEN. A little study of the C. M. S. Mass Movement reveals that they have done great things in this line of mission work. They have organized in such a businesslike way that with the help of God, for which they all are praying, they will meet with greater success. With them, as with nearly all other missions that have experienced a Mass Movement towards Christianity, they have had to deal with the outcastes. But they are receiving them, and God through them is lifting the outcastes in many instances to a high plane of Christian living. Sixty thousand from these depressed classes were baptized by the C. M. S. during the five years, 1910-1914. The mission that has refused the outcaste has not succeeded well in India.

"God hath showed me that I should not call any man common or unclean."

"Him that cometh unto me I will in no wise cast out."

Dahanu, Thana District, India.



Weighing Firewood



Hauling Lumber, Bulsar

Learning from Others About Mass Movements

Wilbur Stover

PERHAPS, first of all, mention should be made of the fact that the more thoroughly the work is done the better will be the after-results. The same is true, whether numbers be many or few, in mission business or in other business. On the mission field we must do more than baptize people.

2. I have often said (and I wish here to record the thought as an abiding conviction) that, other things being equal, when one good man works for years and gets little results, and another good man works for years and sees abundant results, this is no evidence that the Lord is with the one and not with the other.

3. Long-continued sowing of the good seed in any one field, with little results, is no sign in itself that the field is hopeless, but should be taken by men of faith and vision as that much preparation for a great day coming—a day when hundreds and perhaps thousands may be gathered into the fold. Never give up what apparently is a hard field.

4. Develop plans for aggressive work, and

then work your plans. This is commonly accepted as a good business principle. It also is good business for the mission field. However, there should be this strong reservation, if we have faith and vision, that if the Lord opens up larger avenues than had been planned for, or good ones on different lines from what had been planned, there should be no hesitancy to enter the open door. Otherwise, if you wait till you are ready, the opportunity may pass and the open door be closed.

5. In dealing with mass movements, a last thing I notice in the work of others is that they are careful to look after the children of the converts. The converts themselves often are very raw material, indeed, and not what any one would expect as Christians, but their children come naturally into our hands and are wholly susceptible to our teaching. This is an exceedingly important item. Let us do all that is possible to us now, and the impossible of today will be possible to us tomorrow.

Anklesvar, Broach District, India.

Opportunities for Work Among Girls of the Depressed Classes

Olive Widdowson

THIS subject is one of much interest to me, and I know will be to you if I can make you acquainted with a few of my girl friends among these people.

Let's take a look at the Anklesvar compound. There were about one hundred and twenty girls in school at Anklesvar when I left India, and the number was limited to the building accommodations, and soon will be limited to the number of girls one missionary can supervise.

I remember many of these girls when they arrived from villages near Anklesvar about three years ago. Some of the faces were old beyond their years. The girls scarcely knew their right from their left hand. They were filthy, had not learned

their letters and were from homes gloomy with superstition and beliefs in evil spirits. Now they have made their grades each year, can read well, their faces are brighter and younger looking than when they came, and they have a desire to be clean. Most of them have become Christians. They have not only made this growth in themselves, but many have been a rock of strength to parents who have accepted Christ, but have been sorely tempted by people in their village to renounce their faith in him.

Now we will go to a village about seven miles from Anklesvar. The "flu" had swept through that place and left many households motherless. We enter a boarding

girl's home. The mother was taken, a little baby is left. There is an older sister, who has been wanting to come to school, but who now finds the way entirely blocked, for of course she must care for the baby. She is a bright girl. How I wished we could get out frequently to that village, to encourage and teach her! Her father is a drunkard. He has made some good promises, but so far has not kept them. You would say there is nothing in that home to inspire a young girl to rise above the animal life which her father is living; nothing but hard words and occasional blows from the father. She follows us about as we visit the homes in the village, and we long to take her with us.

We go on to another village. As we draw near we recognize a girl about eleven years of age, who one day came to me and said that her mother had sent her in to stay with her sister in the boarding and study. I had my doubts about it, for I knew her mother had told the teacher in the village that one girl in the boarding was enough, and that this girl must stay at home and make it easier for the mother to earn her living. The father had died and left the mother and these two girls. I let her stay and go to school, for I knew I would soon see the teacher and ascertain if it was all right. In about two days the mother came in, very angry. She said the daughter had run away. After the mother had taken the girl her sister was crying. I asked the reason, and she said her mother would beat her sister.

These are but typical instances of the many we find, with a little variation, in all the villages in which we work. These girls know they will have to suffer for their efforts to improve their condition, yet they make the attempt. They realize that their sisters are getting in school something that is transforming their lives. Is none of this for the older sisters who are doing their part by the little babies left motherless? Is none of this for the girls who are forced by the short-sightedness of parents to remain at home, a place that may be called a house, but not with the greatest stretch of our imagination could we see any similarity between it and our own homes? Yes, much

can be done for these girls, and through them for their parents.

During the cold season we should spend our time in these villages, seeing that schools, suitable as to time and subjects taught, are maintained for these children, and also work among the parents. When the hot season arrives we should visit these villages several evenings in the month and see that these hungry minds and spirits are being fed. There are many girls in the villages left with burdens too heavy for their young shoulders. These are not burdens that no one can help lift. It seems to me that in God's plan there are others who should be standing beside the lone missionary, who has school work (on compound), village work and dispensary work, and thus make it possible to give the needed help to these children. Should they now be assisted over this hard stretch, it will mean an Indian church of strong Christian manhood and womanhood. Are we going to stand by in our favored America and see them crushed under the burden? There are no closed doors in this work.

If you want a good task, one in line with the great command given by the Great Teacher, not an easy one, but one worthy of all the tact and spiritual and mental strength at your command, it is here.

Jesus says yet to his disciples: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Juniata College, Huntingdon, Pa.



Girls as They Come Into the Ahwa Boarding School

India Notes for October

Ida C. Shumaker

AS these notes are being written (Oct. 31), the last group of our missionaries, Brother and Sister Ross, with Pauline and Evalyn, Dr. Nickey, Sister Eliza B. Miller, and Nurse Mohler—Sister B. Mary Royer having returned earlier—are “homeward” bound. They all report a “season of refreshing” during the time spent at the various hill stations. All are truly grateful for the privilege.



We are glad to report that Sister Arnold was able to return to Bulsar today, from the Bai Motlibai Obstetric Hospital, Bombay, where she has been since the night of Oct. 17. Because of the seriousness of her condition a third doctor was necessary, so our Drs. Cottrell, with Bro. Arnold, took her to Bombay. On the morning of the 18th she gave birth to a fine baby boy, whose spirit had already taken its flight. While our hearts were made sad to have this little bud of promise taken from us, we are full of gratitude that the life of the mother was saved. With Bro. Arnold we can say, “For it all we praise our Heavenly Father, knowing that his way is best, and that all our sorrows shall be turned to joy in his own good time. We rejoice now in his dear love.”



We are glad also to report that Master Herbert Eby, who is in school at Naini Tal, has fully recovered from an attack of influenza, and from a relapse of the same. He is a brave, plucky little fellow, and fought the disease heroically. Again we can praise our kind Father for his goodness to us.



A very promising little girl in the Anklesvar boarding died of typhoid fever. She put up a hard, stiff fight, and the physician at Anklesvar had her brought to the dispensary so he could have her under his eye constantly. He did all within his power to save this child, but she went from us so peacefully. Her parents were with her when she fell asleep, never more to wake to pain and sorrow.

God is wonderfully blessing the work in the Vada boarding schools. They now have seventeen boys and eighteen girls. For this we are most grateful. Vada has had a long, hard pull, and now they can begin to see the “fruits of their labors.” Sister Powell writes: “You know how much the work has been hindered here, but God is blessing it and I feel sure that many souls will yet be garnered for him here. We now have a Christian village, and while they are mostly people who are just now being taught, we have hopes that they will be Christians before long.” The remarkable thing is that these girls have come to the mission, it not being necessary to go after them. The girls represent six different castes. To see them together, you would not know but that all came from the same caste. Most of them have but one parent living. The girls are admitted, provided the parents will give a “writing.” Experience has taught that such is necessary.



This is the beginning of our “cold season.” I just drew some water from the pipe, to wash my hands, and it was so hot that I burned my fingers. How is that for “winter weather” in India? All the farmers are busy these days, cutting grain and grass. From many quarters comes the word, “We are having a rupee crop.” I suppose to you it would mean the same as if you were to say, “a bumper crop.” We are so glad for such reports! We do thank and praise our dear Father for sending us the needed rain.



Our whole mission is on its knees because of the situation here at Jalalpor. Victory for the Lord must be won now, or our whole work will receive a deadly blow. Everything was moving along very quietly. We were getting girls in our boarding school as fast as we could. We had over sixty children gathered into our day school. Our attendance at church and Sunday-school services had reached 140. You, who know the Jalalpor field, can understand what these numbers mean, and what it has

cost to get and keep them with us amidst the fierce opposition on all sides.



Our Field Committee decided to select a class of workers from the various stations in Gujarat, to prepare for the Vernacular Final Examination in Surat in April. This special class was sent here, under the direction of Bro. Naranji Vhalji. Oct. 6 most of these boys were enrolled in the government school here. For two days all went well. Since then there has been left no stone unturned to tear down all our work, and to "oust" these Christians. Of course we are on the side of law and right. The government officials are doing all they can to quiet the "protesters," and to help them to see their folly. So far they have not succeeded. They have taken all their

boys out of the government school and refuse to send them as long as our Christian boys remain in school. For two days they had these boys in a private school, and only our boys were in the government school. As our boys went by them to school (as the word from headquarters said they should do) the boys in the private school hissed them and acted very unbecomingly. Our boys thus far have been able to "act well their part," during all these days when they have been insulted and mistreated. Our constant prayer is that they may be able thus to do day by day. Just what the outcome will be remains to be seen. This school has twenty-three days' vacation now, and when it reopens we will know more than we now know. There remains much more to be said, but we will see what the outcome will be.

China Notes for October

V. Grace Clapper

THE women's school at Pingting is growing in numbers and interest. Twenty-one women are enrolled, and they come earlier and study harder. In addition to their other work they are learning to read and write by the new National Phonetic System. Bro. Yin, the Chinese pastor, speaks to them each Friday evening on the deeper aspects of the Christian life.



Bro. R. C. Flory, of Liao Chou, is spending some time visiting other missions of this province, for the purpose of studying methods and policies of mission work.



The pupils of the Girls' School at Pingting have organized a literary society, the active members of which are the fourth-year pupils of the lower primary department, and all of the higher primary pupils. At their meetings they read some of their compositions, debate, tell stories and report the Sunday sermon. The girls do not sleep while the sermon is being preached.



The Liao medical department took an advanced step during the early part of October, by electing a hospital business

committee of three foreigners and three Chinese. The work of this committee will be to take over the general management of the men's and women's hospitals. The members of this committee are Dr. Brubaker, Sister Pollock, Bro. N. A. Seese, Dr. Yuan, Mr. Yang and Mr. Chao. Mr. Yang is one of the language teachers, and Mr. Chao is a prominent business man of the city, while Dr. Yuan is a member of the regular staff of the hospital.



The colporters are doing very good work with the reflectorscope in the villages surrounding Pingting. During this month they held twenty-two evening meetings. They had large and attentive crowds, and we hope much good may come to the men, women and children from seeing these pictures and hearing the gospel stories.



The boys' and the girls' schools at Shou Yang opened on Friday, Oct. 24. Thirty-two pupils are enrolled in the boys' school, and the girls' school has an enrollment of thirteen.



Oct. 8 two obstetrical cases were admitted and delivered in the Pingting hos-

pital in close succession. One of the two got along very nicely, but was unable to have a living child, while the other case failed to do so well physically, but had a splendid baby boy, whom they soon sold to the first-mentioned case for the sum of three dollars, the purchaser of the infant being very proud of her adopted son.



Sister Hutchison, of the women's work department at Liao Chou, writes: "Scarcely greater was the surprise experienced in witnessing the almost universal use of the automobile in the States, than was the surprise experienced on returning to Liao to find that the women and the girls of Liao, as well as throughout the province, had almost universally unbound their feet—an undreamed of fact! A custom, which for over a thousand years had held its victims as with iron fetters, had suddenly, within a year's time, practically disappeared, and that in Shansi, where the women are said to have the smallest feet. This change has been wrought largely through the progressive measures of Governor Yen, who has made the unbinding compulsory, inflicting fines and imprisonment when disobeyed. We praise the Father for these changes, and pray that he may enable us at this opportune moment to be diligent in taking for his kingdom this province, whose soil was made sacred by the blood of the martyr in 1900."



The administration building of the hospital at Pingting is now in process of construction under the management of Bro. J. Homer Bright.



Bro. N. A. Seese, of the Liao Chou Boys' School, writes: "At the present time there is quite a rejuvenation in education in this province. The immediate cause of this is the attitude of the governor. He has issued a mandate making it compulsory for children, both boys and girls, to attend school. This mandate of course could not be enforced were it not that sentiment had been created previous to the decree. For the development of this sentiment, the missionaries have probably done as much as any other agency. The mission schools in the years past have taken in the rich and the poor, the well-dressed and the ragged alike, and thus have put themselves on

record as favoring universal education. The Chinese are now coming to see that China cannot advance with 10 per cent of her people literate and 90 per cent illiterate. The mission schools are receiving their share of the increased number of students. At Liao Chou there are ninety-four students in the boys' school and more are expected soon. Our accommodations are taxed to the limit. Our equipment is entirely inadequate properly to care for this many boys, and we would refuse to admit them were it not for the fact that they would get no better in the government school for the next year or so. We hope that by that time we can enlarge and improve our facilities sufficiently to care reasonably well for their needs. We are improving the facilities for play, hoping that by proper outdoor exercise we can counteract part of the evil effects of poor housing. The board has granted us a sum of \$500 (Mex.) for industrial work. This will fill a long-felt need. The out-station schools have an increased attendance. There are about 100 students altogether in the three out-station schools. At two of these the Chinese have agreed to pay for the work if we furnish the material for making several new desks and seats. This is evidence of very unusual interest on the part of the Chinese.



The regular attendance at the preaching service at Shou Yang has been increased by the addition of over thirty boys and twelve girls from the schools. With this increase our chapel is entirely too small to accommodate the people. One of our greatest needs is a suitable place in which to worship. The same condition exists at Ching Chuan, our out-station. The buildings which we have rented are too small to accommodate the people. Recently Bro. Crumpacker preached for us at our evening service at the street chapel. He also went with Bro. Heisey to visit the out-station to see about securing larger quarters.



We are very glad for the assistance of the teacher who is helping in the boys' school. He is a graduate of college, and comes with a very good Christian spirit. He plans later to continue his study in some Bible school. Showyanghsien, Shansi, China.



THE JUNIOR MISSIONARY

Lukshmi's Story to the Visitor Children

B. M. R.

MY name is Lukshmi, and my little sister's name is Jeevie. We are in the Girls' Boarding School at Dahanu. Jeevie is rather a little girl to be in a boarding school, but there is a reason for her being here. Thinking you children in America would like to know how we got here, I'm going to tell you.

During the past hot season, when there was famine in our country, we, like so many other people, had very little to eat. There were four in our family—my mother, a brother about six years old, Jeevie, who is three, and myself. I am eight.

Everything was scarce—even work. We heard there was work at the Dahanu railway station. So we went there and my mother got work loading coal (charcoal) cars. The man for whom we worked gave us a corner in a freight car where we slept at night. We did our cooking under the trees.

Mother earned eight cents a day. The food we could buy for that amount was more than we had had for many a day, and we ate heartily. One day mother got very, very sick. The coal dealer told us there was a Doctor Miss Sahib, not very far away, and that we should go there and she would help us. An aunt of mine was working at the same place. She helped mother to the mission compound, and I took Jeevie. We went the shortest way and came in through the wire fence at the back. Mother was quite worn out when we got here and lay down on the ground just inside the fence. We left Jeevie and my brother with her and I went back to get our things. Everything we owned was in a basket about the size of a half bushel; a few earthen cooking vessels, several plates and bowls and a few old burlap sacks which were our beds.

By the time I returned the doctor had

found my mother and was giving her medicine. She and her nursebai (Indian name for lady) placed her on a cot, and several men carried her across the compound to a nice brick house and put her in a room with white walls and a nice, clean cement floor. This was the dispensary. The doctor and her nursebai were so kind to us, and you can never know how thankful we were for all they did for us. Mother was so eager to get well, she asked Doctor Miss Sahib not to give her too much medicine, as she wanted to get well so she could care for her children. The doctor said, "We, too, want you to get well. That is why we are giving you medicine." They gave us children a good rice dinner and that afternoon we had a nice sleep.

The next morning my brother was sick. He was very stubborn and would not take his milk and medicine. Sometimes he would strike the nursebai and the medicine went on the floor. Then she or Doctor Miss Sahib would fix up another dose and try it again.

The next day I was sick and here there is a break in my story. I don't know what happened for some days after that. I was too sick. When I got better I found that Jeevie and I were alone in the room. I just remember seeing my brother carried out the first day I was sick. But I knew nothing of mother's going. I thought at first she got well and went away and left us. Of course she would never have done such a thing. It was cholera that took her and my brother away. The Doctor Miss Sahib told me so kindly about it. She said we could have a home here and would be well cared for. The nursebai also kept telling me that the sahib people would keep us and be kind to us. But that didn't satisfy me. I wanted my mother. I cried and cried for hours sometimes. Then, too, I was a bit

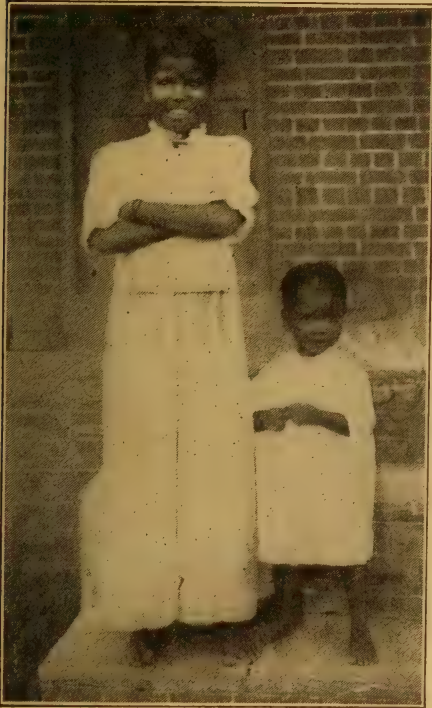
afraid of sahib people. I couldn't understand why they should want to keep Jeevie and me, and I was determined they shouldn't.

The Doctor Miss Sahib and her nursebai were afraid I might run away, so the outside door of our room was screened, but the windows were not. One day when I thought no one would see, we slipped away to go back to our village. Before we got halfway across the compound an Indian

Jeevie and myself out the window, for it is over four feet from the ground.

The next day there was a hut built for us, close to the boarding girls' hut. We could hear them sing and see them go about their work, and from that time I began to be more satisfied. Now I like it so well I'm afraid I should have to cry pretty hard if I had to leave.

The latter part of June the boarding girls moved into the new building and I was well enough to go with them. At that time there were a few orphan babies here, and a bai from Bulsar was taking care of them. Jeevie also was given into her care, so that I could be free to go to school. But she didn't like that bai. She ran off to the school to be with me whenever she could. She wasn't stubborn when she had to go back. She just cried, never smiled and always looked so sad. After a little while the Miss Sahibs said it would never do to make her stay with that bai whom she didn't like, and they would let her come and live in the school with me. That's the reason she is in boarding school. Jeevie was not so sick as I. She seems to know that mother died and that I am all that is left to her. For many days she followed me everywhere I went and seemed to be afraid I might go away and leave her. She is as happy as can be now, and so am I.



Lukshmi and Jeevie

Christian woman saw us. She called to the Miss Sahib in the bungalow, who came at once and took us back to the dispensary. If she hadn't, I'm afraid I wouldn't be here to tell you this story, for Jeevie and I also had cholera. And though we were getting well, it was most important that we should have proper care for some time yet and no one would have cared for us as the missionaries did. But to this day they cannot understand how I, in my weakness, got



Bringing a patient to the dispensary—Bulsar. This man's foot was nearly eaten off by some country native medicine which he had applied. After one month's treatment it is beginning to heal. These men are both baptized Christians.



FINANCIAL REPORT

During the month of November the Board sent out 150,044 pages of tracts.

Corrections. The \$395.30 credited to the World-Wide Fund in the August Visitor should have been credited to Special Support of Elizabeth Oberholtzer. \$50.00 credited to Kansas in the Conference offering reported in the October Visitor should be credited to an individual in Larned Congregation.

The \$12.50 credited to Mr. and Mrs. Wm. Kein in the India Share Plan report in the December Visitor should be credited to Coventry Congregation in the District of Southeastern Pa., N. J. and N. Y.

Franklin Rhodes should have been credited with \$1,000 in the Dec. Visitor for Ping Ting Hospital.

WORLD-WIDE

Pennsylvania—\$75.87

Eastern District, Congregation
Upper Dublin, 4 69
Sunday-school

Ziegler, 11 86

Southern District, Individuals

D. B. Hosteller, \$11; George Stroup, \$6.32, 17 32

Middle District, Congregation

Riddlesburg, 10 00

Individual

Mary Kinsey, 10 00

Western District, Individuals

Mrs. C. Forney and daughters, \$15;

Thomas A. Hardin & Son, \$1; Sarah Bar-

ron, \$1; Mrs. Anna Garber, \$2; E. G. Het-

rick, \$3, 22 00

Ohio—\$106.40

Northeastern District, Congregation

Black River, 6 90

Sunday-school

West Nimishillen, 20 00

Individuals

Laura Swander, \$1; Lucile Longnecker,

\$10; Marie Pontius, \$1; Clara Halloway,

\$1; Thos. Arnold and wife, \$5; Geo. Harts-

ough, \$5, 10 00

Northwestern District, Individual

S. H. Smith, 10 00

Southern District, Congregation

Pleasant Hill, 25 00

Individuals

S. S. girls (3), \$15; Katie Beath, \$2; Min-

nie Chalfont, \$3; Edgar Schooley, \$1.50, ..

21 50

Maryland—\$319.48

Eastern District, Congregation

Pleasant Hill, 18 09

Individuals

Lizzie Klein, \$10; Mrs. D. A. Erbaugh,

\$1, 11 00

Western District, Individual

Mrs. A. C. Auvil, 1 00

Middle District, Individuals

Adaline Neswander, \$784.39; Bro. A and

Sister B, \$5, 789 39

Virginia—\$104.51

Second District, Individuals

Jno. D. Wampler, \$2; W. H. Zigler, \$1, ..

3 00

Northern District, Individuals

Joseph M. Wampler, \$75; N. W. Coffman,

50c, 75 50

Southern District, Sunday-school

Christiansburg, 10 28

Individuals

Mrs. Nanie Sutphin, \$5; Sarah J. Hylton,

\$2, 7 00

Eastern District, Sunday-school

Hollywood, 8 73

Indiana—\$48.88

Northern District, Sunday-school

West Goshen, 20 68

Individual

A. W. G., 10 00

Middle District, Individual

J. H. Wright (Mar. Not.), 50

Southern District, Individuals

Ettie E. Holler, \$10; Harry A. Smetzer, \$5; Wm. Buchannon (Mar. Not.), 50c; R. M. Arndt, \$2.20, 17 70

Illinois—\$163.35

Northern District, Individuals

P. F. Ecklerle, \$1.10; Miss Annie Rich-

ardson, 25c, 1 35

Congregation

Pine Creek, 55 00

Southern District, Congregation

Virdeen, 100 00

Individuals

Mrs. B. S. Kindig, \$5; Miss Lizzie Ger-

gen, \$2, 7 00

Minnesota—\$20.11

Congregation

Lewiston, 10 11

Individuals

Harvey and Anna Long, 10 00

Wisconsin—\$33.71

Congregations

Stanley, \$12.52; Rice Lake, \$21.19, 33 71

Louisiana—\$100.00

Individuals

John and Lucy Metzger, 100 00

South Dakota—\$25.00

Individuals

D. R. Baldwin, \$20; I. C. Myer, \$5, 25 00

Washington—\$22.00

Individuals

Anna Castle, \$10; Christian Krabill, \$10;

Grace Falmer, \$1; Mrs. Roston Welsh, \$1, 22 00

Missouri—\$75.25

Northern District, Congregation

Rockingham, 65 25

Southwestern District, Individual

Mary Mays, 10 00

Michigan—\$29.20

Individuals

G. F. Deardorff, \$21.70; D. W. Vaniman,

\$5; A. Friend, \$1; C. L. Wilkins (Mar.

Not.), 50c; Sister W. H. Kreigh, \$1, 29 20

Kansas—\$4.52

Northeastern District, Individual

Geo. A. Fishburn, 52

Southwestern District, Individuals

Mrs. A. L. Walker, \$2; Katie Yost, \$2, ..

4 00

West Virginia—\$18.00

First District

Brights Hollow Mission Study Class, ..

2 00

Second District, Congregation

Beans Chapel, 16 00

Tennessee—\$15.00

Congregation

Knob Creek, 5 00

Individual

Mollie Satterfield, 10 00

Oregon—\$10.00

Individual

Vernie Nine, 10 00

New Mexico—\$1.00

Individual

J. S. Forehand, 1 00

Nebraska—\$6.20

Sunday-school

Octavia, 6 20

Idaho—\$6.30

Sunday-school

Nampa, 6 30

California—\$2.00

Southern District, Individuals

Pvt. Walter M. Moore, \$1; Mrs. Nancy

Underhill, \$1, 2 00

Iowa—\$11.00

Northern District, Individuals

Mrs. Parker Ruble, \$10; W. H. Lichty,

50c,	10 50
Middle District, Individual	
J. B. Spurgeon (Mar. Not.),	50
Oklahoma—\$17.08	
Congregations	
Thomas, \$2; Elk City, \$5.08,	7 08
Individuals	
J. W. Murray and Wife,	10 00
Colorado—\$7.21	
Western District, Individual	
Mrs. W. H. Heiny,	1 00
Aid Societies of Nebr. and Colo.,	6 21
North Dakota—\$0.50	
Individual	
D. M. Shorb (Mar. Not.),	50
Total for the month,	\$ 1,722 57
Conference offering for Nov.,	2,866 46
Previously reported,	145,276 36
Total for the year,	\$149,865 39

HOME MISSIONS

Kansas—\$1.85	
Southeastern District, Individual	
Fannie Stevens,	1 85
Tennessee—\$1.00	
Individual	
J. A. Murray,	1 00
Total for the month,	\$ 2 85
Previously reported,	308 53
Total to date,	\$ 311 38

INDIA MISSIONS

Pennsylvania—\$47.82	
Middle District, Congregations	
Burnham, \$5; Dry Valley, \$16.71,	21 71
Christian Workers Society	
James Creek,	3 30
Sunday-schools	
Smithfield, \$7.49; Ardenheim, \$9.32,	16 81
Eastern District, Individuals	
Bro. Y. Y., \$5; Linda B. Huber, \$1,	6 00
West Virginia—\$5.00	
Second District, Individuals	
J. C. Cutwright, \$2.50; C. E. Bean, \$2.50,	5 00
Maryland—\$10.00	
Western District, Individuals	
I. W. Abernathy and wife,	10 00
Illinois—\$5.00	
Northern District, Individual	
E. A. Frantz,	5 00
Washington—\$5.00	
Individuals	
Sherman Stookey and wife,	5 00
California—\$3.00	
Southern District, Individuals	
Mrs. Nancy Underhill, \$2; Pvt. Walter M. Moore, \$1,	3 00

INDIA NATIVE WORKER

California—\$105.00	
Southern District, Individuals	
A Brother, \$75; Isaiah and Olivene Brenaman, \$30,	105 00
Alabama—\$47.30	
Congregations	
Fruitdale, Cedar Creek, Brewton and Mobile,	47 30
Illinois—\$50.00	
Northern District, Sunday-school	
F. G.,	50 00
Indiana—\$17.50	
Northern District, Sunday-schools	
Joint Sunday School Association,	17 50
Virginia—\$15.00	
Northern District, Aid Society	
Bridgewater,	15 00
Pennsylvania—\$10.00	
Middle District, Individual	
Frances Baker,	10 00
Maryland—\$5.00	
Eastern District, Sunday-school	
Edgewood,	5 00

INDIA BOARDING SCHOOL

Missouri—\$172.45	
Northern District, Sunday-school	
King's Daughters Class,	8 75
Individuals	
T. W. Tracey, \$35; Mary Nicholson, \$35; No. Dist. of Missouri, \$23.70; Grace D. Bowman, \$35,	128 70
Southern District, Sunday-school	
Fair View,	17 00
Southwestern District, Individual	
Rebecca Mays,	18 00
Indiana—\$45.65	
Northern District, Sunday-school Class	
Children of the King,	5 15
Middle District, Sunday-school Class	
Willing Workers,	8 75
Individual	
Edith Sees,	8 00
Southern District, Christian Workers	
Kokomo,	17 50
Sunday-school Class	
King's Daughters Class,	6 25
Ohio—\$68.75	
Northwestern District, Sunday-school	
Classes	
Junior and Intermediate (Beach Swamp), \$35; Girls of Silver Creek S. S., \$15,	50 00
Southern District, Sunday-school	
Junior boys and girls (Clayton S. S.), ..	18 75
Pennsylvania—\$40.00	
Eastern District, Individual	
Bro. Y. Y.,	5 00
Sunday-school Class	
Sunshine (Maple Springs),	35 00
Kansas—\$20.00	
Southwestern District, Individual	
Mrs. T. N. Carter,	20 00
Virginia—\$30.00	
Southern District, Sunday-school	
Smith River,	5 00
Northern District, Aid Society	
East Mill Creek,	25 00
Iowa—\$28.62	
Middle District	
Panora—Coon River Mission Circle,	7 75
Aid Society	
Maxwell,	87
Southern District, Aid Society	
Libertyville,	20 00
Colorado—\$18.00	
Western District, Congregation	
Grand Junction,	18 00
INDIA SHARE PLAN	
Ohio—\$100.00	
Northern District, Individual	
Claude V. Gore,	50 00
Northeastern District, Individual	
Elizabeth Toms,	50 00
Pennsylvania—\$100.00	
Eastern District, Individual	
Leroy Clemens,	25 00
Western District, Individual	
J. E. Eicher,	50 00
Middle District, Individuals	
S. L. Fyock and wife,	25 00
Maryland—\$100.00	
Eastern District, Individual	
Miss Grace Bergen,	50 00
Middle District, Individual	
Sister A. Ausherman,	50 00
Missouri—\$150.00	
Northern District, Individuals	
N. S. Rhodes and wife, \$100; Rawley Sandy, \$50,	150 00
Indiana—\$72.50	
Southern District, Sunday-school Class	
Loyal Workers (Union City),	12 50
Individual	
Floyd McGuire,	10 00
Middle District, Individuals	
Bro. and Sister J. E. Ulrey,	50 00
Illinois—\$25.00	
Southern District, Individuals	
Mr. and Mrs. Elmer M. Hersh,	25 00

Oregon—\$15.00

Christian Workers' Society	
Myrtle Point,	15 00

West Virginia—\$25.00

Second District, Sunday-school	
Beans Chapel,	12 50

Individuals

Mr. and Mrs. F. F. Valentine,	12 50
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Total for the month,	\$ 587 50
Previously reported,	450 00

Total for the year so far,	\$ 1,037 50
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INDIA WIDOWS' HOME**California—\$1.00**

Southern District, Individual	
Pvt. Walter M. Moore,	1 00

West Virginia—\$3.00

Second District, Individuals	
J. C. Cutwright and C. E. Bean,	2 00

Total for the month,	\$ 3 00
Previously reported,	92 10

Total to date,	\$ 95 10
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INDIA FAMINE RELIEF**Michigan—\$5.00****Individuals**

Mrs. H. C. Lowder, \$2; A brother and sister (New Haven Congregation), \$3,	5 00
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Pennsylvania—\$5.00

Eastern District, Individual	
Bro. Y. Y.,	5 00

Kansas—\$5.00

Southwestern District, Individual	
Mrs. Alice Vaniman,	5 00

Total for the month,	\$ 15 00
Previously reported,	6,492 70

Total to date,	\$ 6,507 70
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INDIA ORPHANAGE AND TRAINING DEPARTMENT**Virginia—\$35.00**

Northern District, Aid Society	
West Mill Creek,	35 00

Ohio—\$25.00

Southern District, Congregation	
Sidney,	25 00

Pennsylvania—\$5.21

Western District, Individual	
Miss Florence Morris,	5 21

Total for the month,	\$ 65 21
Previously reported,	44 00

Total to date,	\$ 109 21
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ANKLESVAR GIRLS' SCHOOL BUILDING**Iowa—\$65.00**

Middle District, Aid Society	
Muscataine, \$5; Prairie City, \$10,	15 00

Northern District, Individual	
R. H. Glessner,	50 00

Maryland—\$20.00

Eastern District, Aid Society	
Washington City,	20 00

Nebraska—\$15.00

Aid Society, Lincoln,	15 00
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Virginia—\$8.67

Northern District, Aid Society	
Manassas,	8 67

Total for the month,	108 67
Previously reported,	12 15

Total to date,	\$ 120 82
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INDIA SCHOOL DORMITORIES**Kansas—\$1,000.00**

Northeastern District, Individual	
Enoch Derrick,	1,000 00

INDIA HOSPITAL**Pennsylvania—\$5.00**

Eastern District, Individual	
Bro. Y. Y.,	5 00

Total for the month,	\$ 5 00
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Previously reported,	43 50
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Total to date,	\$ 48 50
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CHINA MISSIONS**Iowa—\$91.23**

Northern District, Congregations	
Kingsley, \$8; Sheldon, \$30.92; Slifer, \$5.23,	57 15

Southern District, Congregation	
Fredericksburg,	23 83

Donations for Visitor from Iowa and Minnesota,	10 25
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Minnesota—\$34.26

Congregations	
Washington, \$20.26; Deer Creek, \$4,	24 26

Sunday-school	
Excelsior Class,	10 00

Pennsylvania—\$12.00

Eastern District, Individual	
Bro. Y. Y.,	5 00

Sunday-school	
Willing Workers Class,	2 00

Western District, Individual	
John Umhey,	5 00

Indiana—\$10.00

Northern District, Individual	
A. W. G.,	10 00

Washington—\$5.00

Individuals	
Sherman Stookey and wife,	5 00

Michigan—\$3.15

Sunday-school	
Young Peoples' Class (Hart S. S.),	3 15

California—\$3.00

Southern District, Individuals	
Mrs. Nancy Underhill, \$2; Pvt. Walter M. Moore, \$1,	3 00

Kansas—\$2.00

Northwestern District, Individual	
I. B. Garst,	2 00

Ohio—\$9.03

Southern District, Congregation	
Covington,	9 03

Total for the month,	\$ 169 67
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Previously reported,	747 37
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Total to date,	\$ 917 04
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CHINA NATIVE WORKER**California—\$97.50**

Southern District, Sunday-schools	
Empire, \$37.50; Inglewood, \$60,	97 50

Indiana—\$35.00

Northern District, Individuals	
Chas. Eaton, \$15; Mrs. Noah Shively, \$20,	35 00

Michigan—\$15.00

Congregation	
Elmdale,	15 00

Pennsylvania—\$10.00

Middle District, Individual	
Mrs. Frances Baker,	10 00

Colorado—\$10.00

Sunday-school	
Wiley Bible Class,	10 00

Iowa—\$6.16

Northern District, Sunday-school	
Greene,	6 16

Total for the month,	\$ 173 66
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Previously reported,	356 67
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Total to date,	\$ 530 33
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CHINA GIRLS' SCHOOL**California—\$47.00**

Southern District, Sunday-school	
Elder Sisters' Bible Class,	17 00

Individuals	
Bro. and Sister Frank Hepner,	30 00
Virginia—\$43.17	
Second District, Sunday-schools	
Elementary Dept. of Summit and Glade,	43 17
Total for the month,	90 17
Previously reported,	154 47
Total to date,	244 64

CHINA BOYS' SCHOOL

Ohio—\$7.00	
Southern District, Congregation	
Salem,	7 00
Total for the month,	7 00
Previously reported,	243 20
Total to date,	250 20

CHINA HOSPITAL

Pennsylvania—\$22.20	
Eastern District, Congregation	
Harrisburg,	17 20
Individual	
Bro. Y. Y.,	5 00

Iowa—\$8.63	
Middle District, Aid Society	
Maxwell,	88
Panora—Coon River Mission Circle,	7 75

California—\$1.00	
Southern District, Individual	
Pvt. Walter M. Moore,	1 00
Total for the month,	31 83
Previously reported,	449 28
Total to date,	481 11

PING TING HOSPITAL ADMINISTRATION BUILDING

Iowa—\$14.65	
Middle District—Aid Society	
Muscataine, \$4.65; Prairie City, \$10,	14 65

Nebraska—\$15.00	
Aid Society	
Lincoln,	15 00

Virginia—\$8.00	
Eastern District, Aid Society	
Manassas,	8 00

Total for the month,	37 65
Previously reported,	12 15
Total to date,	49 80

LIAO CHOU GIRLS' SCHOOL FURNISHINGS

California—\$30.00	
Southern District, Individuals	
Emma Brubaker, \$20; Mary Zug, \$10,	30 00
Total for the month,	30 00

LIAO CHOU HOSPITAL

Minnesota—\$35.72	
Sunday-school	
Gleaners Class (Deer Park S. S.),	35 72

Pennsylvania—\$5.00	
Eastern District, Individual	
Bro. Y. Y.,	5 00

Total for the month,	40 72
Previously reported,	113 50
Total to date,	154 22

CHINA DISPENSARY

Illinois—\$16.25	
Southern District, Sunday-school	
Young Men's Class (LaPlace S. S.),	16 25

Total for the month,	16 25
Previously reported,	45 00
Total to date,	61 25

CHINA WIDOWS' HOME**Pennsylvania—\$5.00**

Eastern District, Individual	
Bro. Y. Y.,	5 00
Total for the month,	5 00

CHINA ORPHANAGE

Pennsylvania—\$5.00	
Eastern District, Individual	
Bro. Y. Y.,	5 00

Total for the month,	5 00
Previously reported,	417 64
Total to date,	422 64

SWEDEN MISSIONS

Indiana—\$5.00	
Middle District, Individual	
A brother,	5 00

Total for the month,	5 00
Previously reported,	151 02
Total to date,	156 02

MALMO BUILDING FUND

Pennsylvania—\$66.07	
Eastern District, Congregations	
Tulpehocken, \$60.07; Shamokin, \$6,	66 07

Total for the month,	66 07
Previously reported,	1,509 50
Total to date,	1,575 57

SWEDEN RELIEF

Maryland—\$15.00	
Middle District, Individual	
A brother,	15 00

Ohio—\$15.00	
Southern District, Individuals	
Viola and Mary Miller,	15 00

Total for the month,	30 00
Previously reported,	15 00
Total to date,	45 00

DENMARK MISSIONS

Indiana—\$5.00	
Middle District, Individual	
A brother,	5 00

Total for the month and year,	5 00
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BROOKLYN MISSIONS

Pennsylvania—\$5.00	
Eastern District, Individual	
Bro. Y. Y.,	5 00

Total for the month,	5 00
Previously reported,	10 05
Total to date,	15 05

AFRICA

Ohio—\$5.00	
Northeastern District, Individuals	
Mr. and Mrs. Geo. W. Lowver,	5 00

Total for month and year,	5 00
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STUDENT FELLOWSHIP FUND

Pennsylvania—\$50.00	
Middle District	
Juniata College,	50 00

Total for the month,	50 00
Previously reported,	2,792 77
Total to date,	2,842 77

CONFERENCE OFFERING FOR NOVEMBER WORLD-WIDE

Indiana—\$695.45	
Northern District, Congregations	
Goshen City, \$137.70; Tippecanoe, \$50;	
Maple Grove, \$50,	237 70
Individual	
Mrs. D. J. Whitehead,	2 75
Middle District, Congregations	

Eel River, \$50; Spring Creek, \$100; Mexico, \$100; Salimonie, \$100,	350 00
Individuals	
Mrs. I. B. Miller, \$100; S. C. Miller, \$5, ..	105 00
Virginia—\$655.00	
Northern District, Congregations	
Greenmount, \$100; Beaver Creek, \$150, ..	250 00
Individuals	
B. W. Neff and wife,	100 00
Aid Society	
Bridgewater,	50 00
Sunday-school	
Adult Bible Class (Harrisonburg S. S.),	10 00
Second District, Congregation	
Elk Run,	85 00
Aid Society	
Elk Run,	10 00
Sunday-school	
Summit,	50 00
Eastern District, Individual	
I. A. Miller,	100 00
Pennsylvania—\$236.00	
Southeastern District, Congregations	
Coventry, \$35; Norristown, \$25,	60 00
Hatfield Mission Study Class,	25 00
Western District, Congregation	
Glade Run,	100 00
Individual	
Dasin Watson,	1 00
Eastern District, Congregation	
Little Swatara,	50 00
Ohio—\$945.01	
Northwestern District, Congregations	
Wyandot, \$50; Bellefontaine, \$90,	140 00
Southern District, Congregations	
Harris Creek, \$50; Covington, \$500,	550 00
Sunday-school	
Salem,	205 01
Northeastern District, Sunday-school	
Young Married Peoples' Class (Akron S. S.),	50 00
Illinois—\$125.00	
Northern District, Individuals	
A. R. Workman, \$50; F. H. Slater and wife, \$10,	60 00
Aid Society, Sterling,	5 00
Southern District, Congregation	
Decatur,	50 00
Individual	
John Kitson,	10 00
Michigan—\$50.00	
Congregation	
Thornapple,	50 00
Iowa—\$50.00	
Northern District, Individual	
S. S. Neher,	50 00
Maryland—\$40.00	
Middle District, Congregation	
Pleasant View,	40 00
Missouri—\$25.00	
Northern District, Individual	
Mary Ellenberger,	25 00
Tennessee—\$25.00	
Congregation	
Pleasant View,	25 00
Kansas—\$10.00	
Southwestern District, Aid Society	
Monitor,	10 00
Texas—\$10.00	
Individual	
Mrs. Cora Leicht,	10 00
Total for the month,	\$ 2,866 46
Previously reported,	128,712 36
Total to date,	\$131,578 82

ARMENIAN AND SYRIAN RELIEF

California	
Covina S. S., \$77.10; Junior Christian Endeavor, Covina, \$4.22; Estate of Mary Gnagey, Pasadena, \$10; Mrs. Nancy D. Underhill, Pomona, \$3; Glendora Church, \$613.91,	708 23

Illinois	
Polo Church, \$20; Woodland Church, \$212; Batavia S. S., \$5; Sterling Church, \$17.23; Cerro Gordo S. S., \$154.70; Coal Creek Ch., \$10.25,	419 18
Indiana	
Elkhart City Church, \$45; Union Church, \$43; Oak Grove Cong., \$86.50; Young Peoples' Class, Maple Grove S. S., \$5; Mexico Cong., \$10; S. S. Class of Wakarusa, \$20; Union Grove Church, Mississinewa Cong., \$130; Maple Grove Cong., \$13,	352 50
Iowa	
S. S. Boys, Dysart, \$2.60; Coon River Cong., by Bagley House, \$127.62; Grundy County Church, \$12; Monroe Co. Cong., \$24,	166 22
Kansas	
A Sister, McPherson, \$5; East Wichita Church, \$14.50; Chapman Creek Church, N. E. Dist. Kans., \$94,	113 50
Michigan	
Mrs. H. C. Lowder, Nashville,	3 00
Minnesota	
Monticello Church, \$17; Barbara Nickey, India, \$100; Mr. and Mrs. E. C. Grossnickle, Buffalo Lake, \$25,	142 00
Missouri	
A Sister, Montrose,	5 00
Montana	
Florendale S. S., Paxton,	5 25
Nebraska	
Susan Roelofs, Lincoln,	10 00
New York	
Christian Endeavor Class, Brooklyn,	10 00
Ohio	
Donnels Creek Cong., \$17; Lower Stillwater Church, \$36.19; Trotwood Church, \$476.15; Mr. and Mrs. A. C. Buchwalter, Weilersville, \$5; Helpers' and Young Mens' Class, Weilersville, \$5; Sugar Hill Cong., \$68.75; Middle District of So. Ohio, \$9; Jordan S. S., Ft. Recovery, \$5,	622 09
Pennsylvania	
Johnstown Cong., \$129.25; Gleaners' Class, Akron S. S., \$15; Tulpehocken Church, \$207.91; Fredericksburg Church, \$104.45; Hatfield Church, \$80.79; Riddlesburg Ch., \$10; Bellwood Church, \$45; Scalp Level Cong., \$48.50; Fairview Church, Middle District, Pa., \$7; Waynesboro Church, of Antietam Cong., \$500; Meyersdale Church, \$27,	1,174 90
Virginia	
Mrs. J. W. Shafer, Troutville,	5 00
Texas	
A Sister, San Antonio,	5 00
Washington	
East Wenatchee S. S. and Individuals, \$521.50; Wenatchee Cong., \$30; Sherman Stookey and wife, Olympia, \$10,	561 50

Total for month of November,\$ 4,303 37

FRENCH ORPHANS' RELIEF FUND FOR NOVEMBER

California	
Private Walter M. Moore, Ft. McArthur,	1 00
Minnesota	
Loyal Class of Nemadji,	9 00
Virginia	
Elementary Dept. of Summit and Glade Sunday-schools,	36 50

Total for month of November,\$ 46 50

BELGIAN RELIEF FUND FOR NOVEMBER

California	
Private Walter M. Moore, Ft. McArthur,	1 00
Virginia	
Elementary Dept. of Summit and Glade Sunday-schools,	26 91

Total for month of November,\$ 27 91

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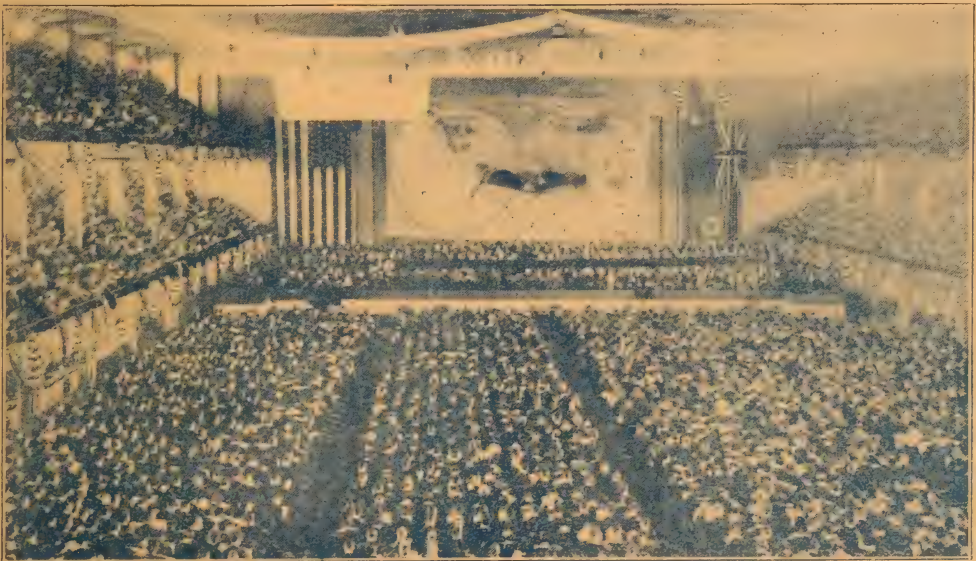
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Church of the Brethren

February



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VOL. XXII

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NO. 2

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

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EDITORIALS

Abraham "wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform" (Rom. 4: 20-21).

"Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God" (John 11: 40)?

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (John 14: 12).

Meditation

"What then is faith? Faith is reasonable dealings with reasonable things. Faith is in the region of religion what experiment is in the region of science. Faith is the reasonable experiment with the hypotheses of Jesus. It is to take the hypotheses, the assumptions, the maxims, the teachings, the revelations of Jesus, and experiment upon them open-eyed. But all the hypotheses of Jesus concern himself. If, therefore, I am to experiment with his hypotheses, I have to experiment with him; and therefore experimental faith becomes trust. It becomes committal. It is exploration by consecration. It is discovery by homage. It is losing your life in a great venture that you may find it again in a sublime discovery.

"But there is a tremendous difference between faith and belief. Belief is the acceptance of a map; faith is the taking of a voyage. Belief is perfectly convinced that the bridge is sound; faith goes across. . . . Therefore, in all faith there is always an element of the will at the bottom of it, and behind it, and back of it. . . . Faith is belief ventured upon. . . . As the apostle says in the Epistle to the Hebrews, 'Faith is the test of the things not seen.' That is faith." —J. H. Jowett.

The above scriptures and meditation were presented to those in attendance at

the Des Moines International Student Convention as the morning thought for one of the quiet periods with the Master.

It was the most wonderful privilege of nearly one hundred representatives from the colleges of the Church of the Brethren, and others, to attend the International Student Volunteer Convention at Des Moines, Iowa, Dec. 31 to Jan. 4. The privilege can be understood but slightly when we are informed that more than seven thousand students and faculty representatives from nearly one thousand institutions of the United States and Canada were present, as well as many from foreign lands who are in attendance at North American colleges.



The purpose of these meetings, which are held regularly every four years, is to present to the students of that college generation the vision of the world's spiritual needs and to fire them with a willingness and desire to serve.



The leaders and speakers of the conference were some of the foremost Christian men of America, while many missionaries and foreign Christian leaders found place on the general or sectional programs. The fires kindled by these men touched many hearts, and these representatives from the colleges in turn will carry the enthusiasm back to their constituencies.



We were eager to catch the spirit of the convention, and we had not long to wait. The opening address by Dr. John R. Mott, chairman of the Conference, revealed it. Yea, more than revealed it; he made it to stand forth alive. His note was optimistic, but immediately we were told of the great task ahead. "We have assembled in the morning of the New World to catch a new vision and receive a new challenge," said

Mr. Mott. And further, "God wants us to master and interpret the new day in a way to move and direct the world."



Who could be disheartened with the future if he were willing to feel as does Dr. Mott? "I would rather live in the next ten years than in any other like period of which I have read or can dream." And listen to his reason for this: "All pillars of civilization have crumbled save Jesus Christ." We commend these words for serious thought to anyone who is trying to make his prewar measure of service and sacrifice and habits of life fit into the new period, and likewise to the pessimist, who sees nothing ahead but the debris of decayed and fallen ideals and theories:



Never did the conference seek to minimize the obstacles and dangers that confront us; never did it underrate the damage which the war has done to our civilization, but always was emphasized the colossal proportions of the task ahead and the demands upon us for superhuman strength. Always we were pointed to Jesus Christ as the Source of sufficient strength for every task.



He who is a pessimist these days must surely do his Jesus an injustice in failing to recognize in him the great hope and assurance of help wherever needed, and in proper measure of power to accomplish all things whatsoever are brought forward as a challenge to his children.



We can not presume to go further in these editorial columns in reporting the conference than this. "We would see Jesus," said the Greeks, coming in quest of him, and we can see him now in all-sufficiency if we but will. Let the Church of the Brethren lay hold on him in belief and faith and we shall be able to accomplish such a work as we know not.



Bro. M. R. Zigler, Broadway, Va., has been elected home mission secretary, with the General Mission Board, and is now located at Elgin and busy with his tasks. Bro. Zigler will endeavor to assist District

Boards with their problems; his office will be intended for a "clearing house" for problems, suggestions, and new ideas relative to work on the home base; and he is eager to foster the interests of every local church. This is the first time that our church has had a home secretary, but the time is more than ripe for a careful cultivation of our missionary interests in America.



Credit given to the Fairfax congregation, Virginia, in the December Visitor, for the support of Bro. Minor Myers, should have gone to Minor's five brothers, who stand back of him in this venture of faith; likewise, it is the congregations of Middle Pennsylvania, rather than the Sunday-schools, that support Sister Sara Replogle.



In January, 1919, the students and faculties of our colleges, moved with a spirit to do something for India, decided to raise \$5,000 for "an institution of learning in India, the nature and scope of which to be determined by the India Field Committee." The schools raised considerably more than the sum above stated, and the India Mission decided that this sum should be used for the erection of the first building of the Normal School, located at Bulsar. The school has not been erected, but plans are now under way for it, and doubtless this will be done in 1920. The Board has much appreciated this deep interest on the part of the students and faculties of 1918-1919, and is pleased to make this announcement. The building to be erected will stand as a monument to their sympathy for the rising church in India.



Likewise it is a joy to know that the students of our schools for this year are bending their energies, during February, to raise a large fund for the equipment of the Ping Ting Hospital, China. If our church as a whole were as interested in missions and as self-sacrificing as her students and college faculties, the total of her gifts for missions would be greatly increased.



We wonder sometimes how our ministerial and pastoral question will be removed from one of our ever-present problems.

We have plenty of ministers but too few pastors; we are blessed with preacher-financiers; we are poverty stricken in full-time servants of the cross. The greatest missionary task before us is to popularize the pastorate. We verily believe that one of the greatest crises of our church life stares us in the face at this corner of the street. Shall our ministry be found sufficient in the test? ➡

Danger ahead, brethren, if we stop in these after-the-war moments and spend our

energies in battles over some of those most distracting things that have kept us small in days gone by. Agitation against a thing always brings upon us a double baptism of that which we do not want. The world is so big, the tasks are so great, the dangers are so imminent, the challenge is so divine that for us now to begin to spend our energies on things that draw lines and divide us is for us to write our own decree of life in "the narrow vale." Steady now, steady, in the movement towards turning the search-light upon each other.

THE JOB THE STUDENT VOLUNTEERS HAVE MET TO CONSIDER



A Significant Cartoon Clipped from a Des Moines Newspaper at the Time of the Convention

The Student Volunteer Convention

I. W. Moomaw

THE eighth international convention of the Student Volunteer Movement, was held at Des Moines, Iowa, Dec. 31 to Jan. 4. The movement had its beginning at Mount Hermon, Mass., in 1886, and has completed the first generation of its life. The movement is international and interdenominational. It is not an organization to send out missionaries, but it is an unswervingly loyal auxiliary of the church. It had its origin primarily in the student Y. M. C. A. and student Y. W. C. A., but today it exists chiefly to serve the foreign mission boards of North America.

The purpose of the Student Volunteer Movement is fourfold: (1) To awaken and cherish among all students of North America an active interest in foreign missions; (2) to enroll an adequate number of consecrated young men and women to meet the increasing demands of the various mission boards; (3) to intensify the missionary strength of the colleges and home churches; (4) to lay an equal burden upon all young men and women at home, that they too may feel their responsibility of giving all men everywhere an opportunity to know the living Christ. The movement assumes that if the message of Christ is to be taken to every part of the world during the present generation, it is imperative that all Christian students work with one mind and one heart toward that end. It unites them in their purpose with a remarkable solidarity.

Like any constructive organization, the Volunteer Movement had a small beginning. This is seen when we compare the Mount Hermon convention, with its seventy-six delegates, to the recent Des Moines convention, where the attendance reached over 8,000. The movement represents a constituency of 300,000 students, enrolled in 1,000 different schools and colleges. The progress of the movement may best be measured by its 8,000 members already at work in twenty-two different non-Christian lands.

At the recent convention Dr. John R. Mott was chairman. He was assisted by Robert P. Wilder, the father of the Volun-

teer Movement. Other speakers were G. Sherwood Eddy, Robert Speer, Samuel Higginbottom, and Dr. Zwemer of Egypt. To these may be added a large number of returned missionaries and foreign students. One impressive feature of the program was the group of 500 returned missionaries, seated on the stage, and the strong appeal that "these gray-haired, tired veterans shall not go back alone."

The claims of Christ upon the young people of this generation were forcefully presented. The three touchstones of the entire convention were **service, sacrifice and this generation.**

A plastic, overwrought, tired, humbled, teachable and expectant world was thrown wide open before the students present. Almost every moment they heard the challenge of a world-embracing task, "white unto harvest." One singular feature of the convention was the silent reverence at all sessions. It was a very common practice to continue a session past the closing hour and then spend from twenty to thirty minutes in prayer. During this time the vast audience remained perfectly quiet.

Some Convention Flashés

"The world is plastic today and there is no time to thresh old straw."

"It is an idle dream to speak of world evangelization unless the people of America find unity in Christ, our Lord."

"Take God in his reality and see what he can do for you."

"God must love the common people, because he made so many of them."

"Today Christianity must answer the question as to whether there shall be another world war."

"Men are builders of nations. Women build the homes on which nations stand."

"What is the daily output of your life?"

"Religion should not only save a man's soul; it should serve humanity."

"Making a life is the supreme earthly vocation."

"Great doers have always been great believers."

"Ours is an expectant world. The most

backward and depressed men have their faces set toward the new day of hope."

Among the many exhibits in the auditorium was one small corner in which were displayed the plans for our Five-Year Forward Movement. In the main building our Mission Board was represented by Secretary J. H. B. Williams. He was there to assist any young people who needed help in planning their life work.

Saturday afternoon all the delegates from the Church of the Brethren met for a sectional conference in the Des Moines church. All of our colleges were represented by ninety-five young men and wom-

en. In addition to these were all the returned missionaries and those under appointment; also several members of the General Mission Board. An inspiring program was held, in which the relation of the church to the present world situation was considered. Later in the evening the kind people of the Des Moines church showed their hospitality by serving a splendid supper to all who were present.

Certainly such a convention causes the task of world evangelization to throb with a new hope. Its fruitfulness will continue throughout the coming years.

No. Manchester, Ind.

Church of the Brethren Representatives at the Des Moines Student Volunteer Convention

Student Volunteer Organization.—President, F. B. Statler; Vice-President, Ira Moomaw; Secretary, Ruth Forney; Editorial Secretary, Miles Blickenstaff; Traveling Secretary, A. D. Helser.

Outgoing Missionaries.—Ben Summer, Andrew G. Butterbaugh and wife, D. L. Forney and wife, Chalmer Shull and wife.

Missionaries on Furlough.—Anna Eby, Olive Widdowson, J. I. Kaylor, J. B. Emert, J. M. Blough, Anna Blough.

General Mission Board.—J. J. Yoder, A. P. Blough, J. H. B. Williams, General Secretary; H. Spenser Minnich, Educational Secretary; M. R. Zigler, Home Secretary.

Editor Gospel Messenger.—Edward Frantz, Editor.

COLLEGE DELEGATIONS

Bridgewater.—Dr. J. S. Flory, E. S. Kira-cofe, John Roller.

Juniata.—Foster B. Statler, Marie Kimmel, Linwood Geiger, Galen B. Royer.

McPherson.—Prof. J. J. Yoder, Prof. Chas. Morris, Miles Blickenstaff, Howard Engle, Ada Beckner, Miss Burkholder, Paul Brandt, Oliver Trapp.

Blue Ridge.—Prof. J. J. John, Norman Wilson, Ruth Beahm.

Mt. Morris.—Prof. A. J. Brumbaugh, Pastor F. E. McCune, Bennet Stutzman, Lola Buck.

Elizabethtown.—Prof. J. G. Myer, Ezra Wenger, A. C. Baugher.

Nurses' Home, Omaha, Nebr.—Lela Moyer.

Southwest Teachers' College.—Howard W. Oxley.

Daleville.—Prof. Ira Thomas, Ada Carter, Stover Bowman.

La Verne.—Prof. S. J. Miller, I. V. Funderburgh, C. E. Davis, L. E. Brubaker.

Crozer Theological Seminary.—Paul Garber, G. N. Hartman, W. K. McKee.

Pennsylvania University Medical.—Ruth Royer.

Hebron Seminary.—Mabel Harley, C. H. Hinegardner, Densie Hollinger.

North Manchester.—Prof. R. C. Wenger, Arthur Mote and wife, Ira Moomaw, Wm. Beahm, Moy Gwong.

Northwestern University Medical.—Carl Coffman, H. L. Burk.

Wisconsin University Medical.—Pearl Grosh.

Ames, Iowa.—M. D. Helser.

Bethany Bible School.—Elgin Moyer, Lavina Roop, Jane Shamberger, Anna Beahm, Agnes Kessler, John Graham, Ruth Blocher, John Blough, John Barwick, Celesta Wine, Russel Shull, Merlin Shull, Minerva Neher, Catherine McCormick, Norman Bauman, Lutie Sargent, Burton Metzler, May Hersch, Orville Hersch, Clarence Gnagy, Albert Smith, Ray Zook, Elizabeth Ludy, Ruth Forney, A. D. Helser, Edith Weybright, Perry Rohrer, Ferdie Rohrer, Drue Funderberg.

More Workers for India

D. L. and Anna M. Forney

C. Ernest Davis

BRO. D. L. FORNEY, second son of Edmund and Elizabeth Forney, was born in Ogle County, Ill., Oct. 1, 1865.

He attended and afterwards taught country school. For five consecutive years he was a student at Mt. Morris College.

Three years, from 1894 to 1897, were spent as a missionary in Arkansas.

Jan. 1, 1896, he was married to Anna M. Shull.

Anna M. Shull, daughter of George and Elizabeth Brubaker Shull, was born in Macoupin County, Ill., Jan. 9, 1871. The father died when Anna was five years old, and ten years later the mother passed away. The children found homes with relatives.

Anna attended the Pleasant Hill School near Virden, Ill., for a number of years, and then spent several years in Mt. Morris College. Later she taught school near Oregon, Ill. Then she went to Manchester College for a part of a year before her marriage.

Brother and Sister Forney went to India in 1897 and remained until 1904, when it was necessary for them to return on account of Sister Forney's health. Since that time, although they have been very busy in the homeland, their hearts have been in India.

Jan. 19, 1906, they located at Reedley, Calif. A few months previously a church had been organized at the Hill Valley Schoolhouse, about fifteen miles away, but no regular services had ever been held by our people in Reedley. Immediately Sunday-school and preaching were started and they have been continued until the present time. Soon other families of Brethren moved into Reedley and other parts of the great San Joaquin Valley. The Forneys generously threw open their home to the newcomers, and at times the baggage on their front veranda indicated that as many as three families were being cared for.

The church not only grew by immigration but by baptisms, and in about five

years the membership had increased from about fifteen to 150.

Along with the work of the church they cared for several acres of peach orchard. More than once dried peaches from Reedley graced the tables of missionary friends in India.

During the ten years' residence at Reedley, four of their five daughters gave their hearts to the Lord, causing their parents to rejoice.

These busy years were filled with the work and joys of the Christian ministry. Also in the midst of the pleasures and joys some of the trying experiences of life came to them.

Bro. Forney took an active part in the organization and work of the Northern District of California. He was the first missionary secretary of the District and served continuously in that office until 1918, when he moved from the District. For two years of that time he was also the District Sunday-school and C. W. Secretary. His work as missionary secretary was especially helpful. He gave addresses, told of experiences on the India field, advocated mission study, and enlisted volunteers. He also served on the Old People's Home Board and on various committees that required much time and considerable travel over the extensive territory of Northern California.

Sister Forney also has taken an active part in the work of the District, having attended all but one of the District Meetings held during her residence in the District. She served for several years as a District officer of the Sisters' Aid Society. She has conducted mission study classes and taught in all departments of the Sunday-school.

A two years' pastorate at Chico closed their labors in Northern California. They then came to La Verne, Calif., so as to give their daughters the advantage of attending La Verne College. Bro. Forney has spent the year as pastor of the Pomona church.

Five daughters have come to bless their home. Two, Catharine and Grace, were

born in India. Lucile, aged 10, will accompany her parents to India. The other four, ranging from 15 to 23 years of age, will remain in the homeland. Lois, Grace, and Catharine will continue their work in La Verne College, while Ruth, the eldest, will carry forward her preparation for life's work in Bethany Bible School. She and one other are definitely preparing for the mission field.

Bro. Forney's parents, Edmund and Elizabeth Forney, are past 80 years of age and live in La Verne.

Brother and Sister Forney say that the needs of India and the petition of the workers on the field for their return have been among the chief factors in bringing about their return to the work which they were compelled to give up fifteen years ago.

La Verne, Calif.

ANNA CASSEL

Many of our readers will remember Anna Cassel as one of our worthy workers appointed to India. We are indeed sorry that her health does not at this time permit her to proceed to her chosen work. The following is a portion of a letter just received from her: "My heart is with all of the missionaries as it was with Sisters Kintner and Replogle. God only knows how I wanted to be with them. Since our all-wise Father has planned otherwise, it must be best and so I am content."



Anna M. Forney

Lucile

D. L. Forney

The Three Who Take Up Their Field of Labor in India



Lois

Ruth

Grace

Catharine

The Four Who Remain in America and Bid Their Parents Godspeed in Their New Tasks

Andrew G. Butterbaugh

Merlin G. Miller

THE childhood of Andrew G. Butterbaugh was blessed with those wholesome influences which have played so large a part in the lives of most of the missionaries of the Church of the Brethren—godly parents, sacred associations in a staid and quiet country church, and the glorious freedom of the farm.



Andrew was born near Polo, Ill., Dec. 10, 1891. His entire childhood and youth were spent on the

same farm on which his four brothers and three sisters were reared. When Andrew was only nine years old his father, Daniel Butterbaugh, died, so that the Christian training of the family fell largely to the sainted mother, Margaret.

Early in his childhood Andrew manifested a very eager interest in all sorts of construction—an interest which in later years took the turn of carpentry and furniture making. In childhood he most delighted in pounding nails in the old bootjack, in building all sorts of block-houses, or in working on some toy invention.

When he was twelve Andrew united with the church. The thought that most influenced him to take this step was the story of Jesus at the age of twelve in the temple. To Andrew it seemed that to unite with the church at this age was to follow in the steps of his Master. This thought was more than a passing idea, for it remained with him during the years that followed. Indeed, the thought of following in the footsteps of Jesus became even more influential in his secret meditations in the years that ensued, when Andrew became a carpenter as Jesus had been.

Andrew's education began in the country school, and was continued at Mt. Morris College, first in the academy and later in the college proper. While in his third year in the academy he joined the Volunteer Band. It was by no means settled yet that

he should become a foreign missionary, but the influences that had been silently and secretly at work in Andrew's heart had brought him to the place that he desired to spend his life in some sort of Christian work. Among the earliest of these influences was Bro. Stover's book, "India, a Problem." So also the addresses of Bro. Stover himself, when home on his first furlough, left a very vivid impression upon Andrew, who at that time was a mere boy. Later, Bro. D. L. Miller's stereopticon lectures, illustrating our mission work in India, particularly kept this missionary influence alive in Andrew's life. It was, however, at the Winona Conference of 1913, which was the first Annual Meeting that Bro. Butterbaugh attended, that these impressions led to a decision for the foreign mission field.

Bro. Butterbaugh was elected to the ministry by his home church, the West Branch congregation, shortly after he had joined the Volunteer Band, when he was twenty-two years of age. The call to the ministry served to strengthen the secret tendencies which had for so long been leading him toward the mission field.

June 2, 1915, Bro. Butterbaugh was united in marriage with Sister Bertha Belle Lehman, of Franklin Grove, Ill. This was the happy culmination of a courtship begun several years before at Mt. Morris College. From the first, Bro. Butterbaugh and Sister Lehman were strongly attracted to each other, but it can truthfully be said that their affection grew all the deeper and richer as they became more and more settled in their desire to devote themselves to the work of the church.

The two years following their marriage, Brother and Sister Butterbaugh spent at Bethany Bible School, in definite preparation for their anticipated service on the mission field. The next two years were spent back at Mt. Morris, from which institution Bro. Butterbaugh received his college degree in the spring of 1919. During these happy years of married life which Brother and Sister Butterbaugh have spent together, three children have come into

their home to bless it, the eldest a boy, Beryl, and the two younger, girls, Vila and Ione. Those who know them will always remember them as an ideally happy family, where contentment and kindness reign supreme.

When, last spring, the cablegram came from India, "Send eight men," Brother and Sister Butterbaugh were among the first to respond, although it had been their hope to remain in this country a few years longer in order to receive further preparation for their contemplated service. During the past sum-

mer Bro. Butterbaugh was engaged in carpenter work. The few months prior to sailing were spent at Bethany Bible School, and in doing some special work in architecture, at the Chicago Technical College. Bro. Butterbaugh goes to India to give special attention to the work of erecting missionary buildings and teaching our native Christian Boys the art of carpentry and furniture making. His is the happy privilege of giving himself to the service of the Lord in a special work, which also allows him to follow the natural bent of his own talent.



Beryl Delos

Vila Larene

Bertha Ione

The Butterbaugh Juniors

Bertha Lehman Butterbaugh

Nellie Claybaugh

AFTER a season of eager anticipation, June 18, 1893, Ira and Mary Lehman welcomed into their home at Franklin Grove, Ill., their first-born child, Bertha Belle. She was well born, having behind her a God-fearing, a God-loving and a God-serving ancestry, among whom spiritual interests were first. Bertha received her early training by example rather than precept. Sister Lehman is a woman of few words, but her calm self-possession and her unflinching cheerfulness, coupled with her quiet, devoted spirituality, make of her a rare mother; one to whom her children can well look up, and whom they can admire and respect.



In a home of healthy Christian atmosphere Bertha received profound and lasting religious impressions. As is normal in childhood, she responded readily to such influences, and at the age of twelve she affiliated with the church. As a child Bertha was accustomed to hear the interests of the church at home and abroad prayerfully discussed; she also heard returned mission-

aries in her home church. Through these combined influences the seed of missionary ambition was implanted early.

Bertha attended the country school and town high school for two years. Then a year at Mt. Morris College was followed by a year spent quietly at home. During the spring Bertha paid Bethany Bible School a week's visit. No sooner was she in the spiritual atmosphere of the school than there was stirred within her a hunger for higher ideals and deeper spiritual experiences. She at once planned to be one of the student body for the next year. Now thrown into constant association with those having "Saved to Serve" as their watchword, the seed of missionary ambition of childhood days germinated and became a living force, evidencing its presence in Bertha's becoming a foreign volunteer. Bertha was not of the sentimental, "goody-goody" type. In fact, a good time made such a strong appeal that had you known her only in her youthful pranks you might not have suspected the hidden depths. Upon making a definite decision for her future service she had the needed ballasting to steady her. Preparation now became her aim, and she returned to Mt. Morris to finish her academy course.

The week following commencement, June 2, 1915, she was united in marriage with

Andrew Butterbaugh, a classmate. Their new home was started at Bethany, in accordance with their common aim of foreign service. Into this happy home, consisting of two small rooms, but sacred because of the holy purposes upon which it had been founded, on April 3 Beryl Delos received a hearty welcome. In the autumn Bertha again took up Bible study, and in addition a short course in practical nursing. She also contributed much in interest and inspiration to the weekly mothers' meetings. The fall of 1917 found them again at Mt. Morris, Andrew enrolled in the college department and Bertha, on Oct. 6, welcoming Vila Larene with all the love of a true mother-heart. Highly prizing her motherhood and giving herself unstintingly to it, she managed to pursue some college subjects the winter and spring semesters. The next winter Bertha Ione came to further bless their home. Far from being burdened with fast-increasing responsibilities, Bertha's cup of happiness was full to o'erflowing.

Last spring they offered themselves to the Mission Board and were appointed to

the India field. Their sailing being delayed, they seized the opportunity for further preparation and again established their home at Bethany, both engaging in Bible study. The condition of the home life in India calls loudly to Bertha. She senses the important part the home is going to play in Christianizing India. She longs to teach, concretely, the hallowing influence of the Gospel of Christ upon family relationships. For this task Bertha is very especially fitted. As a wife she is a very real helpmate; not looking for life to be made smooth and easy for her, but joyfully sharing their common lot and proving an inspiration to her husband day by day. As a homemaker she is capable; she has made out of two rooms such a home as many would look upon with envy. As a mother, in these days of such false standards, she is glorifying motherhood anew. As a Christian she is just a little child, utterly dependent upon her Father for all things and living in the sweet joy of fellowship with him. We rejoice in seeing her go forth.

3435 Van Buren St., Chicago.

Frederick M. Hollenberg

Grace Hollenberg

FREDERICK M. HOLLENBERG, the fourth child of William and Martha Hollenberg, was born in Clay County, Ind., July 8, 1893. His parents, mem-



bers of the Church of the Brethren, having a deep faith in God and a desire to raise their children to be of use to the world, supplied the home with a few choice books, allowing nothing else to come in. While the children were yet

very small, the mother would gather them about her and read to them for hours from books which developed character. Always the ideal was held before the children that nothing but the noblest was worthy of their effort. His parents were hard working people and gave the spirit of honest labor to their children.

When Fred was three years old the family moved to North Dakota. Here in this frontier environment, his early childhood was spent and he learned the lessons which come only through toil and hardship. In 1903 the family moved to Alberta, Canada. Living on the frontier, with all its difficulties to encounter, has left Fred with a determination undaunted by difficulties, a spirit never satisfied unless engaged in work. In June, 1906, Fred confessed Christ.

The family moved to Reedley, Calif., in 1909, and here in 1910 Fred graduated from the grades and began his high school work, which was interrupted in January by the family returning to Canada. The next winter he came back to Reedley and finished his freshman work. It was while in Reedley that he decided to spend his life in service in the foreign field, and he has remained true to his ideal of service.

In the fall of 1912 Fred entered the academy of La Verne, from which he graduated in the spring of 1914. In 1916 he was elected

to the ministry, and the following summer he preached every Sunday in the old schoolhouse in Canada, where he had gone to church and school as a child. June, 1917, found him a B. A. graduate of La Verne College. He then entered McPherson, from which he received his M. A. in the spring of 1918. After graduating from McPherson he entered Bethany. Here he had charge of the police station work during the winter. It was also here that he met and learned to love Nora Reber, to whom he was married June 1, 1919. At the Winona Conference they were among the number accepted by the church for service in India. Their summer was spent in the interest of the Forward Movement in California and in visiting Fred's old home in Canada. And while waiting to sail for India

they were at work in the Liberty church, Liberty, Ill.

Fred has indeed been a source of inspiration to his younger brothers and sister. As a child he was the leader, and as he grew older we learned to depend on his judgment and decisions. He compromises his ideals of right with no one, and though he does not make a great show of his religion, we believe that it is deep, firm and true.

As Fred goes to the field we wish him and his companion Godspeed, believing that, with the determination, the deep religious conviction, and the initiative which both possess, much good will be accomplished through their efforts.

N. Manchester, Ind.

Nora Reber Hollenberg

Anna Beahm

IT was in 1906. A new girl was coming to live near us. Of course we all wondered what she would be like. It was not long, however, after Nora came that we learned to love her. The years have added to our appreciation of her.



Nora was born on a farm near Bernville, Pa., Oct. 21, 1892. Here she had the usual experiences of farm life and early school life. When she was fourteen years of

age her parents decided to move to Elizabethtown, in order that their children might have better school privileges. But just a short time before they planned to leave, the father, after a brief illness, passed away, leaving the bereaved mother and children to carry out their plans without him. The mother bravely did all possible for her children. She is the kind of a mother who, by her quiet influence, inspires and encourages to greater service.

At Elizabethtown College Nora completed the English scientific course in 1911 and the pedagogical in 1912. The following two years the schoolroom claimed her. In

the summer of 1914 she came to Bethany Bible School, where she spent two years in study. In 1917 she completed her college course at Mt. Morris College, and the following year remained there as assistant in the English department of the academy. Between times she spent a summer at the Columbia College of Expression (1916), and one at the University of Chicago (1917).

In February, 1908, Nora gave her life to Jesus and was baptized. Throughout her Christian life she has had a desire for service. This desire found expression in teaching in a mission Sunday-school while at Elizabethtown and at the Douglas Park Mission and the Chinese Sunday-school while in Chicago. As her vision of the world field became larger there grew in her heart a conviction which led her to give her life to foreign service.

Not long after this the pathway of her life met and coincided with that of Mr. Frederick Hollenberg, to whom she was married June 1, 1919. At the last Winona Conference they were approved as missionaries to India.

They go forth with our prayers, that not only the message which they bring but the impersonated Christ in their lives may bear fruit for him.

J. Elmer Wagoner

Geo. W. Miller

BRO. J. ELMER WAGONER, son of Eli S. Wagoner and Lydia F. Wagoner, was born Nov. 26, 1881, near Hammond, Moultrie County, Ill. He is the eldest of a family of six children, having one brother, two sisters and two half-brothers. His mother died when he was about eight years of age.



During his younger years the family lived on a farm, and here he learned the meaning of toil and variety of experience. He attended the common schools from 1886 to 1895, and having a determination to get an education, the way opened so that he could attend high school from 1897 to 1902, graduating from the La Place school. He then spent three years teaching, being very successful.

During a series of meetings held at La Place in October, 1900, he accepted Christ as his Savior. Being always ready and willing to do what he could for the good of others and for the advancement of the church, he was soon serving the church and Sunday-school as secretary, superintendent or assistant superintendent. He was in almost continuous service in this particular phase of church work for ten or twelve years. He was elected to the deacon's office in 1911, to the ministry in 1912, advanced to second degree in 1916, and ordained elder in 1919.

In 1911 he was married to Ellen Heckman, of C  ro Gordo, Ill. Their home has been blessed with two daughters, Elizabeth Evelyn, born in 1912, and Emma Josephine, born in 1914.

Shortly after his election to the ministry he began to feel the need of greater preparation, and planned to spend some time in school work.

In September, 1913, with his family, he moved to Mt. Morris, Ill. They had their household goods, one child, \$100 in money, an income of \$100 per year, fair health, and

a determination to stay until they had carried out their purpose.

During the four years' stay at Mt. Morris Bro. Wagoner worked in the summer to help pay expenses. He did some preaching, having charge of the Columbia church, south of Mt. Morris, during 1914. He received his A. B. degree in the spring of 1917, and moved with his family to Chicago to complete his Bible course in Bethany Bible School, where he received his B. D. degree in 1919.

While in Chicago his time was well taken, as he worked from eight to ten hours six days in the week in addition to his school duties. He also had charge of the police station work for a year and a half until he became afflicted with rheumatism.

After his recovery he spent the summer of 1919 as traveling secretary for the General Mission Board, in the Southern District of Illinois.

The Okaw church, where he was converted and lived the greater part of his life, will support him on the field. He feels especially grateful to Elders John Arnold, S. S. Miller, Andrew Metzger, Eli Wolf and others for their inspiration and encouragement in church work.



Elizabeth Evelyn and Emma Josephine

Ellen Heckman Wagoner

Jennie A. Heckman

SISTER BARBARA ELLEN HECKMAN was born into the home of David and Elizabeth Miller Heckman, near Hammond, Ill., Sept. 23, 1885. She



was the eighth child in a family of ten, and the only daughter to live to maturity. Her girlhood days were lived near Cerro Gordo, where she attended the district school and later the high school in town. Surrounded all her life by Christian in-

fluences, at the age of twelve she responded to them by personally accepting Christ and being baptized into the Oakley Church of the Brethren at the hands of her uncle, Eld. A. J. Nickey.

Ellen cannot remember when she was not interested in the life and work of the church. As a young woman she took an active part in the Sunday-school, Christian Workers, and Missionary Reading Circle in the Cerro Gordo congregation. Through the meetings of the last-named organization she was given a vision of the world's needs, and her desire to be a missionary grew in proportion with her intelligence of the fields. Some practical experience was received through one summer spent in the mission at Springfield, Ill.

An increasing sense of responsibility keenly impressed the need of preparation, and a year was spent at Mt. Morris College. Later she entered Bethany Bible School, and two years were occupied there until health conditions made it imperative to discontinue school temporarily. Then Ellen joined her parents and brother at Rocky Ford, Colo., and for more than a year took an active part in the work of the congregation at that place.

Not long after her return to Cerro Gordo she was united in marriage with J. Elmer Wagoner, March 5, 1911, and for a year their home was at La Place, Ill. Here the same interest in the church was manifested and the call came for them to assume the

work of the ministry. Following the death of Mother Heckman, in 1912, the Wagoners made a home for the lonely father in Cerro Gordo until their desires for fuller preparation led them to move to Mt. Morris in the autumn of 1913.

Mt. Morris now became their home for four years, during which time Bro. Wagoner busied himself with the liberal arts course. Sister Wagoner's duties lay largely in the home, which had been blessed by the coming of two daughters, Elizabeth Evelyn, born at Cerro Gordo Oct. 27, 1912, and Emma Josephine, born at Mt. Morris March 6, 1914. As a homemaker Ellen constantly encouraged her husband to press on in his preparation, even though the years were filled with severe financial struggles.

The next step was to Bethany Bible School in the spring of 1917. Here Ellen carried as many studies as home duties would allow, and took an active part in Mothers' Meeting, Sunday-school, and Chinese mission work. These years, too, involved some real sacrifices, yet there was but one way to go, and that was forward, believing that the Lord was leading them. From the beginning they were confident that there is always a field of service for prepared people. In the spring of 1919 they were expecting to be used in the schools or churches of the homeland. Then came India's call for "eight men." The Wagoners thought and prayed about it and then left it to the Mission Board to make the decision. The result is that they are on their way to India, happy in believing that it is the Father's will.

Sister Wagoner feels convinced that the roots of her willingness to go with her little family to foreign shores lie grounded in the spiritual soil of the family altar in her childhood home. There prayers constantly ascended in behalf of needy souls in all the world and universal sympathy was fostered in all the children. This was largely responsible for her brother Frank's willing sacrifice in China, and in this same spirit our sister is glad to go with her loved ones into needy India.

Oak Park, Ill.

Chalmer George Shull

J. W. Lear

ON the sixth day of August, 1892, on a farm in the vicinity of Virden, Ill., a son was born to W. H. and Clara Shull. Nothing out of the ordinary could



be attached to this event, other than that this son was the first-born and that he had the privilege of being born into a Christian home.

Chalmer, as he was familiarly known, soon manifested a studious turn of mind and took life a bit

more serious than the average boy does. Before he arrived at school age he became passionately interested in Bible characters, and he would sit and listen with relish to the rehearsal or reading from the "Story of the Bible," which his parents purchased for him and which became a favorite book with him. It is needless to add that the time thus spent in these formative years yielded spiritual fruit in the developing lad.

On the farm Chalmer learned some valuable lessons in industry and economy, and his father very soon appreciated that he could be trusted as fully as the measure of his maturity. The other children, too—for there were ten children that came to bless the lives of these godly parents—looked up to him as a second father, and he was often called "the little old man": little, because small of stature, and old, because of his ripened judgment.

"Small of stature" could be said only of his body, however, as his mind was developed above the average for his age. The stock of information, too, was of a splendid selection. Chalmer buildied into his character gems of the wisest selection from the best literary productions accessible.

Chalmer began his school career in a country school southwest of Virden, Ill.; he graduated from the Virden High School in 1910; he taught for two years as the principal of the Pleasant Hill school, whose curriculum covered two years of high school work; he matriculated in Mt. Mor-

ris College in 1912, from which college he received his B. A. degree; he spent four years at Bethany Bible School where, in 1919, he received his B. D. degree. One-half of the time of his third year at Bethany he served as assistant pastor of the Hastings Street Mission, and the fourth year he served with credit as the pastor of the Douglas Park Mission in Chicago.

It may be said that the studious nature of this young man made it easy for him to neglect the due amount of physical exercise, hence he completed his school work with a depleted physical condition. I said "completed his school work," but I should say in connection with that statement that he had planned to spend at least two years in post-graduate work in Christian education, and only because of the depleted force on the front line in India, the urgent request of the secretary of the General Mission Board, and the definite leading of the Holy Spirit in his plans did he table the school purpose and decide to go to the field this year.

Chalmer's religious life was just as intense as his literary life. There was no time in his Christian career that he lacked interest in the activities of the church. Doubts in the inspiration and authenticity of the Bible, so subtle to some young minds, were not sufficient to shake his faith. He believed that the church represents Christ in his program of world evangelization, and that as a member of this Fraternity he was doing his duty only as he dedicated his efforts to a realization of this worthy cause. He confessed Christ in the West Otter Creek church and was baptized in 1908. He was soon elected superintendent of the Sunday-school and, in 1914, while attending school at Mt. Morris, he was elected and installed into the ministry. Having magnified the office of the ministry through the years of service, he was ordained an elder in November, 1919, by the Chicago congregation.

The Bible has God saying, "It is not good that man should be alone," and so Chalmer, believing that the Father was right in the premise, while at Mt. Morris

decided to make good on this category of the Almighty. He found in Mary Speicher, of Waterloo, Iowa, a friend who was willing to join with him and work out the program that each as an individual had cherished. They were joined in holy matrimony in December, 1917, at the home of

the bride at Waterloo, and since that time they have toiled together in preparation for their life work. We prophesy that Chalmer and Mary will in the strength of our God become valuable helpers in bringing the saving message to our dark-skinned neighbors across the sea.

Mary Speicher Shull

Ada Shank Neher

ON a bright September day (27th) in 1893, a sweet, blue-eyed baby girl came into the home of Brother and Sister Jacob Speicher. This little girl, Mary, spent her first four years in the country not far from Waterloo, Iowa.



Bro. Speicher was called to the ministry, and in 1897, the little family moved close to North Manchester College, where further preparation was made. Four

happy years were spent at this place. Then Bro. Speicher accepted a call to take charge of the Orphanage and Old Folks' Home at Mexico, Ind. At this place this peaceful Christian home was bereft of the father.

Mrs. Speicher and daughter Mary then made their home in Waterloo, and it was here that Mary received her elementary education. At the age of ten she was received into the church and was ever eager to be of some service.

Mary, being the only child in the family, oftentimes felt lonely, but when she was twelve years of age her childhood days were brightened by the three children of Bro. P. J. Blough, to whom Sister Speicher was married in 1906. Mary and her step-sister, Jennie (now Mrs. Arthur Miller), from that time were the closest of companions. They were of one age, in the same grade at school, and their interests were largely the same. Bible stories and helpful books were eagerly read, and in these early years both showed interest in religious work and were frequently found cutting out pictures of missionaries and the natives of India.

The farm near Waterloo was Mary's home during her high school and college work. At the age of thirteen Mary entered high school in Waterloo, and while there, always being conscientious and energetic, she did very creditable work. Her social nature and friendly disposition readily made for her a wide circle of friends. Three years of teaching gave Sister Shull valuable experience.

The school years of 1913-14 and '14-15 were spent at Mt. Morris in college work. While here she volunteered for definite service for her Master and was deeply interested in all religious activities. Bible work, expression and music were special subjects of interest and have been the means of enlarging her fields of usefulness.

Feeling the need of further Bible study, Mary spent three years at Bethany Bible School. During the second year of school, 1917, on Christmas eve, Mary was united in marriage to Bro. Chalmer Shull, of Girard, Ill.

Brother and Sister Shull have been located in Chicago since that time, and have had charge of the Douglas Park Mission for the past year. The summer of 1918 was given to deputation work among the churches of Missouri.

Sister Shull's interest in missions was awakened when she was but a child. Bro. D. L. Miller's pictures made a lasting impression on her young mind. Coming in contact with some of the missionaries, home on furlough, Mary looked to them as being ideal, and wondered if some day she too might go where they had been. Bible study and attendance at missionary meetings and Volunteer conventions brought to her a call which she realized was from God, and so she is willing that her life shall be spent in his service in India.

Arthur S. B. Miller

John H. Blough

OF the million and one-quarter people on our India mission field, fully ninety per cent live in rural districts. Their methods of cultivation are

comparable to those in the days of Christ, and consequently every unfavorable season means hunger and starvation. In helping uplift these people to a sound Christian civilization, one can easily see the necessity of taking to them the



knowledge and methods of modern agriculture; and that by serving them in this way they will be more ready and willing to listen to the story of their Savior. In short, this is the appeal as it came to one of Iowa's young men, Bro. Arthur S. B. Miller.

Bro. Miller, the youngest son of Mr. and Mrs. Simon B. Miller, was born March 10, 1891, at the country home near Waterloo, Iowa. The parents were early settlers and well known for their noble efforts and ideals in the home and community. Five boys and five girls were reared to Christian manhood and womanhood, of each of whom any home could well be proud. Two sisters, Eliza and Sadie, preceded their brother to the India field, as they were among our earliest missionaries. The former is now serving her third term and the latter is home on her second furlough. Both parents have been deceased for several years.

As a youth Bro. Miller began his education in the one-roomed schoolhouse. He was thorough and earnest, but at the same time possessed all the characteristics that might be implied from the term, "a live wire." For his preparatory work he entered Mt. Morris in 1907, and there completed the academy with the class of 1912. He took a leading part in student activities and won the Philorhetorian contest in his senior year. Following this he taught country school in Orange Township for two years, and this proved very valuable experience.

He was then recognized as an efficient leader among young people in the community. Feeling that he could be of greater service in the world, and that he would have larger chances for success in life, he entered Ames for a course in agriculture. However, at this time he planned to devote his life as an agricultural specialist in this country, though at times he considered the needs of India. The final decision came to him at the same time and place that it comes to many men, and that was at the Y. M. C. A. conference at Lake Geneva. And there on the lakeside, where God seems to come closer to men than at most places, Bro. Miller faced his God, surrendered his will, and volunteered to use his life on any corner of this earth that God would direct him. The latter two years at Ames were spent in active Christian work, though at first, like many other students, Bro. Miller was not inclined to push out and tackle a big job. One day the "Y" secretary called him into his office and said, "Miller, I want you to go on a gospel team to a near-by town." This so took Bro. Miller by surprise that his thinking powers ceased on everything but excuses, but when the interview ended Miller went. In the year of his graduation, 1917, he was leader of a successful gospel team, taught two classes of Bible students, and was recognized as a man of strong, earnest Christian leadership.

The following year he accepted the position of rural Y. M. C. A. secretary of Madison County, Iowa. Organizing this work and putting it on a permanent basis was no small task, but Bro. Miller proved its equal. He remained at this work for one year only. In June, 1918, he was married to Sister Jennie E. Blough, also of Waterloo. Ottumwa chanced to be the home of this happy couple, who deferred going to the mission field immediately on account of the draft. Soon it was necessary for him to respond to the call of his country, and six months of typical camp life in the medical department at Camp Dodge, suggested his next experience. He was honorably discharged in March, 1919, following which he taught in Orange High

School for several months. On Easter Sunday, April 20, his home was greatly cheered by the arrival of a daughter, Josephine.

As a man, Bro. Miller has a distinct personality. He is very practical and at the same time commands the respect of all.

Added to this are his earnestness and sincerity of character, which make him a man of power, and one who we feel will do a great deal to uplift the rural people of India, and at the same time carry the message of our Savior.

Jennie Blough Miller

A Friend

WHILE the flowers slept beneath their white blanket, one season ago, a beautiful life went home to its Maker. But though the sweet face and kindly deeds of this dear grandmother are missed by those who loved her, her gentle influence and noble character live on in the lives of her posterity, and it is of one of her granddaughters that this sketch is written.



Jennie E. Blough, daughter of Peter J. and Katherine Horner Blough, was born on her father's old homestead near Hooversville, Pa., Dec. 6, 1893. The first thirteen years of her life were spent here and on the Ankeny farm, the birthplace of her mother. In 1904 her mother died, and a year later the family, consisting of father, Jennie and her two brothers, Homer and Dorsey, left the land of their fathers, with the changing environment that accompanies a mining district, and moved to Waterloo, Iowa. Here Jennie's father married Amanda Lichty Speicher, and thus through the union of two broken homes Jennie found not only a good mother, but a bosom friend in her foster sister, Mary Speicher. The two girls met on the day of their parents' marriage, and it would be impossible to write the story of one without that of the other. Suffice it to say that it would be hard to find a more congenial home than the one which these girls shared from this time on. They were within a few months of being of the same age, and so nearly did they keep pace in all that they did, that through their four years of high school in Waterloo their averages never varied one per cent. Mary had be-

come a Christian before she knew Jennie, but during a series of meetings, conducted by Bro. Moherman, Jennie united with the church at the age of fourteen. The home church proved a good place for development in Sunday-school lines, and both girls took an active part in such work.

After finishing high school, Jennie spent the next seven years in teaching country school and attending Mt. Morris College, at which place she finished the course in liberal arts in 1918. While a student she was active in the different organizations of the school, and during her senior year was president of the newly-organized Y. W. C. A. She taught a large class of young ladies in the Sunday-school the last two years, and it was her joy to see a number of them become Christians.

Always it is a matter of interest to know what are the direct influences that make our missionaries decide upon such a vocation for their life work; and while there are many silent influences which are difficult to analyze as such, there are some things which stand out as mileposts along the way. About nine years ago, when Eliza Miller (now Jennie's sister-in-law) was home on furlough, the seeds of missionary interest began to grow, and Jennie was deeply impressed with the things Eliza had to tell about the far-away land so dear to her. Another prominent factor was the Bible instruction under Bro. Emmert at Mt. Morris, and the work of the Volunteer Band at that place. Jennie was a member of this organization during most of her school life. All these influences paved the way for the definite decision for foreign work, which came in 1917 at the conference of United Volunteers at Naperville, where a number of returned missionaries brought the appeal so strongly from the foreign field. Alone, with her God, Jennie

decided that if he wanted her to serve on the foreign field she was willing. And at the same time, but in vastly different circumstances, the Spirit was working in the life of her fiancé, Arthur Miller, then busy in his agricultural work at Ames, Iowa, so that he too chose to live his life for the people across the sea.

The same month that Jennie finished her college course she became a bride. It was the hope of Brother and Sister Miller to take up their chosen work that same year, yet because of war conditions it was not possible for her husband to go last year. He was active in the Y. M. C. A. until the call of the colors came and their happy home had to be given up for the time being. After a few months of service he returned to Waterloo, where Jennie was living with her parents, and on Easter day a little girl, Josephine Ruth, came to brighten their home. So, as Jennie and her dear ones leave us, she goes, not only as a teacher and church worker, but as a living witness of the practicability of the teachings

of Jesus in everyday life, which is, after all, the final test of Christianity.



Josephine Ruth Miller

Benjamin F. Summer

M. W. Emmert and Franklin Byer

BENJAMIN F. SUMMER, the fourth of a family of six boys, was born Dec. 26, 1891, near Hagerstown, Md. He was born into the spiritual world in October, 1903, at the Longmeadow church in the Beaver Creek congregation, Maryland.



On account of the moderate circumstances of his parents the boy was, at the age of ten, left to work as a hireling among strangers.

However, his lot fell among members of the Church of the Brethren, and from them he received his early Christian training.

At the early age of fourteen there was borne in upon his heart the irresistible desire to become a missionary to India. To his grandfather, John Summer, a Mennonite preacher, Bro. Summer attributes his inherited desire to preach the Gospel. He

never got away from the one overwhelming desire to carry the good news of Christ to the heathen. He says he never tried to get away from it, but nursed the desire until he was eighteen years old, when he inquired of Bro. Galen B. Royer what preparation he would need to become a missionary to India. Bro. Royer told him he must have a literary education.

Although he had no money he resolved at once to secure the necessary preparation. He heard that Mt. Morris College was a place where young men might be able to work their way through school. Accordingly he turned his face westward and arrived in Polo, Ill., near Mt. Morris, Jan. 6, 1910. After working a short time on a farm in the vicinity of Polo, he entered college at Mt. Morris. A marvelous change went on in the intellectual and religious nature of this at first rather crude specimen of young manhood, until in the spring of 1918 he graduated from college, receiving the A. B. degree.

Bro. Summer is a remarkable example of

simple, trusting faith in the Lord. Each year of his eight in school at Mt. Morris he started in, not knowing where he was to secure all the money needed to pay his way. But he went to the Lord in prayer, committing his case fully to the Lord. He took Jesus at his word when he said, "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." The Lord heard his prayers and provided the way. He did sweeping, served as janitor for the college chapel, rang the college bell, served as librarian for several years, received a scholarship of \$100, given by Mt. Morris, Polo, Pine Creek and West Branch churches, and served one year as pastor of Hickory Grove church. He spent his summer vacations as a farm hand or engaged in canvassing.

No opportunity was ever missed while Bro. Summer was in school to develop his spiritual life. He always was present at devotional classes and meetings. He not only attended these meetings but he endeavored to contribute something to them. His desire for religious services and his burning zeal for missions led him to be active in the Student Volunteer Band. For several years he was president of the band. Under his leadership the band took on new life and interest. The students of Mt. Morris College owe a good deal to his leadership in missionary endeavor. He spent much time in secret prayer and Bible study.

We quote a few selections from a recent letter written by Bro. Summer, which will tell more about his character than any words we may write:

"When I reflect on God's wondrous graciousness to me ever since I began to cherish the purpose of becoming a foreign missionary and up until this present moment, I am simply overwhelmed. 'What shall I render to my God for all his benefits?' I am resolved what I shall do. I am determined that I shall spend the rest of my days thanking him through humble, sacrificial service wherever he leads and at whatever the cost to me. Surely, it is most true, that 'he shall give thee the desires of thine heart.' 'Trust also in him; and he shall bring it to pass.' . . . I just count myself debtor to the whole world because of what he has done for me."

The summer months following his graduation Bro. Summer spent in pastoral work at Cambridge, Nebr. At the opening of school in the fall he assumed the professorship of mathematics and language in Hebron Seminary at Nokesville, Va.

He took hold of this work of teaching with a faithful earnestness which at once won for him the confidence of the students. He performed his work in an efficient manner and was making his mark as a teacher. But he was always willing also to help in whatever else his hands found to do. No work was too menial for him; nothing beneath his dignity if it contributed to the success of the institution, upon which he looked as a means in the accomplishment of that to which he had dedicated his life—the evangelization of the world.

Another phase of Bro. Summer's work at Hebron Seminary, which proved most valuable and helpful, was his leadership in missionary interests among the students. As president of the Volunteer Band he was a constant stimulus to them, and many and lasting are the impressions of sacrifice, service and evangelization that he made upon these young lives, some of whom, we have reason to believe, will follow his example and some day join him in his chosen field of service.

Following his work at Hebron Seminary he was engaged by the General Mission Board to travel among the churches in Maryland, Virginia and West Virginia in the interest of the mission cause. In this also Bro. Summer was successful. His addresses were strong in mission sentiment and his efforts bore fruits, both in accessions to the church and in funds for her great mission. Much might be written concerning his personal touch with the young people, but eternity alone will reveal what was accomplished in his private conferences with them.

The friends of Hebron Seminary had hoped that the institution and the District would benefit by another year of Bro. Summer's services, but since the Lord has selected him for a larger and needier field at this time they rejoice with him in his greater opportunities and bid him Godspeed. Their prayerful interest will continue in his behalf.

Verna Mabel Blickenstaff

D. J. Blickenstaff

VERNA MABEL BLICKENSTAFF is the daughter of Levi and Barbara (Wagoner) Blickenstaff, who at the time of her birth lived in a pleasant country home near Oakley, Ill.



These parents made the Church of the Brethren their choice in early life. Into this pleasant environment, Jan. 31, 1891, Verna came to gladden the hearts and brighten the home of these young parents. The joys of this happy home life

were limited to a few years. When Verna was three years old the mother was called to her spiritual home, leaving the father and children to struggle in life as best they could. Kind friends and relatives opened their hearts and homes, so that the children were kept under a Christian influence.

In September, 1900, the home was re-established when Mattie E. Davis, of Astoria, Ill., with a kind, loving mother heart, came to be a companion to the father and a mother to these children. Thus they lived happily together, the children having the

benefit of a good country school education.

Jan. 4, 1903, during a revival in the Oakley congregation, conducted by Eld. J. W. Lear, both Verna and her brother Leo accepted Christ, and have been faithful and active in the various departments of Christian service.

Verna attended Mt. Morris College, graduating from the academic department in 1910. Entering Bethany Bible School in 1911, she was engaged in Bible study and practical Christian work until 1914. Thus she was brought face to face with suffering humanity, and having a desire in her heart to be of enlarged service to such, she entered the Illinois Training School for Nurses in the fall of 1914, from which she was graduated in 1917. During 1917-1919 she was busy in professional nursing in various hospitals and in the home community.

At Winona Lake, June 9, 1919, this consecrated worker, with others, was confirmed by the General Conference for the India field. The family at home, the church, and the community, follow her with prayerful interest, trusting that God will bless her consecrated efforts, in comforting and helping suffering humanity, and to the uplifting of a fallen race.

Oakley, Ill.

Nettie Pearl Brown

Neva M. Replogle

NETTIE PEARL BROWN is the daughter of Mr. and Mrs. Reuben Brown. Her parents are residents of Henry County, Ind., in which county Sister Nettie always has lived, except when pursuing her educational work.



She was born July 27, 1891, near Blountsville, Ind. As a child she was always quiet and timid. Her earliest recollections are of playing church on the stair steps. She

also remembers her first year of school, when for three weeks she was too bashful to talk or recite to the teacher. The teacher, getting desperate, gave her a spanking, after which there was always a ready response.

Her early education was secured at the District school near her home. After completing the common-school course, Nettie entered high school at Hagerstown, Ind., making her home with her sister, Mrs. Ed Ulrich. After finishing the high-school work in 1909 she entered Manchester College for normal work, and it was here she received her first inspiration for Christian service.

After teaching school for two years the Spirit of the Lord called her, and on Feb. 18, 1911, she was baptized in the Buck Creek congregation, Southern Indiana, under the efforts of Eld. Edson Ulery.

Having a desire for preparation for church work, Sister Nettie took the one year Sunday-school normal course at Manchester College, receiving a diploma in 1912. Then she again took up school teaching for two more years but, desiring further biblical preparation, she attended Bethany Bible School the year of 1914-15. While teaching in the Jewish Night School she received a vision of what it meant to not know the Christ, and thus she became

a member of the Student Volunteer Band.

The next two years she devoted her time and talents in various activities in her home congregation, attending Bethany again in the summer of 1916. She became a foreign volunteer in the winter of 1917 and went to Manchester College to finish the bachelor of arts course, graduating in May, 1919. She applied to the Mission Board and was accepted for work in India.

Sister Nettie always has had a desire to do mission work of some kind and is happy to think that she may have the opportunity to help save souls in India. We shall miss her, but our benedictions will follow her on the way.

Anna Belle Brumbaugh

Virginia Bixler

A NNA BELLE BRUMBAUGH, daughter of Cyrus and Catherine Brumbaugh, is the eldest in a family of three daughters. On her father's side her ancestors for generations have been members of the Church of the Brethren. On her mother's side her grandparents were John and Mary Kurtz. Her grandfather served for many years as a minister and elder in the church. Anna's mother



er was the fourth in a family of twelve brothers and sisters. Mrs. Culler, mother of Bro. A. J. Culler, is the third in the family, and Dr. D. W. Kurtz, president of McPherson College, Kans., is the youngest.

Anna was born Dec. 1, 1891, near Hartville, Ohio, on the farm adjoining the one on which her father now resides. After finishing the country school, near by, she was graduated from a four-year course at the Hartville High School in 1910. The following year was spent at Juniata College. The years 1912-1914 were occupied with public-school teaching, but while engaged in this work she felt that she was not doing the thing most acceptable to her God. So in the fall of 1913 she entered Juniata College, enrolled in the sacred lit-

erature course and received her diploma in 1916.

Anna's mother departed this life Feb. 7, 1913, and since that time the care of the home has devolved upon one of the daughters. In September, 1916, Amanda, the youngest daughter, enrolled in the household economics at Juniata College. Anna planned to care for the home and meanwhile obtain further credits at Juniata through correspondence. In October Amanda became ill and was compelled to return home. Anna gladly and cheerfully cared for her during her long illness. September, 1917, again found Anna at Juniata, this time with the completion of the college course in view. She received her A. B. degree in June, 1919, and the same month was accepted by the Winona Conference for the India field. During all her years at college she helped meet expenses by waiting on tables in the college dining hall.

Anna united with the church June 5, 1904, and has proved a faithful and efficient worker ever since. Whenever she was at home and during each vacation she taught in the Sunday-school, her pupils usually being children between the ages of 8 and 12 years. Anna does not remember when she did not feel an interest in the benighted of heathen lands, and her desire always has been that some day she might be permitted to be of some service to them. During her life at Juniata, where she came in

contact with instructors who have visions of greater things to be, this desire crystallized into action, and in 1914 she became a foreign volunteer. Her association with students of similar aspirations, her opportunities of meeting and listening to Juniata's own sons and daughters, returned from the foreign field, gave the encouragement needed to go on with her work.

It seems that all through Anna's life there have been many obstacles to overcome, whether of a financial nature or otherwise, and to those of us who know her best the loving tribute the June number of the Juniata College paper pays her is very fitting. The Echo speaks of her as a "splendidly heroic character," and "one of most

high and unselfish ideals"; "a charming example of religious devotion and consecration, together with that of a close student," "an inspiration to all struggling ones aspiring to higher things in the face of obstacles."

Anna is being supported on the foreign field by the East Nimishillen congregation. The Young People's Band and the various Sunday-school classes have given her some financial assistance in her final preparation for her trip.

Now that her aim is about to be realized, she is, very, very happy and anxious to go. May the Lord care for her and richly bless her is the prayer of her many friends.

Why We Go to India

Personal Statements

Having heard his call and having received his implanting of this purpose at the age of fourteen, and now my joy in his fellowship with me being so abounding and my satisfaction of his meeting my every need being so complete, I cannot do otherwise than devote my life in helping to make him known to those who as yet have not heard.

Joyfully in his service,
Benj. F. Summer.



When we think of God's great love for the world and of Christ's supreme sacrifice in carrying out God's plan, it seems a blessed privilege to be counted "ambassadors for Christ" in "the ministry of reconciliation."

We are going to India because we believe the Lord can best use us there; knowing that the place of duty is the place of blessing.

We go, praying for the continued spiritual growth of our home churches; believing that the future success of the work on the foreign field is dependent upon the faithful backing up of the church on the home base with recruits, finances and prayers. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Andrew G. and Bertha L. Butterbaugh.

I am going to India because I feel that I have been led to that field of service. As I look back I can see how the Lord has led me through the years of preparation that I might best serve him in that needy field. It is this that gives me the courage to go out, feeling that he will continue to guide and keep me in the ways he would have me go.

Verna Blickenstaff.



I am never happier than when in active Christian service. This joy led me to give myself completely over to the Lord, to be used of him wherever he might direct. At first I sought for mission work in the homeland; but the way was closed until I felt led by the Lord to volunteer for foreign service, and that way opened quickly and he has continued to keep it open. I go to India feeling sure that that is where the Lord would have me.

Nettie Brown.



As a child I was much interested in hearing about the poor people of India, and hoped I might sometime help them. As I have grown older, I haven't been able to find an excuse for staying at home, and so gladly go to do what I can.

Anna Brumbaugh.

There was nothing out of the ordinary in my call to the India field, only the call of the unsaved of India and the constant pleadings of the missionary force on the field for new recruits. I am glad to offer my services in whatever way I can serve him best. May the Lord find me faithful as a laborer in his vineyard.

Jennie Blough Miller.



Being reared in a home whence have gone two missionaries, and in a community that has sent four workers to the India field, and having been trained in preparatory work at Mt. Morris College, where the missionary spirit always has been high, there never was any question with me as to the world's needs. My only question was as to my qualification, and I left that to the General Mission Board and the Lord to decide and they said GO. I thank the Lord for the opportunity, and in his strength do I go.

Arthur B. Miller.

During our days of preparation in college and seminary we met many returned missionaries and had the opportunity of attending a number of missionary conventions. These experiences, together with our Bible study, brought to us a vision of the needy world and led us to dedicate our lives unreservedly to Christ.

It was in December, 1918, that there first came to us the definite request to consider going to India in the fall of 1919. Many days of prayerful consideration followed this request. Other avenues of service and a desire for further specialization had their pull, but step by step the Lord led us to see his will for our lives. We are happy for the privilege of thus serving him. Many hundreds freely gave their lives for their country; why should not we give ours for our blessed Master, who has done more for us than country ever could?

C. G. and Mary Shull.

Our Choicest Gifts We Bring Statements of Parents

We have always prayed the Lord to lead our children in the path of duty, and in the way he would have them go.

For a long time our only daughter, Bertha, has been looking toward the foreign mission field. And now very soon she, with her husband and family, sails for India. With sorrow fully overcome, with joy we give her willingly, by asking God's blessing and protection. May the loving Father make her a blessing to others in his name.

Ira Lehman,
Mary Lehman,

Parents of Bertha Lehman Butterbaugh.



Verna has had a desire to go to the foreign field for a number of years. We feel to praise our Heavenly Father for this spirit of willingness to serve him in far-away India. Our prayers go with her and to our dear Father above that he may ever keep her under his protecting care.

Levi and Mattie Blickenstaff,
Parents of Verna.

We have been willing to let the Lord direct us to his chosen field. When we were ready to go the India field seemed the most needy; the call came from there with the most insistence, and it was laid on our hearts to answer the call and to help supply the need.

J. E. and Ellen H. Wagoner.



It is with a great deal of reluctance that I have given my consent for Elmer to go so far away. But if it is God's will, I feel that I should not stand in the way. We hope it may all be for the best.

Eli S. Wagoner.



My dear and only daughter, Ellen B. Heckman Wagoner, I cannot say no to your going on the mission field to India, for your parents dedicated you when quite young to the Lord's service.

May God be with you and your dear companion and the children whom we love so much.

Your father,

David Heckman.

We rejoice that our daughter, Jennie, has consecrated her life for service to the church. We are glad that she has prepared herself to carry the Gospel to the heathen, where they are so much in need of help. We pray that she may be successful in the good work which she has chosen, and may our Heavenly Father strengthen her to do his will.

Mr. and Mrs. P. J. Blough.

To see our dear ones go so far away cannot help but make our hearts feel sad. But we look beyond this, and when we think of the blessing they may be to those who have never known our Master our hearts are full of joy, that they are permitted to go. Mary was dedicated to the Lord at her birth, and her going to the mission field is an answer to her parents' prayers, which were offered up daily in her behalf. Mr. and Mrs. P. J. Blough.

Waterloo, Iowa, Dec. 17, 1919.

When my daughter, Nettie, said she was going to the foreign mission field, I could hardly bear the thought, but when war was declared I thought of my five sons and what that would mean to them. Then the thought came to me, "How much I would rather have a child go to the foreign country to do mission work!" And then I remembered I gave her over to the Lord before she was born, that she might be a

worker for him, so I could not object.
Mooreland, Ind. Mary A. Brown.

While I feel very keenly that my daughter, Anna, is needed in the home very much, and can hardly bear to think of her leaving us and going to a foreign field, nevertheless I pray the Father that her longed-for wishes may be accomplished.

May we all pray, that all of our missionaries may be able to do much for the various points in the mission fields.

Hartville, Ohio. Cyrus Brumbaugh.

We have constantly prayed that Chalmer, our first-born, might consecrate himself fully to the Lord's work, and that the Holy Spirit might lead him into the special field where his life would count for the most in the salvation of souls. While the home ties are strong and the tears come unbidden when we think of the long separation, we push back the thought and praise God for answered prayer.

May he bless and keep him and his dear companion, and may his will be done at any cost.
W. H. and Clara Shull.

My dear Son Andrew: I cannot say no to your going to India, as your parents dedicated your life to the Lord in youth. Go, and be thou a blessing to many.

Margaret L. Butterbaugh (mother).

Leaving Home and Father

Fred M. Hollenberg

(Oct. 11, 1919, Nora and I left home on our way to India, mother accompanying us part of the way. We three were going away and George and father were the only ones left at home, the others having left for school about three weeks before.)

The day had come when the eldest son Should leave the love which he had known For full one-fourth a hundred years— The home which stilled his early fears And planned and gave his life its aid; The home where love and memory staid. We laid our plans and little said Of all those things which make one sad; We'd spoke to cheer each other on The daily course as days sped on. But as that time drew near there came A hush o'er all, but all the same We went about our daily task With here and there a question asked. The morning meal had been prepared,

The early chores had all been cleared, And round the morning fire so bright We gathered by the coal-oil light To have the usual morning prayer And ask a blessing on our care. My father took the Book and read The parting words of Paul, whose head Was soon to fall for his Master's cause— But here dear father had to pause And clear his voice and wipe his eyes, And mother scarce could hold her sighs, While I with head bowed down could hear Her heavy breath and knew the tear Was life from out her gracious heart, Which oft had shed blood for my part. He read again, again did pause; He started on, but love's great laws Would scarce permit his voice to speak,

(Continued on Page 64)



FINANCIAL REPORT



Correction. The \$32.61 credited to Snake Creek Congregation in December Visitor for World-Wide Missions should be credited to Snake Creek Sunday-school.

The \$12.50 credited to Emma Devilbiss in the December Visitor for India Share Plan should be credited to Ottawa Aid Society.

During December the Board sent out 170,588 pages of tracts.

The following contributions to the Board's funds were received during December:

WORLD-WIDE

Pennsylvania—\$1,990.81

Western District, Congregations
Rummell, \$63.50; Jacob's Creek, \$13.87;
Montgomery, \$22.25, \$ 99 62
Individuals

Thomas Hardin and Son, \$1; Mrs. Elmer Walker (Deceased), \$1,000; Mr. and Mrs. Ross, \$5; Mrs. Pauline Seese, \$5; Mrs. Frances Moore, \$5; D. P. Hoover, 50c; Wm. N. Bond, \$5, 1,021 50

Middle District, Congregations
Snake Spring, \$53.61; Lewistown, \$79.49;
Spring Run, \$10.15, 143 25
Individuals

Annie E. Miller, \$5; J. C. Stayer, \$2; J. S. Guyer, \$1; Carrie Dunkle, \$1; Mary Kinsey, \$10; T. T. Myers, \$1.50; Galen B. Royer, \$1.40; J. C. Stayer, \$3; Levi E. Greenwalt, \$2, 26 90

Sunday-school,
Snyder Cross Roads, 10 00

Southern District, Congregations
Welsh Run, \$59.40; Carlisle, \$6; Codorus, \$146.09; Pleasant Hill, \$100; Upper Cone-
wago, \$50.67, 362 16

Sunday-school
Pleasant Hill, 21 70

Individuals
Ellen Strouser, \$1; Daniel and Mary Brown, \$10, 11 00

Eastern District, Congregations
White Oak, \$92; East Petersburg, \$37.50;
Indian Creek, \$61.82, 191 32

Sunday-school
Willing Workers Class (Mirigo Cong.), .. 20 25

Christian Workers
Elizabethtown, 13 11

Individuals
J. S. Harley, \$3; Jas. Fitzwater, \$3;
Blanche Hewitt, \$1; H. J. Beachley, \$6, 13 00

Southeastern District, Congregation
Calvary Mission, 57 00

Ohio—\$680.30

Southern District, Congregations
East Dayton, \$20; New Carlisle, \$33.70, .. 53 70

Christian Workers
Ludlow, 6 00

Individuals
L. C. McCorkle and Family, \$30; Jacob P. Getz, 60c; Eli Niswonger, \$1.20; W. H. Folkert, \$1.20; Katie M. Hoke, \$40; Jesse Brumbaugh, \$1.20; A Sister (Carlisle Cong.), \$10, 84 20

Northeastern District, Congregations
Chippewa, \$50; Black River, \$34.70; East Nimishillen, \$40; Fredericksburg, \$13.20, 137 90

Sunday-school
Wooster, 22 00

Individuals
Alfred and Elizabeth Longanecker, \$5;
Receipt No. 46092, \$10; A Brother, Baltic Cong., \$3; Samuel Feller, \$1; A. H. Miller (Mar. Not.), 50c; Mary A. Shroyer, \$3, 22 50

Northwestern District, Individual
L. H. Cook, 40

Congregations

Logan, \$7.43; Pleasant View, \$269.48; Silver Creek, \$34.18; No. Poplar Ridge, \$26.51, 338 00

Sunday-school
South Poplar, 16 00

Illinois—\$901.63

Northern District, Congregations
Batavia, \$13.88; Elgin, \$7; Milledgeville, \$96.70; Franklin Grove, \$612.82, 730 40

Sunday-schools
Elgin, \$5; Shannon, \$27.05, 32 05

Aid Society
Franklin Grove, 16 00

Individuals
Anna Fry, \$5; W. R. Bratten, \$5; John C. and Lillian Lampin, \$5; Jennie S. Harley, \$1.20; D. C. McGonigle, \$2.50; O. D. Buck (Mar. Not.), 50c; Wm. Wingerd, \$12; Elias Weigle, \$5; S. S. Shively (Mar. Not.), 50c; W. E. West, \$2; Mrs. R. Thomas, \$1, 39 70

Southern District, Congregations
Okaw, \$26.25; Cerro Gordo, \$25.08; Oak Grove, \$2.15, 53 48

Individuals
Frank and Lizzie Etnoyer, \$5; Mr. and Mrs. J. B. Werner, \$25, 30 00

Indiana—\$353.92

Northern District, Congregations
Goshen City, \$26.66; Yellow Creek, \$57.50;
North Liberty, \$10.50, 94 66

Sunday-school
Wawaka, 7 00

Individuals
Samuel Good, \$1; Christian Stouder, \$5; Mrs. Jas. Weaver, \$1; Levi Zimbrum, \$12; Cornelia Flinn, \$1; I. L. Berkey, \$1; E. M. Rough, \$1; S.B. Reppert and Wife, \$30, 52 00

Middle District, Congregations
Spring Creek, \$27.30; Manchester, \$13, ... 40 30

Sunday-school
Roann, 3 06

Individuals
Kathryn M. Royer, \$1; John E. Miller, 50c; Frank Fisher, \$1; Walter Balsbaugh, \$5; John W. Hoover, \$1.25, 8 75

Southern District, Congregations
Buck Creek, \$34.55; Anderson, \$18.70; Net-
tle Creek, \$49, 111 00

Aid Society
Brick, 15 00

Individuals
D. C. Campbell, \$1; A. F. Loveless, \$20; W. L. Hatcher (Mar. Not.), 50c; Chris
Cripe, 10c; John W. Root (Mar. Not.), 50c; E. and R. Fausbaugh, \$8.80, 30 90

Virginia—\$155.47

Second District, Congregation
Valley Bethel, 20 61

Individuals
M. G. Sanger, \$1; Lucy E. Evers, 25c; Martha Evers, 25c; Mary Evers, 25c; Sa-
lome Gochenour, \$1; Jas. R. Shipman, \$1.50; Cora Garber, \$5; John Wampler, \$1; J. H. and Bettie Lamb, \$5; M. A. and Lydia Evers, \$1; John S. Flory, \$1.50, 17 75

Eastern District, Congregation
Valley, 20 00

Sunday-school
Valley, 3 17

Individuals
Helen Sandaall, \$1; Nelie Wampler, \$1; Carl Miller, \$1; Geo. W. Shaffer, \$2, 5 00

Southern District, Congregations
Christiansburg, \$13; Redoak Grove, \$9.27;
Topeco, \$20.20; Germantown, \$3, 45 47

Individual
A. N. Hylton, 1 00

Northern District, Congregation			
Cedar Grove,	39	27	
Individuals			
Hugh Mowry, \$1; Madison Kline, 50c;			
Benj. Cline, 50c; Samuel Huffman, \$1.20, ..	3	20	
California—\$367.76			
Northern District, Congregations			
Empire, \$36.32; Live Oak, \$25; Lindsay,			
\$37.77,	99	09	
Individuals			
T. N. Becker, 60c; Sarah Becker, \$1;			
Thomas Becker, \$2; D. S. Musselman, \$1.75;			
Josiah Huffman and Family, \$20,	25	35	
Southern District, Congregations			
Pasadena, \$98.74; La Verne, \$81.58,	180	32	
Individuals			
David Blickenstaff, \$5; Magdalena Myers,			
\$5; S. W. Bock, \$41; Ira Studebaker, \$5; A			
Sister, \$1; D. E. Lyon, \$1; M. Grace Miller,			
\$5,	63	00	
West Virginia—\$560.89			
First District, Congregations			
Beaver Run, \$33.01; Harness Run, \$30;			
White Pine, \$12.10; Fair Play, \$25.29; Sandy			
Creek, \$97.76; Harman, \$37.36; Maple Spring,			
\$125.50; Glade View, \$13.76; Old Furnace,			
\$25; Broadside, \$20.40,	420	18	
Sunday-schools			
Primary Class (Fairview S. S.), \$1.38;			
Lime Rock, \$23.50,	24	88	
Individuals			
Geo. F. Leatherman, \$10; Ollie F. Idleman,			
\$16.78; Harris Harman, \$29; A. Harman, \$14;			
Jesse Harman, \$10; Emma Dovel, \$10; Stella			
A. Cosner, \$1,	90	78	
Second District, Congregations			
Gormanina, \$9.13; Valley River, \$6.42;			
Knobly, \$9; Bethany, \$23.35,	47	90	
Individual			
J. F. Ross,	50		
Maryland—\$537.91			
Eastern District, Congregations			
Long Green, \$55.60; Beaver Dam, \$23.34;			
Washington City, \$24.64,	103	58	
Individuals			
Geo. W. Petre, \$1; John D. Roop, \$3; W.			
B. and Emma Yount, \$100,	104	00	
Middle District, Congregations			
Manor, \$120.87; Broadfording, \$102.81;			
Bear Creek, \$40.59; Meadow Creek, \$62.56, ..	326	83	
Individuals			
Della Garber, \$2; Madeline Hammond,			
\$1; J. S. Bowlus (Mar. Not.), 50c,	3	50	
Iowa—\$170.76			
Northern District, Congregation			
Curlew,	5	00	
Individuals			
Mrs. Tete Zapi, \$2; A. P. Blough (2 Mar.			
Not.), \$1; T. L. Kimmel, \$2; Mrs. Ed-			
ward Zapi, \$5; S. W. Kennedy, \$20,	30	00	
Middle District, Individuals			
D. Fry, \$3; Samuel Beeghly, \$10; C. B.			
Rowe, \$1; Louisa Artz, 50c,	14	50	
Sunday-school			
Panther Creek,	21	81	
Congregations			
Des Moines Valley, \$8.45; Garrison, \$35.50,			
Southern District, Sunday-school			
Franklin,	5	00	
Southeastern District, Sunday-school			
Salem,	50	50	
Missouri—\$262.71			
Southwestern District, Congregation			
Peace Valley,	10	00	
Individual			
Mrs. Wm. S. Long,	1	50	
Middle District, Individuals			
E. O. Barnheart, 50c; P. C. Peterson, \$25,			
Northern District, Congregations			
Wankandah, \$164.55; Rockingham, \$61.16,	225	71	
Kansas—\$176.00			
Northeastern District, Individual			
George Mannon,	50		
Northwestern District, Individuals			
Mary Shick, \$25; Four Girls, Oberlin,			
\$5.35; Mrs. Mary Roller, \$1,	31	35	
Southwestern District, Congregation			
Conway Springs,	9	30	
Individuals			
Martha Frantz (Deceased), \$97; H. D.			
Michael (Mar. Not.), 50c,			97 50
Southeastern District, Congregation			
Mont Ida,			10 50
Sunday-school			
Mont Ida,			6 85
Individual			
A. B. Lichtenwalter,			20 00
Michigan—\$30.50			
Congregations			
Beaverton, \$22; Thornapple, \$1.50,			23 50
Individuals			
D. W. Vaniman, \$1; Joseph Robison, \$1;			
J. C. Harrison, \$1.20; Sylvia Ulery, \$3.80, ..			7 00
Nebraska—\$130.44			
Congregations			
South Beatrice, \$51.44; Bethel, \$75,			126 44
Individuals			
Rosa Sisler, \$3; Ross Lichty, \$1,			4 00
Tennessee—\$51.25			
Congregations			
Beaver Creek, \$7; Meadow Branch, \$9.75,			16 75
Individuals			
Mrs. M. M. Fine, \$2; Will C. Young,			
\$22.50; Mrs. D. T. Keebler, \$10,			34 50
Washington—\$74.95			
Congregations			
Centralia, \$12; Outlook, \$44.45,			56 45
Individuals			
Mr. and Mrs. G. R. Hixson, \$12; Mrs. O.			
S. Prat, \$1; J. S. Zimmerman, 50c; Eliza-			
beth Bock, \$5,			18 50
Oregon—\$40.50			
Congregations			
Newberg, \$8; Ashland and Talent, \$32.50,			40 50
Colorado—\$11.72			
Individuals			
H. F. Crist, 50c; C. W. Bond, \$6.22; Con-			
rad Fitz, \$5,			11 72
North Carolina—\$98.05			
Congregations			
Pleasant Grove, \$46.10; Brummetts Creek,			
\$5; Melvin Hill, \$23.15; Mill Creek, \$21.80, ..			96 05
Individuals			
Nettie Smith, \$1; J. W. Honeycutt, \$1, ..			2 00
Minnesota—\$21.35			
Congregation			
Lewiston,			13 85
Individuals			
D. F. Landis, \$1.50; Crumbs from Montic-			
ello Christmas dinner table, \$6,			7 50
Idaho—\$41.00			
Boise Valley Aid (Memory of Elizabeth			
Ulery), \$16; A Sister, \$25,			41 00
Montana—\$4.00			
Individuals			
Annetta Yarger, \$3; Samuel Shilling, \$1,			4 00
South Dakota—\$27.00			
Individuals			
Mrs. L. W. Thurston, \$5; D. R. Bald-			
win, \$22,			27 00
North Dakota—\$35.82			
Congregation			
Kenmore,			32 32
Individuals			
J. M. Fike, \$3; D. M. Shorb (Mar.			
Not.), 50c,			3 50
Texas—\$20.00			
Individuals			
Lottie E. Carver, \$2; Samuel Molsbee, \$18,			20 00
Wisconsin—\$5.00			
Individual			
Mollie Barton,			5 00
Alabama—\$1.00			
Individual			
Mrs. W. A. Maust,			1 00
Canada—\$2.90			
Individual			
S. M. Burger,			2 90
Oklahoma—\$1.20			
Individual			
Wm. P. Bosserman,			1 20
Total for the month,			\$ 4,317 68

Conference Offering for December,	4,867 68
Previously reported,	149,865 39
Total for the year,	\$159,050 75

HOME MISSIONS

Nebraska—\$15.40	
Congregation	
Alvo,	7 50
Sunday-school	
Alvo,	7 90
Massachusetts—\$13.00	
Individual	
L. M. West,	13 00
Illinois—\$4.88	
Northern District, Sunday-school	
Elgin,	4 88
Virginia—\$3.50	
Eastern District, Congregation	
Mine Run,	3 50
Total for the month,	\$ 36 78
Previously reported,	311 38
Total to date,	\$ 348 16

INDIA MISSION

California—\$115.67	
Southern District, Sunday-school	
La Verne,	105 67
Individual	
C. C. Gish,	5 00
Northern District, Individual	
J. Edw. Jarboe,	5 00
Iowa—\$40.00	
Middle District, Congregation	
Brooklyn,	40 00
Illinois—\$8.00	
Northern District, Sunday-school	
Shannon,	3 00
Individual	
A Sister,	5 00
Maryland—\$8.00	
Western District, Individuals	
Minnie Miller, \$1; Mrs. Mary E. Arnold, \$5; Cora Shaffer, \$2,	8 00
Oregon—\$5.00	
Individual	
A. E. Troyer,	5 00
Pennsylvania—\$2.00	
Southern District, Individual	
J. R. Davis,	2 00
Ohio—\$10.00	
Northeastern District, Individual	
Receipt No. 46093,	10 00
Indiana—\$5.00	
Southern District, Individual	
Mattie Mathews,	5 00
West Virginia—\$23.35	
Second District, Congregation	
Bethany,	23 35
Total for the month,	\$ 217 02
Previously reported,	1,256 82
Total to date,	\$ 1,473 84

INDIA NATIVE WORKER

Ohio—\$55.00	
Northeastern District, Aid Society	
Pleasant View,	25 00
Sunday-school and Christian Workers	
Hartville,	15 00
Southern District, Sunday-school	
Greenville,	15 00
Iowa—\$65.00	
Middle District, Sunday-schools	
Dallas Center, \$30; Garrison, \$35,	65 00
Indiana—\$112.00	
Northern District, Congregation	
Solomons Creek,	32 00
Individuals	
Mr. and Mrs. Earl Ulery,	50 00
Southern District, Aid Society	
Buck Creek,	30 00
Pennsylvania—\$37.00	
Eastern District, Sunday-school	

Indian Creek,	32 00
Individual	
Frances Baker,	5 00
Arizona—\$46.45	
Congregation	
Glendale,	46 45
Maryland—\$5.00	
Eastern District, Sunday-school	
Edgewood,	5 00
Michigan—\$60.00	
Sunday-school	
Onkama,	60 00
California—\$15.00	
Northern District, Congregation	
Empire,	15 00
Illinois—\$18.00	
Southern District, Sunday-school	
Woodland,	15 00
Northern District, Sunday-school	
Shannon,	3 00
Texas—\$25.00	
Sunday-school	
Manvel,	25 00
Alabama—\$11.85	
Congregations	
Fruitdale, Cedar Creek, Brewton and Mobile,	11 85
South Dakota—\$12.50	
Sunday-school	
Willow Creek,	12 50
Total for the month,	\$ 452 80
Previously reported,	463 30
Total to date,	\$ 916 10

INDIA BOARDING SCHOOL

Indiana—\$106.00	
Northern District, Sunday-school	
Class No. 7, Goshen City,	7 50
Christian Workers	
Turkey Creek,	6 25
Individual	
Mrs. Albert Gump,	1 00
Southern District, Sunday-school	
King's Daughters' Class, Rossville,	6 25
Individual	
Anna Wagoner,	25 00
Middle District, Sunday-schools	
Loon Creek, \$35; Willing Workers, Flora, \$25,	60 00
Pennsylvania—\$166.16	
Middle District, Aid Society	
Everett,	25 00
Congregation	
Yellow Creek,	35 00
Western District, Sunday-schools	
Plum Creek, \$35; Primary Class of Summit, \$5.75,	40 75
Eastern District, Sunday-school	
Beginners Class, Lancaster,	5 41
Southeastern District, Sunday-school	
Green Tree,	25 00
Southern District, Sunday-school	
Ever Ready Class, Farmers Grove,	35 00
Ohio—\$162.98	
Southern District, Congregation	
Fort McKinley,	61 20
Sunday-school	
Zion,	10 53
Aid Society	
New Carlisle,	10 00
Christian Workers	
Carlisle,	10 00
Individual	
Edith Riley,	5 00
Northwestern District, Congregation	
Logan,	35 00
Individual	
Ephraim Yoder,	6 25
Northeastern District, Individuals	
Millard and Mary Moore,	25 00
Kansas—\$73.21	
Southwestern District, Sunday-school	
Servants of the Master, Larned,	35 00
Christian Workers	
Newton,	5 39
Individual	

Mrs. G. J. Blondfield,	5 00	Washington—\$12.50	
Southeastern District, Congregation		Sunday-school	
Osage,	27 82	Soul Savers Class, Outlook,	12 50
Nebraska—\$111.65		New York—\$12.50	
Congregation		Sunday-school	
South Beatrice,	41 65	Brooklyn,	12 50
Individual		Iowa—\$12.50	
Lydia Evans,	70 00	Southern District, Christian Workers	
California—\$120.00		South Keokuk,	12 50
Northern District, Individuals		Nebraska—\$11.00	
Ruth Wilkinson, \$8.75; Paul Wilkinson,		Sunday-school	
\$8.75,	17 50	Kearney,	11 00
Southern District, Christian Workers		Total for the month,	\$ 891 00
Hemet, \$12.50; Pasadena, \$90,	102 50	Previously reported,	1,037 50
Colorado—\$25.00		Total to date,	\$ 1,928 50
Individual			
Sewell Roger,	25 00		
Maryland—\$25.00			
Eastern District, Sunday-school			
Woodberry,	25 00		
Oklahoma—\$24.21			
Junior League, Washita,	24 21		
Texas—\$15.00			
Sunday-school			
Manvel,	15 00		
West Virginia—\$10.93			
First District, Sunday-school			
Spruce Run,	10 93		
Montana—\$10.00			
Aid Society			
Grandview,	10 00		
Missouri—\$35.00			
Southwestern District, Sunday-school			
Carthage,	35 00		
Tennessee—\$10.00			
Sunday-school			
Sunshine Band, Boone Creek,	10 00		
Iowa—\$20.00			
Northern District, Individuals			
W. I. and Katie Buckingham,	20 00		
Canada—\$17.50			
Christian Workers' Society			
Irricana,	17 50		
Total for the month,	\$ 932 64		
Previously reported,	4,490 76		
Total to date,	\$ 5,423 40		

INDIA SHARE PLAN

Pennsylvania—\$290.00	
Western District, Sunday-schools	
Valiant Soldiers' Class, Purchase Line S.	
S., \$50; Men's Loyal Bible Class, Rummell	
S. S., \$100; Plum Creek, \$65,	215 00
Middle District, Congregation	
Everett,	50 00
Everett Woman's I. A. B. C.,	25 00
Indiana—\$165.00	
Northern District, Sunday-school	
Oak Grove,	25 00
Individuals	
A. Haines, \$50; F. E. Foust and Wife, \$15,	
Middle District, Sunday-schools	65 00
Excelsior Class, Huntington, \$50; Willing	
Workers, Loon Creek, \$25,	75 00
Ohio—\$150.00	
Northeastern District, Sunday-schools	
Pollyanna Class, Zion, \$50; Beech Grove,	
\$50,	100 00
Northwestern District, Congregation	
Pleasant View,	50 00
Kansas—\$162.50	
Southwestern District, Congregation	
Pleasant View,	100 00
Sunday-school	
Servants of the Master, Larned, \$50; Lar-	
ned C. W., \$12.50,	62 50
Colorado—\$50.00	
Southeastern District, Individuals	
S. W. and Nellie Detrick,	50 00
North Dakota—\$25.00	
Christian Workers,	
Edgeley,	25 00

INDIA WIDOWS' HOME

Pennsylvania—\$5.00	
Eastern District, Individual	
Receipt, No. 46283,	5 00
Ohio—\$10.00	
Northeastern District, Individual	
Receipt, No. 46096,	10 00
Oklahoma—\$2.00	
Individual	
R. R. Front,	2 00
Total for the month,	\$ 17 00
Previously reported,	95 10
Total to date,	\$ 112 10

INDIA FAMINE RELIEF

Virginia—\$28.60	
Northern District, Congregation	
Cooks Creek,	28 60
Pennsylvania—\$25.00	
Western District, Individuals	
Mr. and Mrs. W. H. Blough,	25 00
California—\$25.00	
Northern District, Individual	
E. T. Boone,	25 00
Illinois—\$5.00	
Northern District, Individual	
Hattie Heckman,	5 00
Indiana—\$10.00	
Northern District, Individual	
D. E. Hoover,	10 00
Total for the month,	\$ 93 60
Previously reported,	6,507 70
Total to date,	\$ 6,601 30

INDIA HOSPITAL

Pennsylvania—\$5.00	
Eastern District, Individual	
Receipt, No. 46283,	5 00
Illinois—\$1.00	
Northern District, Sunday-school	
Shannon,	1 00
Total for the month,	\$ 6 00
Previously reported,	48 50
Total to date,	\$ 54 50

INDIA ORPHANAGE

Illinois—\$40.01	
Northern District, Sunday-schools	
Waddams Grove, \$26.80; Elgin, \$13.21,	40 01
Indiana—\$28.00	
Southern District, Christian Workers	
Pyrmont,	28 00
Pennsylvania—\$51.00	
Western District, Congregation	
Sisters, Pittsburgh,	20 00
Southern District, Sunday-school	
Second Church of the Brethren,	31 00
Ohio—\$32.50	
Northeastern District, Individuals	
Receipt, No. 46094, \$10; Receipt, No. 46095,	
\$10,	20 00
Northwestern District, Congregation	
Bellefontaine,	12 50

Indiana—\$70.00

Middle District, Sunday-school	
Young Ladies' Class, Burnettsville,	60 00
Southern District, Individual	
Anna E. Wagoner,	10 00

Iowa—\$5.00

Southern District, Sunday-school	
South Keokuk,	5 00

Kansas—\$6.25

Southeastern District, Individual	
Myrtle Campbell,	6 25

Virginia—\$2.00

Southern District, Individual	
Sarah J. Hylton,	2 00

California—\$20.00

Southern District, Christian Workers	
Los Angeles,	20 00

Total for the month,	\$ 254 76
Previously reported,	109 21

Total to date,	\$ 363 97
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ANKLESVAR GIRLS' SCHOOL BUILDING**Maryland—\$63.00**

Middle District, Aid Society	
Pleasant View,	23 00
Eastern District, Aid Society	
Pipe Creek,	40 00

Virginia—\$22.50

Second District, Aid Society	
Middle River,	22 50

Kansas—\$25.00

Northeastern District, Aid Societies	
Societies in Northeastern Kansas,	25 00

Illinois—\$15.00

Northern District, Aid Society	
Franklin Grove,	15 00

Oklahoma—\$6.00

Aid Society	
Washita,	6 00

Indiana—\$5.00

Middle District, Aid Society	
Peru,	5 00

Total for the month,	\$ 136 50
Previously reported,	120 82

Total to date,	\$ 257 32
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INDIA BOARDING SCHOOL BUILDING**Illinois—\$5.50**

Northern District, Sunday-school	
Elgin,	5 50

Ohio—\$2.00

Northeastern District, Sunday-school	
Good Samaritan Class, Chippewa,	2 00

Oregon—\$13.85

Christian Workers	
Portland,	13 85

Total for the month,	\$ 21 35
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QUINTER MEMORIAL HOSPITAL**Ohio—\$5.00**

Northeastern District, Aid Society	
White Cottage,	5 00

California—\$5.00

Southern District, Aid Society	
Covina,	5 00

Total for the month,	\$ 10 00
Previously reported,	586 25

Total to date,	\$ 596 25
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CHINA MISSION**Ohio—\$54.22**

Southern District, Congregation	
Eversole,	38 22

Individual

Edith Riley,	5 00
Northeastern District, Individuals	
Receipt No. 46091, \$10; Samuel Lenean, \$1,	11 00

California—\$8.00

Northern District, Individual	
J. Edw. Jarboe,	8 00

Southern District, Individual

Mary Underhill,	3 00
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Iowa—\$15.30

Northern District, Individuals	
J. H. Grady, 15c; Jerry Wolf, \$15.15,	15 30

Indiana—\$5.00

Southern District, Individual	
Mattie Mathews,	5 00

Wisconsin—\$7.98

Sunday-school	
Rice Lake,	7 98

Illinois—\$4.00

Northern District, Sunday-school	
Shannon,	4 00

Tennessee—\$1.00

Individual	
Lucy Slogle,	1 00

Total for the month,	\$ 95 50
Previously reported,	917 04

Total to date,	\$ 1,012 54
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CHINA NATIVE WORKER**California—\$135.00**

Northern District, Individuals	
P. E. Robertson and Wife, \$100; W. T.	120 00

Wilkinson and Wife, \$20,	15 00
Southern District, Sunday-school	
Englewood,	15 00

Indiana—\$150.00

Northern District, Individual	
Mrs. M. B. Stuck,	75 00

Middle District, Individual	
M. A. Barnhart,	75 00

Ohio—\$37.50

Northeastern District, Sunday-school	
Two Sisters Classes, Akron,	37 50

Pennsylvania—\$5.00

Middle District, Individual	
Frances Baker,	5 00

Illinois—\$3.00

Northern District, Sunday-school	
Shannon,	3 00

Total for the month,	\$ 330 50
Previously reported,	530 33

Total to date,	\$ 860 83
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CHINA BOYS' SCHOOL**Indiana—\$102.80**

Northern District, Christian Workers	
Elkhart,	32 80

Individuals

Brother and Sister M. B. Stuck and Bro.	70 00
and Sister W. U. Miller, \$60; E. C. Swi-	
hart, \$10,	

Wisconsin—\$20.00

Christian Workers	
Chippewa Valley,	20 00

Total for the month,	\$ 222 80
Previously reported,	250 20

Total to date,	\$ 473 00
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CHINA GIRLS' SCHOOL**Washington—\$25.00**

Individuals	
Susie E. Reber, \$10; Jas. Wagoner and	25 00
Wife, \$15,	

Montana—\$10.00

Aid Society	
Grand View,	10 00

Kansas—\$8.00

Western District, Sunday-school	
Maple Grove,	8 00

Illinois—\$1.00

Northern District, Sunday-school	
Shannon,	1 00

Total for the month,	\$ 44 00
Previously reported,	244 64

Total to date,	\$ 388 64
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PING TING HOSPITAL ADMINISTRATION
BUILDING

Maryland—\$52.00	
Eastern District—Aid Societies	
Frederick City, \$10; Woodberry, \$20,	30 00
Middle District, Aid Society	
Pleasant View,	22 00
Kansas—\$25.00	
Northeastern District Aid Societies,	25 00
Virginia—\$22.50	
Second District, Aid Society	
Middle River,	22 50
Illinois—\$15.00	
Northern District, Aid Society	
Franklin Grove,	15 00
Oklahoma—\$6.50	
Aid Society	
Washita,	6 50
Indiana—\$5.00	
Middle District, Aid Society	
Peru,	5 00
Total for the month,	\$ 126 00
Previously reported,	49 80
Total to date,	\$ 175 80

LIAO CHOU MEMORIAL HOSPITAL

Illinois—\$15.00	
Northern District, Sunday-school	
Elgin,	15 00
Total for the month,	\$ 15 00
Previously reported,	154 22
Total to date,	\$ 169 22

CHINA ORPHANAGE

Ohio—\$15.00	
Southern District, Individuals	
John H. Rinehart and Wife,	5 00
Northeastern District, Individual	
Receipt, No. 46097,	10 00
Pennsylvania—\$31.00	
Southern District, Sunday-school	
Second Church of the Brethren, York, ..	31 00
Indiana—\$12.50	
Northern District, Sunday-school	
Loyal Class, Middlebury,	12 50
Michigan—\$11.00	
Woodland Aid,	11 00
Total for the month,	\$ 69 50
Previously reported,	422 64
Total to date,	\$ 592 14

PING TING HOSPITAL

Illinois—\$115.56	
Northern District, Sunday-school	
Primary Department, Hartville,	29 00
Southern District, Christian Workers	
La Place (Okaw),	86 56
Indiana—\$50.00	
Middle District, Sunday-school	
Willing Workers' Class, Plunge Creek, ..	50 00
California—\$5.00	
Southern District, Aid Society	
Covina,	5 00
Total for the month,	\$ 170 56
Previously reported,	432 15
Total to date,	\$ 602 71

CHINA HOSPITAL

Pennsylvania—\$5.41	
Eastern District, Sunday-school	
Beginners' Class, Lancaster,	5 41
Nebraska—\$3.01	
Sunday-school	
South Beatrice,	3 01
Cuba—\$5.00	
Z. L. M.,	5 00
Total for the month,	\$ 13 42

Previously reported,	481 11
Total to date,	\$ 494 53

SWEDEN MISSION

Iowa—\$20.00	
Northern District, Individuals	
W. I. and Hattie Buckingham,	20 00
Ohio—\$10.00	
Northeastern District, Individual	
Receipt, No. 46099,	10 00
Pennsylvania—\$2.00	
Southern District, Individual	
A Sister,	2 00
Total for the month,	\$ 32 00
Previously reported,	156 02
Total to date,	\$ 188 02

MALMO BUILDING FUND

Pennsylvania—\$131.00	
Eastern District, Congregation	
Annaville,	131 00
Iowa—\$20.00	
Northern District, Individuals	
W. I. and Hattie Buckingham,	20 00
Total for the month,	\$ 151 00
Previously reported,	1,575 57
Total to date,	\$ 1,726 57

SWEDISH RELIEF

Pennsylvania—\$5.00	
Eastern District, Individuals	
I. F. Moderia and Wife,	5 00
Total for the month,	\$ 5 00
Previously reported,	45 00
Total to date,	\$ 50 00

DNEMARK MISSION

Ohio—\$10.00	
Northeastern District, Individual	
Receipt, No. 46098,	10 00
Total for the month,	\$ 10 00
Previously reported,	5 00
Total to date,	\$ 15 00

AFRICA

Ohio—\$10.00	
Northeastern District, Individual	
Receipt No. 46100,	10 00
Total for the month,	\$ 10 00
Previously reported,	5 00
Total to date,	\$ 15 00

CONFERENCE OFFERING FOR DECEMBER

Ohio—\$625.00	
Northeastern District, Congregations	
Sugar Creek, \$50; New Philadelphia, \$20;	
Owl Creek, \$100; Fredericksburg, \$50,	220 00
Aid Society	
Homeworth,	50 00
Individual	
Sherman Mohler,	5 00
Northwestern District, Congregations	
Woodworth, \$50; Silver Creek, \$50,	100 00
Aid Society	
Silver Creek,	25 00
Individual	
David Lytle,	101 00
Southern District, Congregations	
New Carlisle, \$110; Oakland, \$14,	124 00
Indiana—\$892.05	
Northern District, Congregations	
West Goshen, \$100; Rock Run, \$5; Bethel,	
\$100; Goshen City, \$7.30; New Salem, \$50, ..	262 30
Individuals	
Chas. E. Cripe, \$10; Jesse A. Eisenhoun,	
\$13; Annetta Johnson, \$21.75,	44 75
Middle District, Congregations	
Huntington, \$50; Manchester, \$150; Flora,	
\$100; West Manchester, \$100,	400 00

Aid Society	
Andrews,	50 00
Southern District, Congregation	
Mississinewa,	100 00
Aid Society	
Anderson,	10 00
Sunday-school	
Shining Star Class, White Branch,	25 00

Pennsylvania—\$1,171.09

Middle District, Congregations	
Tyrone, \$52; Everett, \$50; Woodbury, \$50,	152 00
Individuals	
M. J. Weaver, \$20; W. M. Ulrich, \$10, ...	30 00
Eastern District, Individual	
Levi C. Zigler,	100 00
Southern District, Congregations	
Carlisle, \$50; Antietam, \$103.34,	153 34
Sunday-school	
Shanks (Black Creek Cong.),	35 75
Western District, Congregations	
Middle Creek, \$100; Pittsburgh, \$100; Viewmont, \$100,	300 00
Individuals	
Mr. and Mrs. N. H. Blough,	100 00
Southeastern District, Congregations	
First Church, Philadelphia, \$100; Green Tree, \$100; Germantown, \$100,	300 00

Illinois—\$566.48

Northern District, Congregations	
Elgin, \$50; Franklin Grove, \$50; Lanark, \$100,	200 00
Sunday-school	
Waddams Grove,	15 00
Individuals	
A. L. Rainey and Wife,	2 00
Southern District, Congregations	
Woodland, \$97.75; Oakley, \$100; Polo, \$51.73,	249 48
Individual	
John S. Swartz,	100 00

Maryland—\$491.76

Middle District, Congregations	
Beaver Creek, \$106.76; Pleasant View, \$285; Denton, \$100,	491 76

Virginia—\$300.00

First District, Congregation	
Peters Creek,	50 00
Individual	
John W. Layman,	100 00
Second District, Congregation	
Bridgewater,	150 00

Kansas—\$150.00

Northeastern District, Sunday-school	
Sabetha,	100 00
Northwestern District, Individual	
Lester E. Williams,	50 00

Iowa—\$200.00

Northern District, Congregation	
South Waterloo,	100 00
Middle District, Congregation	
Coon River,	100 00

Nebraska—\$129.30

Congregation	
South Beatrice,	100 00
Christian Workers	
South Beatrice,	29 30

Idaho—\$100.00

Congregation	
Nezperce,	100 00

Missouri—\$100.00

Middle District, Congregation	
Adrian,	50 00
Southern District, Individual	
D. W. Teeter,	50 00

Colorado—\$50.00

Northeastern District, Individual	
Mrs. S. J. Nickey,	50 00

California—\$42.00

Southern District, Congregation	
La Verne,	42 00

Florida—\$50.00

Congregation	
Sebring,	50 00

Total for the month,\$ 4,867 68

Previously reported,	131,578 82
Total to date,	\$136,446 50

**RELIEF AND RECONSTRUCTION
COMMITTEE'S REPORT**

The \$500.00 credited to Waynesboro Church of Antietam Congregation, should have been credited to Antietam Congregation.

ARMENIAN AND SYRIAN RELIEF**California**

Egan Cong., \$30; Nancy D. Underhill, Pomona, \$25.50; O. S. Gilbert and family, Empire, \$25,	\$ 57 50
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Canada

Redcliff Mission, Pleasant Valley Cong.,	9 53
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Idaho

Bowmont Church,	66 30
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Illinois

Woodland Cong., \$113.50; Anna L. Fry, Wheaton, \$5; Oak Grove Cong., \$6.50; Polo Church, \$42; Batavia S. S., \$5; John Heckman, Polo, \$10; Douglas Park Mission, Chicago, \$10; Offering given at Union Services of Liberty Churches, \$9.50; Loyal Banner Class, of West Branch S. S., \$10; Lanark Church, \$301,	512 50
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Indiana

Pipe Creek Church, \$21.50; Mexico Cong., \$20; Offering given at Union Services of Bremen churches, \$39.12; Robert Cripe, North Manchester, \$1.25; Keith Cripe, North Manchester, \$1.06; Young Peoples' Class, Maple Grove S. S., \$5; A Brother, Summitville Cong., \$10; North Liberty Cong., \$107; Maple Grove Church, \$13; Pleasant View Church, \$8.60; Andrews Ch., \$32.50; Rossville S. S., \$10.77; Tippecanoe S. S., \$25; Upper Deer Creek Church, \$11; Alice King Bible Class, North Manchester, \$40; Mrs. M. J. Ratcliff, Montpelier, \$20; Mrs. Lottie E. Hummel, S. W. Whitley, \$2; Flora Church, \$46.50; Little Gleaners' Class, Yellow Creek S. S., \$18.40; Yellow Creek Cong., \$11.93; Christmas offering, Berean S. S. Class, Nappanee S. S., \$19.50; Floyd McGuire, \$7.50; Mr. and Mrs. Everett Druley, Richmond, \$10; Plymouth S. S., \$15; West Manchester Church, \$25; Elkhart City Church, \$28,	549 63
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Iowa

Grundy County Church, \$20; W. I. and Katie Buckingham, Hampton, \$20; South English Church, \$42.52; A Friend, Marshalltown, \$1; Nellie Myer's Class, Panther Creek S. S., \$41.50; Seekers of Truth S. S. Class, South Waterloo, \$13; Des Moines Valley Church, \$13.45; Franklin S. S., \$5, ..	156 47
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Kansas

L. A. Phillips and wife, Emporia, \$6; Rock Creek Ladies' Aid, \$60; Mrs. W. H. Entriken, Abilene, \$5; A Sister, Garden City, \$3; Morrill S. S., \$17,	91 00
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Maryland

Monocacy Church, \$40; R. W. Grossnickel and family, Myersville, \$6,	46 00
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Michigan

S. White, Dimondale, \$17; Morris Weisel, Battle Creek, \$5; Mr. and Mrs. E. G. Sellers, Onkama, \$10; Zion Church, Prescott, \$10.79; A Sister, Nashville, \$5; Main Collection, Grand Rapids S. S., \$22.75; Harvesters' Class, Grand Rapids S. S., \$10; Onward Class, Grand Rapids, \$5; Primary Dept., Grand Rapids, \$11.55; The Boys' "Bound to Win" Class, Grand Rapids S. S., \$7; Grand Rapids Cong., \$5,	109 09
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Minnesota

Ever Ready S. S. Class, Worthington, \$30; Hancock Cong., \$22; Christian Workers' Society, Worthington, \$5; Deer Park Church, \$7.91,	64 91
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Missouri

Mrs. F. J. Weckman, Plattsburg, ..	4 00
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Nebraska

Alton Church, Cambridge,	95 50
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North Dakota	
A. P. Sommers, Mercer,	5 00
Ohio	
West Nimishillen S. S., \$23; New Carlisle Church, \$452; West Charleston Cong., \$38.26; Helpers' and Young Mens' Classes, Wooster Church, \$5; Mr. and Mrs. A. C. Buchwalter, Weilersville, \$5; Hickory Grove S. S., Silver Creek Church, \$13.60; Logan Church, \$200; Mr. and Mrs. N. A. Schrock, Baltic, \$50; P. F. Dukes and wife, Greenspring, \$15; Brookville Church, \$17.35; Jordan S. S., Ft. Recovery, \$5; Elizabeth Toms, Bellville, \$10; Lower Stillwater Ch., \$44.73; Painter Creek Church, \$25,	903 94
Oregon	
Newberg S. S., \$67.55; Mabel S. S. \$40, ...	107 55
Pennsylvania	
Always Willing S. S. Class, Waynesboro, \$120; Hanover Church, \$4.78; Riddlesburg Church, \$8.50; Antietam Cong., \$194.77; Elk Lick Cong., \$108; Mrs. Martha F. Hollinger, Abbottstown, \$2; Simon P. Steele, Yellow Creek Church, \$10.25; Middle Creek Cong., \$30; Myerstown Sisters' Aid Society, Tulpehocken Church, \$10; Paxton S. S., Big Swatara Church, \$62; J. C. Ankeny and wife, Ligonier, \$10; J. B. Asper and family, Mechanicsburg, \$5; Huntsdale Ch., \$58.81; Beachdale Church, \$45,	669 11
West Virginia	
John W. and Elva May Hevener, Hosterman,	10 78
Virginia	
H. F. Sours, Luray, \$5; Roy Gibson, Daleville, \$2; Bethlehem Cong., \$40; Middle River Cong., 2nd Dist., \$23.01; J. J. Connor, Manassas, \$7.40; Hines S. S., Headwaters, \$18.37; Thanksgiving Offering, Cloverdale Church, \$90.25; Sisters' Aid Society, Manassas Cong., \$10,	196 03
Washington	
Seattle Cong., \$12.39; East Wenatchee S. S., \$488.60; Wenatchee S. S., \$39.10,	540 09
Total for month of December,	\$ 4,194 93
FRENCH ORPHANS' RELIEF FUND	
Illinois	
Nautilus Class, Elgin,	18 96
Nebraska	
Invale School,	56 00
Total for month of December,	\$ 74 96
BELGIAN RELIEF FUND	
Iowa	
S. S. Class of Garrison Church, \$12; W. I. and Katie Buckingham, Hampton, \$20, ..	32 00
Missouri	
Junior Girls' Class, Rockingham S. S., ..	7 32
Total for month of December,	\$ 39 32
JEWISH RELIEF FUND	
Maryland	
Denton Cong.,	150 00
Pennsylvania	
Chickies S. S., \$5; Chickies Ch., \$112.75, ..	117 75
Total for month of December,	\$ 267 75
SERBIAN RELIEF FUND	
Illinois	
Elgin Brethren S. S.,	15 01
Total for month of December,	\$ 15 01

LEAVING HOME AND FATHER

(Continued from Page 56)

Even so tremulous and weak.
He often cleared his throat, for those
Few words of Paul which he had chose,

Spoke well the words of love so true
And had for us a meaning new.
He closed the Book and called on me,
As we knelt in humility,
To pray that morning prayer with them,
That they with tears might say amen.
I faltered oft, but faltering cry
From love-torn hearts will mount on high
And bring sweet peace—and peace we felt
As there with aching hearts we knelt.
We rose and took our morning meal,
But mutual touch had put a seal
Upon our lips, and silently
We ate our bread. And through the day
An aching spot within my heart
Oft made the salty teardrops start,
But as they came I blinked them down,
Gulping hard, as I went to town
To take our trunks and bags away,
For the train would go at the close of day.
When I returned, dear father was there
To help with the horses and their care.
We put them up and did the work—
The slightest duties we did not shirk,
Till all the evening's work was done
And the light had fled with the evening sun.
The supper was eaten with scarcely a word;
All things were ready, yet no one stirred.
Then George, with tones as composed as
he could,
Sang a beautiful song which did us good.
He sang of a parting which loves never
quell,
To the tune of that song that "all will be
well."
Then silently we rose to depart,
While the strong cords of love still tugged
at our heart.
We were ready to go, so I took his hand—
A hand I'd not trade for all in the land;
With sobs in his voice and tears in his
eyes,
With hands all atremble and heart full of
sighs
He said but five words, but words full of
joy,
Those five precious words, "God bless you,
my boy."
I kissed him twice—those kisses of love
Were sweet as the dew from heaven above.
We held to each other a moment—no
more—
But I knew him better than ever before.
He went on before us to open the gate,
That we in our going might not be late;
He opened the gate and stood aside,
While we passed out to launch on the tide,
And then he stood there watching us go,
Out in the world so full of woe.
But this I know, and come what may:
There's a father's love awaiting the day
When I and my love come home again.
When we come home, be it loss or gain,
There's a father's love to open the gate—
Whether it's early or whether it's late—
He still stands there and longing yearns
To have us come to the heart that burns.

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Anklesvar, Broach Dist.,
India

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Stover, W. B.
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Anklesvar, India
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Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

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THE MISSIONARY Visitor

Church of the Brethren

Vol. XXII

MARCH, 1920

No. 3

A Message From Our Forward Movement Director



EARLY two thousand years ago there spake to a little group of men in the mountains of Galilee One who said, "All power is given unto me, in heaven and on earth." Upon this marvelous claim he asked that in all nations we should make disciples of him and that they be taught to observe all things commanded by him, assuring his presence to the ends of the earth. The fact of the crucifixion, burial, resurrection and ascension, amidst which this wonderful claim was made, justifies our faith in him as Lord and Christ.

Now, since all other remedies for the world's ills have been tried and failed, why should we not, at any cost, with faith in him, give this unfailing power to heal the broken and restless lives of men of every nation and tongue? The whole Gospel for the whole world. This is the task of the church to which our Forward Movement is dedicated. Lord, may we go forward, only with thee!

Chas. D. Benson.

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

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EDITORIALS

"If we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus his Son cleanseth us from all sin." But if we walk in darkness we sever our relationship with God and are lost in the maze of selfishness, sin and dangerous pitfalls.



But how pursuing is the love of God for his children! By night he goes into the mountains, he searches them out, ever vigilant and watchful. His great eye runs to and fro throughout the whole earth. Those in the swamps of paganism may find him there; those in morasses of doubt may look and behold he is there; those on their self-exalted heights of skepticism will find him there. He who is perfect in love, with whom wisdom of men is foolishness, fears not, neither is he weary. He seeks to save; he saves unto the uttermost.



"We know that we have passed out of death unto life because we love the brethren." Herein is the secret of knowing that we are God's children. When we see that one who is selfishly interested in himself, his children, his own, to the exclusion of those good souls who have been more unfortunate than himself, we do not wonder that such Christians just "hope" or "think" that they are in the "life" of God.



The only doctrine of avoidance that the Christian dare to practice is to avoid every questionable practice and to abstain from all appearance of evil.



Our missionaries just now are sailing, sailing, sailing on. Our first party, sailing by the Atlantic, reached India in safety and on time; the second party, sailing Jan. 10 from Seattle, are doubtless not far from India

as these lines are read. We suspect that the third party, sailing Jan. 27, are just about clearing for India from Hong Kong. It is hoped that we have sent our last party by way of the Pacific, but no one can tell in these days of unsettled conditions of ocean traffic.



Annual Conference at Sedalia will likely greet a number of missionaries at home on furlough. Who these will be can hardly be told as yet. The last we have heard from Bro. Stovers, of India, and Dr. Brubakers, of China, is that they may be unable to secure sailing in time to get here by June. We hope to greet Sister Buckingham, of Sweden, Drs Cottrell, of India, and perhaps a few more.



Bro. A. J. Culler, who went out to Armenia in March, 1919, to serve for the Relief and Reconstruction Committee, is again at home, at McPherson, Kans., with his wife and babies. It had been hoped that work might be started independently by our church, to use the money which was so generously given in the campaign for relief last spring; but circumstances, which have been explained, made this impossible. Bro. Culler was engaged at Marash, in Syria, organizing the work under the American Committee for Relief in the Near East, and was so efficient as to merit the very hearty endorsement and commendation of that committee.



The Missionary Manual of the General Mission Board has been revised recently and is just off the press. A copy of this sixty-four-page booklet will be sent to anyone who is especially interested in the rules and regulations under which our missionaries labor.

There are more Italians in New York City than there are in Rome, and more Jews than there are in Jerusalem. Thirty-two languages, besides our own, are spoken by the peoples of two boroughs of New York City—Manhattan and the Bronx. New York City is one of the "foreign" fields of the world.



The negro population of the United States is about 10,000,000 and of these about 40 per cent are members of Protestant churches. There are approximately 300,000 Indians and 400,000 Mexicans in our population. These constitute a home mission problem to which the Church of the Brethren owes careful consideration.



Are you praying these days for the coming of the Spirit into your life? A good brother said not long ago that it was just "money, money, money." That is the way it strikes the writer, also, and he has much sympathy for the dear old brother. The butcher, the baker, the grocer, the milkman, all work as faithfully and unceasingly for our "financial" undoing as do the water meter and the gas meter and the electric meter in our basement. We dislike their bills, but we would not do without the necessities which they bring. Our magazines and our books and our children, too, are expensive, but we pay for them and enjoy their society. Is it a tragedy that they cost us something? No, indeed, we love them because they have cost us money.



But the rapidly-shrinking dollar has brought home to us the fact that the work of the Lord also costs us money. We must pay, that others may have the same blessings that we enjoy. And, indeed, we must pay for these blessings to others, else the blessings that we enjoy would become apples of Sodom to us. We thank God and take courage that our gifts to him bring such enjoyment.



You know the Irishman said that he wished he and his brother were the only people in the world; his brother would sell land and he himself would keep store. He had a financial brain, but he forgot

the outlet for his products. We make money because of our fellow-men. Likewise we enjoy life because of them, and we enjoy it most abundantly when they have comforts and peace and happiness. He who gives, lives. He who loves most, gives most. He in whose breast love dies is the one whose sympathy dries. The wellsprings of our greatest joy may be located in that orphanage or that hospital across the sea, in that neglected valley or prairie or city of our own country.



But our good brother who thinks the cry for money never ceases has a bit of argument in his clarion call to the almighty dollar. We do not pray enough over the money which we give. A dollar is a dollar, to be sure, but we believe that the dollar which goes into the till of the Lord goes farthest when its farewell is taken amid fervent prayer. Perhaps we would not miss the dollars that go quite so much if we prayed more to the Father.



What is the greatest need of the world at this time, do you ask? Money? No, it is not money. The greatest ache of the human heart can be healed only through an increased spirit of intercessory prayer. The world forgets to pray. Money and its gift to the Lord is only an effect; we do not stop in our mad rush for it to take account of the living, vital, joyful presence of God in our lives. Have you talked with him today? Pray, be instant in season, in everything give thanks.



What is the greatest need of the Church of the Brethren? Money? No, we have plenty of that; God knows it. Churches? No, we have commodious churchhouses. Principles for action? No, we have the principles of the ages. Good homes? No, we have good homes and our families are well supplied with those things which comfort and satisfy. What we need is 20,000 family altars, around which can cluster in devotion and gratitude every member of the Church of the Brethren, our children, and the stranger within our gates. Our church is here today largely because of the family altars of our fathers. What of the morrow!



Things turn up for the man who digs.

Our Missions and the Forward Movement

The Editor

Our brethren have been very well informed through the columns of the Messenger regarding the recent developments of the Forward Movement; how a Joint Board Meeting has been held in Elgin; how the colleges have likewise had their representatives in conference, a step which has never before been taken in our church; and finally how efforts are now being made to organize the Brotherhood, through the helpful coöperation of faithful brethren everywhere; and that Bro. Charles D. Bonsack, a member of the General Mission Board, has been chosen as General Director of the Movement.

It was inevitable that some such step as this should be taken at this time; some have felt that it should have been done before. One year of our Forward Movement has passed and its records are history. Some have asked what has been accomplished; some have expressed doubts whether anything has been done; and once in a while we hear the echo, "Why was such agitation ever started?—for we preferred to go along as we have always done." Our only reply to these questions and doubts is that it was inevitable that our first year of a Forward Movement should be something of a year like we have had. Our folks do not accept things hastily; no new thing finds ready acceptance with us; it must prove itself. This first year has borne a very keen relation to the years that are to follow in the Movement; without its agency the Movement would have been spoiled in the beginning. Our people had to learn what such a Movement meant; they have been learning it throughout the year, for in most of the churches of the Brotherhood (and possibly at all District Meetings, and at last Annual Conference) sermons have been preached and addresses given on the purport of this great Movement. Not accepting things rashly, this Movement has had to be introduced to our brethren, and it has been done, thanks to our loyal ministry and other workers. Indeed, it seems to have been so well done in many places that some of the goals which were intend-

ed to prove as a basis for a five-year average have been passed in the year which is now about to a close.

We have had some very concrete lessons to learn as committees, boards and other organizations (and many yet are not known by all) who represent the Brotherhood, before we could get very far on such a splendid Movement as this one. We have never learned just how to coöperate with each other. Our General Boards have their place; forty-seven District Mission Boards are laws unto themselves in their territories; our various schools have their own territories, largely, and organize their campaigns quite independently of all others. There has not been a common bond, excepting of love, to unite our interests.

Then, too, we have never learned the advantages of making budgets. We have spent what we received, and we have in increasing numbers begun to ask for what we meant to spend for the Lord's work and to tell beforehand where we meant for it to go. But we had never thought of making up a combined budget to present to our whole church until the leaven of the Forward Movement had a year for its work; and now we see the necessity and wisdom for such a thing.

As these lines are written the Brotherhood is being organized for a combined appeal to our good people in behalf of funds for education, District and general missions, Sunday-school and young people's work, and support for aged ministers and missionaries. We believe that the reasons for this will appeal to our people. They often weary of so many general offerings and financial requests at different times of the year. It is hoped that the amount which will be asked for this spring will cover the needs for the year, for our various lines of activity, excepting, perchance, the endowment campaigns and appeals for college buildings and equipment, which may not be covered. But a more extended announcement of the financial side of our Forward Movement will be made at a later date.

The likelihood is that too many of us

have acted and thought of the Forward Movement too much as a financial campaign. While finances must necessarily enter in, they are not the big thing. The revival of spiritual interest among our membership, the awakening of a keener sense of stewardship, the call for a sufficient number of men to care for our churches, the saving of souls for Jesus Christ—these are really the big things of the whole Movement. Gifts of gold cannot recompense or atone for an indifferent spirit.

We believe also that a very direct result of the united spirit in this Movement will be a new realization by all of us, that unitedly we can accomplish most wonderful results for Jesus Christ. Dare we prophesy

that through this Movement there will come hope to discouraged churches, new life to those churches that seem to be declining and a new anxiety for the unsaved round about us? This can happen if we pull together in the Movement. Sanctioned as it has been by Annual Conference, making for a Greater Church of the Brethren as it resolutely is, aiming at an extension of the kingdom of God through us as the Spirit may lead, there are big things ahead if we pull together and work and pray.

The power of one hundred thousand people, moved with a common impulse for Jesus Christ, cannot fail of his sanction and cannot be fully estimated. We believe that this will be better understood as we labor together for this common end.

Some Experiences of the Day

Ida C. Shumaker

IT is 6 o'clock. The doors of the dining-room are opened to admit the cook. Those on the compound are all astir. The Boarding School girls are busy with their toilet and water-filling, for they must be ready for morning prayers at 7:30. We must work on schedule time. Happy to say that this morning our quiet hour has not been disturbed in any way. It is rarely this is true.

It is 7 o'clock. The bell for "Chota Hazri" has not rung. We wait at the table five minutes. Here comes the excited cook! The "milk-woman" had not come on time. Her buffalo-cow would not get up to be milked, so how could she come any sooner? The woman who furnished the evening's milk, brought old milk, so it soured and the cook was obliged to wait for the morning milk. This excitement (?) over, we eat our bread and eggs, then fruit, and drink our tea in peace.

The prayer bell rings. All on the compound, and some from the outside, are wending their way to the prayer-room. At this juncture the postman comes. Only the "daily," and three messages in the vernacular. You will be interested in their contents: One of the boys, who was sent to one of our schools to help out in the work, found the task a little harder than

he was expecting, so he suddenly disappeared, and turned up in another place. He was sent back at once. All went well for awhile, when he disappeared the second time. He was put to "digging" for punishment. This happened three months ago, when he was given his pay. He suddenly remembered that he might get the money which was not given him when idle. So, why not ask for it? No harm in asking. Oh, yes, we know the story well—"If you do not give me the money, I will die of hunger," etc., etc.

Another happened to think that his wife was not getting enough wage, so, of course, he too must ask for an increase for her. He knows perfectly well what the rules are as to that. While in another place he heard that two widows, who have children to support, and who have qualifications such as to deserve a higher wage than his wife, who has no children, are getting more than his wife; so, of course, why not write to the "missionary-in-charge" and tell her the conditions, and urge her to make a plea for his wife before the Educational Committee, so his wife gets what he thinks she deserves? Then number three is from a motherless girl who is going to work in a bungalow. She pleads with me to help her in this so the "high lady" will not be

mean to her—not make a slave of her, etc., and never thinks of giving me the address of this “high lady.” We missionaries are supposed to be “all-knowing”—well, sometimes.

A call to the front veranda. After putting the food, which remained on the table, out of reach of the crows, which are so familiar that they come right in and steal everything that is stealable, and looking after the wood proposition, this woman's wants were heard. She had in her hand a piece of paper, known so well by all the missionaries as a “chit”—a note of request, invariably. She was questioned thoroughly as to the truthfulness of the contents. It would be intensely interesting to you were I to tell you the whole story. But it might shock your finer sensibilities.

It is now 8 o'clock. The school bell is ringing. A number of the day-school pupils are there already, for they came in time for prayers. There are fifty-one present. They will be busy till 11 o'clock.

Very early in the morning a young man comes for work. He was enrolled as a student in one of our boarding schools. While there he became a Christian. He is the only one of his people. He prefers to work for the mission, so he can be where the Christians are. His young wife is not a Christian as yet. Arrangements were made for him to go to work at once on a temporary building which is being constructed for the accommodation of the students who will come in October from the various stations to prepare for the Vernacular Final Examination at Surat, in April.

The “women laborers” are set to work to do some repairs on the “old line.” We must, in some way, manage to accommodate the teacher and his family who will come with this class. We are surely living in crowded quarters. This done, we receive into the office the two men who are directly responsible for this work of planning the building and arranging for this new class. For two solid hours we prayed and busied ourselves to get the plans on a working basis. Some readjustments must be made. To do this and not cause too much friction was the hard point.

In the meantime the cook came from the

bazaar. His wants were supplied, the order for breakfast given, and help provided where necessary to start the “breakfast ball” to rolling. The way back to the men in the office was blocked several times, the sweeper required something, the school was in need of a special picture which happened to be upstairs, and, as usual, down at the bottom of the pile. These, and a few more things were looked after, and back to the office we went, to finish the task there. The men were given leave to make further investigations, and then to report later. Now for the desk work! It was merely touched, for there is the first bell for breakfast. It is now 10:45; breakfast at 11. I wish I had time to tell you what we are going to have for breakfast!

Now the grain must be brought, for this is the day to give out grain to the needy. While this is being arranged, a messenger comes to report that “a new thing in regard to this new school has developed.” It looks like a splendid proposition, so every-



Plowing in Rice Fields Preparatory to Planting



Planting Rice, Bulsar, India

thing stops, a “chit” is hurriedly written, and a messenger despatched to Bulsar. While this is going on, the 1 o'clock school bell is ringing. There is no time for relaxation. The desk must be cleared—too much important matter to “put off” till

tomorrow—too much at stake. So the type-writer must do its best to get the desk cleared as soon as possible, for the post-man will be along by 6 o'clock.

What! Three o'clock already! Swallow your cup of tea and be off for the "children's hour"! I wish I could tell you what took place during that hour. COME AND SEE! Now hurry back and attend to the wants of the cook. Yes, that is an important part of the work. Arrangements are made for the evening meal, some help given where needed—this, by the way, goes on all through the day, these personal touches—along with the looking after the house, and all that goes with it.

More calls for office work at this point. Now a very sad case must be handled. How unpleasant for our gentlemen to be obliged to deal with such cases, yet how much more so for the ladies! The expression on the face of my only "helper" reveals to me the fact that something of serious moment has occurred. A non-Christian man waits outside. I soon discover that the "chit" of the morning was only a forerunner. The suspicion was well grounded. Investigation proved it. How sad we felt when we learned the whole truth concerning the sort of woman who was "chit" bearer of the morning, and the real reason why he was unable to come for his work in the schoolroom that day!

But the worst is yet to come. He was found guilty of fornication. The man outside the office, too, was in trouble, because his daughter also was guilty. He was out-casted by his caste people. There was quite an uproar in that village about this matter. So this case had to be met. I need not go into detail. We decided what to do and my helper started off with this non-Christian to this village. Our prayers follow him as he goes on his mission. We want to save this brother, for "Christ and the church."

At this juncture it seems absolutely necessary to try to "hit a crow." They are such cunning fellows that you can scarcely catch them. While I was getting some things out of the cupboard I turned, only to see two crows flying off with two meat cakes, another with the bread, and still another with some corn. Well, it looked as

if we were not going to have any dinner at all. This was all done in a moment of time. It reminded me of the pictures of "Elijah being fed by the ravens," as I saw our food for dinner going in the beaks of the crows.

Now it was time to do something. So I took Bro. Emmert's Winchester rifle and fired several times at the crows. I am sure you would have had some fun at my expense had you come into my office at this time. I had a long wait for my bait—it appeared long to me, as I waited and waited. They seem to know the moment that a gun is near, even though they cannot see. The next performance was to "make a dive" for the mice. They, too, were disturbing the peace. The cook was busy in the cook-house, killing rats with a bamboo pole. The chickens had to be driven from the garden—in some places they are "the neighbor contention." This done, the first dinner bell rings. Surely, it cannot be 6 o'clock! So the time goes. Just after dinner the gardener needed some help with his work. The cook's account must be taken and the order for the bazaar must be given, so the cook can start for the bazaar in the morning, immediately after prayers. Some more details about the housework, the welcoming of the new bride whom our gardener has just brought, setting straight some "women's gossip," and then to our drawing-room for evening worship.

You have been given some of the highest points in the experiences of this one day. You have had quite enough to see that the missionary is not having a "soft snap," as some are wont to say. This is not an extraordinary day, either. If we had the time and strength and you cared to read, we could tell you some things that would open your eyes. Let this suffice for this time.

Jalalpor, Surat District, India.



The world's great need is Christ. The Christian's great duty is to live and teach him. If we can increase his kingdom, help enlighten waiting China by sending our daughter to them we bid her Godspeed, and pray that the giving may make us more efficient in the home church.

Homer and Laura Ullom.

That Man of Macedonia: Who Was He?

E. F. Sherfy

IT is a pleasure to make a "happy discovery." Whether the writer really has made such discovery (as he rather intimates in this article) may, I suppose, be debatable. Just at this point suffice it to say I like to think that "that man" from Macedonia was a real flesh-and-bone man who made an appeal to Paul as man to man. Of course there was the vision and the supernatural, I grant, but the Bible speaks of "a man," and he came from Macedonia. Who was he?

It is generally conceded that Luke, the "beloved physician," wrote the Acts. Whoever wrote it came in touch with Paul when, on his second missionary tour, Paul was "on a study" where to go; the Spirit having forbidden him to preach the Gospel in Asia. The city of Troas was the place. Leaving Troas the writer (Luke we believe) very modestly, by a simple touch of the pen in inserting the pronoun "we," tells us that he was with Paul's party until they were ready to leave Philippi in Macedonia. On the last leg of the third journey the writer gets into the party at Philippi. I therefore conclude that Philippi in Macedonia was Luke's home.

"But," you say, "if you call that a discovery that isn't so wonderful." Very well. Do you not remember that the man who appeared to Paul at Troas was from Macedonia and also that it so happened (if indeed it was a "happen so") that Luke accompanied Paul to his home country, Macedonia? I just can't help feeling that Luke was "that man" referred to in the "Macedonia call." There was the supernatural element no doubt in the vision. But I believe also that there was the man element — the human element we call it — and I think Luke played that part.

But why all this? What's the difference? Just this (I know I will be pardoned, for I know no other's experience like my own): After having been actively engaged in church work for a dozen years, and after having received calls from mission boards, both home and foreign, and from churches, for both pastoral and evan-

gelistic help, I like to think—yea, believe with my whole heart—that God's calls are made in much the same way as he has always made them, and that his calls today to you and to me are just as definite as when he called Isaiah or John the Baptist or Paul.

Even granting that the vision was while Paul slept (though the Bible doesn't say so), I tell you I can't help feeling that that man Luke from Macedonia had just previously "gotten around" the great missionary; had "laid the case before him" and upon his heart (like Moffat put it up to Livingstone, and like Mission Board men today put it up to us), until Paul just could not have normal sleep for seeing "in the night the man from Macedonia, saying, 'Come over into Macedonia and help us.'"

There are, as my experience teaches me, at least four things which enter into a "call":

1. A vision. In the case cited, Paul caught the "vision." Isaiah saw a vision of God; then of himself; then of a needy world. The same applies today.

2. Some one, as God's ambassador, to impress one with the need and the open door (which is a part of the vision), and make the appeal as I think Luke made it to Paul.

3. Ability, either actual or potential, to meet that need.

4. A closed door (as when the Spirit forbade Paul's going into Asia) into other fields or lines of activity. Just this note on point 4: With the leadable Christian it has to do with the call into definite fields. With us who may be a bit self-willed it may be God's last resort just to block our way.

I say again, at the cost of repeating, that God calls as definitely, as strongly and as marvelously as he ever did. And when a Student Volunteer secretary, or mission board man, or a pastoral committeeman from a run-down country church, or a Sunday-school superintendent or solicitor for a good cause, or your pastor, or who-

ever shows you a need and an open door into service, it is just as much God speaking to you in a Macedonian call as when God through Luke gave Paul definite knowledge of Macedonia and her need and led him to Europe to plant the seed of Christianity and Western civilization of which you and I are the product. What if Paul had not answered the call? Well, what if? What if we don't?

Now if I seem unnecessarily to have pressed a theory which I cannot absolutely prove, you will pardon me, perhaps, when I tell you that it is a growing and burning conviction of mine that until mission boards, ministerial boards, pastoral

committees and elders of our churches get right next to our young people—"go after them," as I think Luke went after Paul—and lay before them the fourfold call—until that is done our run-down churches are going to continue to die, and missions at home and abroad will suffer. I know by experience how it feels to have such a one "get after" a fellow. Though it doesn't feel so good at the time, it gets results, and would to God more Lukes were pressing more Pauls into definite service, and that more like Paul had ears to hear a definite call when it comes, and grace to respond thereto.

Conway, Kans.

Opportunities for Work Among Women of Depressed Classes

Laura M. Cottrell, M. D.

THE three hundred and fifteen millions of people in India are divided by social customs and religious practices into some thousands of different classes or castes and subcastes. Most of these castes are distinguished from each other by very trivial differences; but the whole of them may be roughly divided into three great general classes; viz., high caste, low caste and outcaste or "untouchables." The low caste and outcastes are the depressed peoples.

The social customs and religious practices of these three great classes are markedly different. In brief, the people of one caste may not eat or work with or intermarry with the people of another caste. In some parts of India the high-caste Hindu considers that even the shadow of an outcaste will pollute him, let alone their being touched or touching them. Hence the name of "untouchables." In the whole of India there are some fifty million outcastes, an average of about one person in every seven. As the Jews in Christ's time considered the Samaritans "outcastes," so the higher castes of India consider these low castes.

These depressed classes are in as great need of medical care as any others, and often more so, for many times no one will

attend them, fearing defilement. Many of them are dirty, live in squalid, unsanitary surroundings, have low religious and moral standards, and no education. Some, however, are clean and live above their environments. It is often a most undesirable task to enter their houses, and yet we are glad for the opportunity of service. Their souls are worth just as much as those of the high-caste Brahmins, and Christ came to save ALL men. Even by the smallest service God can be glorified, so it is well.

Opportunities come in a special way to serve the women of India, and particularly those of the depressed classes. When these untouchables approach the dispensary they stand afar off and do not even come on the veranda, which is used as the waiting room until called. They seem so surprised that they are invited that far; and when they are called inside, examined and cared for, the same as others of higher castes, they are even more surprised. These people respond to kindnesses and are always grateful for what is done for them.

Not long ago a call came from one of these outcaste homes, saying the wife and mother was in great need. Leaving the morning's work in the hands of an assist-

ant we went and found the woman in the greatest need that comes to woman. Help was given, the woman's life was saved and friends were made.

Another opportunity is to teach the laws of sanitation and health, give advice as to cleanliness of person and home, precautions to be taken against infectious diseases, and lessons in the care and feeding of small infants. They scarcely know the most elementary principles of hygiene and sanitation. It is a long road to ideal conditions, and efforts at betterment are being made by different organizations and activities in India. These homes are so dark that often at midday you cannot see the patient lying on the bed, until the eye becomes accustomed to this condition. As often as not she is lying on the floor. You are glad even for a smoking oil lamp, without a chimney, to aid you in finding the patient. The walls are black from the open cooking-places. Rubbish is in the corners or under the bed. The cattle and goats, just outside, and chickens and dogs about, do not aid in cleanliness.

One of the greatest needs is proper care during childbirth. Their old customs are about the worst possible for both mother and child. During the last fifty years throughout the world great advances have been made in our knowledge of the proper treatment during this time and the care of babes. Especially in oriental countries is this a matter of great moment. The infant mortality in India is appalling. One of the most important factors in contributing to this high mortality is the native "dai," or midwife. She has inherited her position from her ancestors, knows absolutely nothing about the simplest antiseptics, and keeps passing infection from one to another of her "patients." Here is an opportunity to get in touch with these women and to instruct them as to proper methods. Government reports show that in the city of Bombay out of every one hundred babies under one year of age from thirty-three to fifty-two die annually. In the country districts the percentage runs even higher. At least one-half of these deaths could be prevented. In Europe and America the annual infant mortality rate is from ten to twenty per hundred.

The proper care of infants is another problem, and especially when the feeding is artificial. Often mothers come to the dispensary and show the bottle from which the baby takes its food. It is a nest of growing germs, and how the little life continues on such a diet is more than can be believed. Attempts are made to instruct the mother as to keeping the bottle clean, the milk properly cared for, etc. Promises are given, but how well kept is difficult to determine.

The opportunities are many; these are but a few; and as opportunities come to teach them these most vital questions an effort is made to point them to the Savior. An old woman, an outcaste, was converted at the age of sixty years. She plead with the missionary to explain why she had not been told about Jesus sooner. She was old now, and had so few years for service. She was one of these "untouchables," and yet Christ "touched" her to transform and uplift. And there are many such throughout the land. Shall there not be more?

Slowly but surely Christ is being recognized as Leader and King. Among all classes is he being recognized. Sometimes the road seems long and dark, and yet it is surely appearing. One man in India, who was a secret believer in Christ, but had not the courage to make open confession, said, "None but Jesus, none but Jesus, deserves to wear the bright and glorious diadem of India—and Jesus shall have it." Can we Christians say less than this? And shall we not bend every effort toward the end that Jesus shall be crowned King in the hearts of all men and women in India?

Bulsar, India.



The Redman says the following is the Shawnee Indian's motto:

No roll 'um,
No smoke 'um,
No chew 'um,
No spit 'um,
No loaf 'um,
No drink 'um (booze),
Heap catch 'um (bootlegger),
No sell 'um (land),
Heap plant 'um (corn),
No spend 'um (money),
Heap kill 'um (weeds),
All 'time save 'um (baby),
Mebbe so, catch 'um prize.

What if These Sixty Million Become Arya Samaj?

E. H. Eby

THE Arya Samaj is a reform sect in India which has as its slogan, "Back to the Vedas." The Vedas are the most ancient of the Hindu sacred books, and are believed to be truly inspired, and so to contain the very essence of all true wisdom. "Back to the Vedas" means to the Hindus much the same as "Back to the apostles" would mean to the Christian church of today. It is a call to return to the ancient simplicity of the Aryan forefathers.

Idolatry and caste are later developments; hence to go back to the Vedas means to go back to the time in Indian history when there was no idolatry and no caste system. Loyalty to the ancient Scriptures, as opposed to the more modern productions, brings with it a reverence for all that is distinctly Aryan. India for the Indians, in political and industrial lines as well as in religious matters, is the ideal of the leaders of this cult. Hence they are enemies to all that is foreign, both political and religious.

The Arya Samajists are implacable enemies of Christianity, regarding it as a foreign religion and therefore having no right in India. In order to spread their own doctrines they have borrowed many of the Christian methods of propagation, such as street preaching, distribution of literature, erection and conduct of schools and orphanages, and itinerant propagandists. They will go to almost any length to bring a native Christian back into Hinduism. This cult may be regarded as the most actively hostile to Christianity of all the Hindu cults.

They take into their society people from every station in life, even the low caste and outcaste, though it is true that in secret the deep-seated prejudices find expression in acts that are inimical to true brotherhood. Still, their fight against caste is commendable, as is also their opposition to idolatry. In these respects they may be considered allies of Mohammedanism and Christianity. There is common ground thus far.

Indeed, some missionaries consider Arya Samaj as a sort of stepping-stone toward

Christianity; that though they are now our greatest opponents, it will eventually be found that the Vedas do not contain enough truth to support the religious life of the adherents, and that they will come eventually to Christ for complete satisfaction. This is the most optimistic view possible. Such a result is far in the distance, at least.

What if the sixty millions of the aborigines and outcastes should become Arya Samaj? And this is a possibility. Their propaganda is resulting in tremendous gains. First of all, it may be said that the people would be lifted to a higher state of civilization. Education is one of their agencies, as it is of Christianity. Being already largely free from caste restrictions these aborigines would find little difficulty in entering this cult. As to idolatry, there would be more difficulty, but even here the case is not hopeless, as the aborigines are largely animistic and are not as idolatrous as are the Hindus.

Were these sixty millions to become Aryas they would be at once inaccessible to Christianity, for a great while at least. They would constitute a force of opposition that would bid fair to drive Christianity quite out of India. For the Christian religion would be boycotted along with foreign goods and people. Already the Arya Samaj are a very active element in the opposition to government. To fail to reach and win these reachable millions in this moment of opportunity will mean their loss to Christianity, and to the highest interests of India herself, for Christ is India's only hope. That all the sacred books of India do not contain enough truth to uplift her people is proved by her thirty centuries of history.

Christ can save India's sons and redeem Indian society. He must be given a chance to do it NOW, or the opportunity will pass. Such a catastrophe is too painful to think about. Not "back to the Vedas," but forward to Christ is India's need. It is her only hope of future prosperity and happiness. "We can do it, and we will." India for Christ.

Bulsar, India.

The Awakening of the Outcastes of India

A. W. Ross

THE awakening of the outcastes of India is a subject that is of increasing interest to the leaders of all classes in the country. The reform movements are taking note of the fact that these people have aroused from their long lethargy and seeming indifference to their low degraded position and are now demanding their rights with increasing emphasis and success. They now see that many of these so-called "unfits" are in the top ranks, often commanding positions of more influence and pay than are many of the higher castes, and also that these people are going into the Christian church with alarming rapidity, and that unless they bestir themselves, soon the bulk of these will have passed beyond the pale of Hinduism. Consequently they are endeavoring to loosen up the social and religious ties, and are trying to gain for them a welcome to embrace Hinduism, and to make them "clean" and "touchable."

The home rulers see that their claims for home rule will fall on deaf ears unless they are willing to change their attitude towards the 50,000,000 people who are suffering far more from their tyranny and graft than are they, the home rulers, from the rule of a foreign power.

The industrial man, who is seeking to exploit the wealth of India, whether for his own good or for the good of the country, sees that those who form the bulk of the laboring classes must be raised from their present standard of moral weakness and industrial inefficiency.

But who are these outcastes? Perhaps their position and condition can be most tersely told in the terms of the story of the traveler who was being taken by a certain high-caste man to his village home. Upon nearing the village he saw two groups of thatched houses nestled among the trees. He asked if this was the village, and his friend disgustingly replied that "that is not the village, but only the place where the pariahs or outcastes live." Going on they came to a group of houses smaller than the others, whereupon he was told that now they had reached the village.

Mana told the people of India that the outcastes were created to be the slaves of the Brahmins. He laid down such regulations: "The abode of the chandala and the swapaca must be out of town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron. Let no man who regards his duty, religious and civil, hold intercourse with them; let their transactions be confined to themselves, and their marriages be only between equals. Let food be given them in potters, but not by the hand of the giver; and let them not walk by night in cities or towns."

Until the missionaries reached out the hand of sympathy and brought them into their schools, the outcastes had no chance for an education. Now there are other agencies, seeking to bring educational advantages to their doors, and some of these have received widespread recognition from the public, such as the depressed classes' mission schools. Government schools are supposed to be open to them, but often they are made so uncomfortable by both teachers and pupils that they can not stand it to remain long in the school. I have often seen these boys either sitting outside on the veranda, or quite aloof from the other children of the school. When the teacher has examined the slate of the pupil he will place it on the ground and then the pupil takes it up, and vice versa. There dare be no handing of the slate from teacher to pupil directly.

These are the "outcastes," the "submerged sixth," the "untouchables" and the "unfits" of literature. They have been the serfs and slaves to the greed and wish of the others above them, but happily, through contact with the European race, through education and travel, they are awakening to a consciousness of their true position and rights, and of the possibilities before them.

Richter, in his "History of Missions in India," estimates that about 90 per cent of

the converts gathered in by the various missions during the last half of the nineteenth century were from the outcastes, or in numbers about 1,000,000, into the Protestant churches. Since the beginning of the new century the growth has been most marked, government statistics telling us that in the province of Punjab the Indian Christians increased 431.6 per cent in the first ten years of the century. It is also interesting to note that this figure is larger than the missions claim, indicating that many have been influenced who have not yet been enrolled in the Christian churches.

The Mass Movements in India, which have attracted so much attention, properly go back to the days of the famous missionary, Fredric Swartz, in South India. Then England and France were struggling for supremacy, and Swartz was the one man who had the right of entrance to all the camps, and who could reach the courts of the native rulers. He won the confidence of the shanars, who are not really outcastes, but were the lowest of the castes and were regarded about the same as the outcastes by the Brahmins. When he died, after fifty years of unbroken service, he left 18,000 of these people Christians. This was in the southernmost district of India, where there are today over 100,000 Christians, self-supporting as to living, primary schools and churches. Many of these Christians are of great ability and hold prominent positions in church, state and society, and are most highly respected even by their former persecutors.

The movement spread into Travancore State, on the west coast, through the leadership of Ringeltaube, and a hundred years later there were in his mission alone 72,000 Christians and a large number in other missions.

The first real break among the outcastes proper was in this same native State of Travancore, and in 1867 in two small districts four thousand were baptized. The fearful famine of 1876-79 gave India a new and striking demonstration of the humanitarian spirit of Christianity. Government did what it could with limited means and poor facilities for transportation, but it was the missionary who got close to the people

and often made effective the work of the government. Dr. Clough, of the Ongole District, took the contract for digging a canal. He thus gave employment to many thousands. The laborers were grouped and teachers and preachers were stationed among them. The result was that thousands applied for baptism, but this was steadily refused while the famine was on. The people were let go to their homes, and after a time those who still clung to their former decision and who were properly instructed, were received into the church. And there were thousands of them—over 9,000 in one year. From that time on there has been a continuous increase, and now there are in that one mission alone, which in thirty years had received only a few hundred converts, over 100,000 Christians.

In 1880 two Anglican societies baptized 19,000 in the Tinnevely District, while the Wesleyans in thirty years, in the Hyderabad State, baptized 12,000, and the Church Missionary Society in Warangel and Ellore Districts, near there, baptized 15,000 in the same time. Other missions made similar gains. In the Hyderabad State in 1901 there were 23,000 Christians, while in 1911 there were 54,000. In the Telugu country the number had risen from 19,132 in 1871 to 222,150 in 1901.

It was not long till the break came among the outcastes of North India. In the Punjab and the United Provinces the Methodist Mission has devoted itself to winning the outcastes, and now yearly are baptizing 30,000 to 40,000 of them. In 1875 the United Presbyterians had 153 Christians in their Punjab work, but in 1910 the number had risen to 40,000 and in that last year had increased 25 per cent. The American Presbyterians have had also large results in these two provinces. In other parts of India there were similar turnings, but not on so large a scale. In most of these places the missionaries have not been able to keep pace with the movement, and were compelled to turn away many thousands for lack of funds and workers to follow up the work. Sad it is that the educational work has not kept pace and only 10 per cent of the converts' children are in school. The various missions are putting tremendous

forces to work for both their spiritual and educational uplift, but the people keep coming by the thousands and the situation is almost desperate with some of them. The awakening of the churches at home has given new hope and inspired the missionaries to push on, trusting that the churches will respond with the means and the men to carry this work through to ultimate success.

"The significance of this great movement, which is growing in volume every year," says the bishop of Madras, "lies in the fact that it represents a revolt against the tyranny of caste, and a vehement assertion of the great principle of the brotherhood of man. The movement may seem at present small and insignificant, like the cloud on the horizon, . . . but it is fraught with untold blessings to India and is destined to revolutionize its whole life . . . It is a battle for justice and humanity, for the rights of the weak against the strong, and for the liberation of the down-trodden and the oppressed from a cruel and degrading tyranny."

On top of this awakening, which has come largely through the evangelistic and educational work of the missionaries, is seen the political awakening of India. The movement for home rule developed with most remarkable rapidity, and the outcastes soon saw that unless they bestirred themselves they would be engulfed. They held mass meetings all over the country, more especially in the south, either as a protest against home rule or to demand communal representation to protect their interests. They had acquired a class consciousness, sense of their rights and importance, and a determination to assert their rights and demand just treatment, a thing which they, through long experience, could hardly hope for under Brahmin rule, which they feared would be the outcome of home rule.

Then, too, the outcastes in large numbers have gone into war service, mostly to Mesopotamia, and in the Panjab the ranks of the army were opened for the first time to the Punjabi Christians. This is having a large influence on the people, giving them a new vision of the outside world, and of the possibilities before them. Many have been

able to pay off their debts to their former masters and employers, and now breathe as free men, and many who have returned have risen to responsible positions and places of respect.

This great movement brings prominently to the front several things, of which I mention two, the urgency of the opportunity, and the need for large educational efforts. Taking the first, the outcastes of India were never more open to the Christian message than they are today. They have tasted the sweets of civilization, largely coming to them through Christianity, and it is to the Christian church that they will look for leadership and guidance and eternal hope; but if the churches fail to grasp the present opportunity and exploit it for Christ and his kingdom, they will turn elsewhere, where they will close by find them other organizations as the Arya Samaj, which is carrying on a very aggressive campaign to stem the tide of Christianity and even to win back those who have become Christians. Then there are the Mohammedans, who have always been taking in these same peoples, and they, too, hold out the hand of welcome to these people.

The second thing of great importance is that this widespread movement must be backed up by a much greater educational program, especially for the rural communities. It is stated on good authority that 87 per cent of the Christians are illiterate, and that one large society states that only about 10 per cent of the children are in school, while the majority of those who do attend hardly get beyond the infant standard, and so become illiterate in a few years. This mass movement gives the churches very largely a rural educational problem which must be worked out along the line of their life needs, in a very large measure. The issue is great and fraught with much danger to the Christian church. It must be backed up by a great educational forward movement.

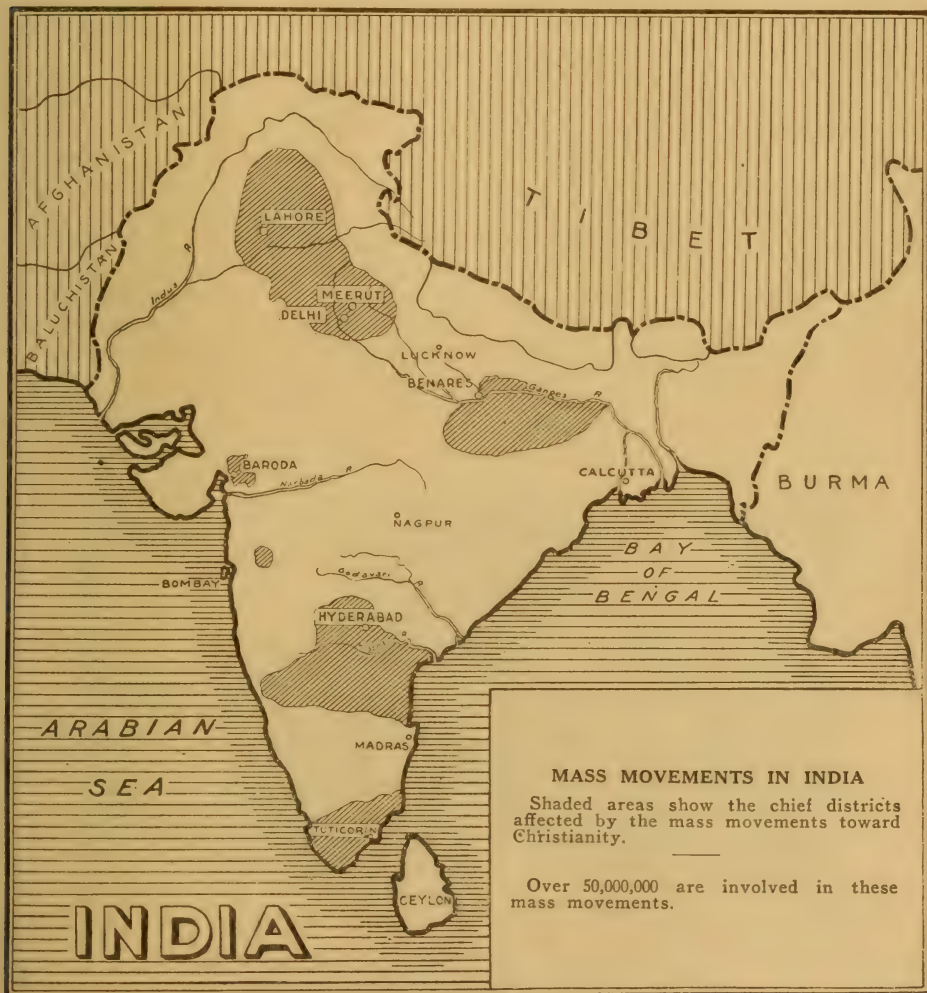
Though in our own mission we have had no such large movement of the masses (and this may be due to our cautiousness on the one hand and the fact that there is not so much caste unity among the aboriginal tribes forming the masses with us as there

is among the outcastes), we have in several of our stations, wide-open doors, the people in these several stations being most favorably impressed and coming to us in constant numbers. We are bringing their children, and even their non-Christian children, into our boarding schools in increasing numbers.

Socially these people hold a much higher place than do the outcastes. While the latter are not allowed in or about the houses of the caste people, these who form the bulk of the population with us are sufficiently high in the social scale to draw water and do practically everything by way of domestic service except to actually cook the food. Economically, in several of our

stations they are also better off than the outcastes, but educationally they are little better, though there is an increasing number in all schools. The facts are that the children whom we took in in the early days from the outcastes have proved more apt students than those from the aboriginals, and some of those from the middle castes.

However, the problems of our work, and the methods of solution are common to practically all missions working among the less-educated peoples, whether outcastes or some others. The key to the future prosperity, strength and permanency of our work among these people is an all-around education of the head, hand and the heart.



Our First Christmas in China

Sara Zigler Myers

THOSE of the new recruits to the China mission field who are attending the North China Language School in Peking this session were privileged to enjoy Christmas in that great city. We had wondered all along how it would impress us to spend that precious season in a great heathen country like China, and since it has become a reality I wish to give briefly some of our experiences and of their effect upon us.

As the time drew nearer we began to see real evidences of appreciation for the great Gift to the world. Every day, as we went to and from school, we could hear the children in one of the mission schools practicing familiar Christmas hymns, and almost two weeks before Christmas a beautiful program was rendered, strictly by the Chinese, too, in the American Board Mission church, near where we live. How we do wish that many of our friends in the homeland could have enjoyed it with us! They, quite naturally, could not have understood much, but just the atmosphere of the place, and the facial expression of those hundreds of people, were enough to make one really understand what they were commemorating. In the first place, the church was so fittingly and tastefully decorated. Then the whole congregation, children in front and adults in the rear, marched in from the outside, singing, "Onward, Chris-

tian Soldiers." Both little and big, old and young, sang with a spirit that would make many an American audience ashamed. The whole program, which was composed of music, readings and recitations, was truly fine. Even the tiny tots (about thirty-six of them sang a little song) seemed to realize in a measure the meaning of the Christmas season. Each of us came away feeling that we had had a real feast of spiritual food, even though some of us could understand very little that was said. One man, an American, remarked as we came out that what was done there that day was the result of fifty years' work. We thought that perhaps at some time the task had been hard for those early pioneer missionaries, and the results seemingly few, but the present outgrowth of those untiring efforts are worth far more than the whole world in their significance.

As Christmas Day drew nearer some other interesting things took place. The students of the Language School wished to do something for some of the poor of the city; so on Tuesday afternoon before Christmas more than one hundred orphans from the orphan asylum were brought by means of a motor truck to our school. There a little program for them was given. For a while the children, together with our students, enjoyed some outdoor games; then various things of interest indoors. Aft-



Beginners and Girls' Department of Chinese Sunday-school

er they were all seated on the floor, girls in one end of the room and boys in the other, tea, cakes and candy were served them. They seemed to enjoy everything done for them, and it made one's heart both sad and glad to see them. As a climax the Christmas tree was plucked of its fruit and each bright-eyed tot received some toy, for which he very gracefully bowed in appreciation and thankfulness. Some of the most promising faces I have ever seen were among those children, and we could only breathe a short prayer to God that in some good way each child could be trained and developed for his service.

On the next day, Wednesday, we again enjoyed a program, given for the wives and children of the Language School teachers. Many of them are very poor and it was quite fitting that they, too, should share some of the Christmas joy. A program of both Chinese and English talent was first rendered in the Chinese language. Then tea and cakes were served to all, old and young. And again, as a climax, Santa Claus appeared and gave to each child a little gift from the pretty Christmas tree. To see the happy expression on the young faces as their names were called out was enough to make any one love and appreciate the Chinese people more than ever before in his life.

Christmas Day dawned cold and cloudy. Although we had no snow, except for a few flakes lazily floating about in the air, the trees were covered with ice, which remained throughout the day, and made it seem quite like Christmas indeed. It was the first weather of that kind we had experienced here.

Our little Peking group spent a most enjoyable day. For dinner we were invited into the home of Mr. and Mrs. W. B. Pettus. Mr. Pettus is the principal of our Language School, and he and his excellent wife and three little boys compose a most interesting and admirable family. Naturally we enjoyed being in this home, as so far we have not visited many American homes; and to get a real taste of American life and fellowship on this, our first Christmas Day in China, made it seem quite as if we were visiting our own homes for a few hours. A most delicious meal had been

prepared for us and we enjoyed it to the full.

It seemed that almost too many good things came our way that day, but we could hardly afford to turn them down. In the evening we were invited to dine with a Chinese friend, Mr. Chiao, and his family. This was a new experience for us, but a most pleasant one. Some of us have not yet learned to eat Chinese food with a very great relish, but the food prepared in this home surely was fine. Our biggest difficulty was in using chopsticks, but even they were handled with greater ease than we had expected. This home is a Christian home and we very much enjoyed associating with such a fine family. We were forced to use Chinese in conversing with them, but by means of signs and motions, and with special appreciation of our most limited knowledge of the language, by the members of the family, together with some interpretation by the eldest son, who could speak some English, we were able to have a delightful visit.

Thus we spent our first Christmas in China, and it was filled with joy and happiness for us. Of course the thing we missed most was the usual greetings and little gifts from friends and relatives in the homeland, but that vacancy was bountifully filled by having the privilege of giving to and serving a few of the most destitute and needy in this city, and of seeing the Chinese Christians enter into the real Christmas spirit with praise and thanksgiving. And let me say that the children who sang, praised, and received gifts in the services we attended had, we felt, more of the real knowledge and appreciation of the meaning of the birth of our Lord and Savior than thousands of our American children who receive the very finest gifts each year. Praise the Lord for the teaching that has already been done. But there is another side to the question, and that is the sad and pitiable one that only a very few in this great mass of humanity have been reached. Only a walk from the beautiful services which we attended to our home, a short distance away, told us that the masses are still ignorant of the saving Gospel brought to the world through the birth of the blessed Jesus.

Union Language School, Peking, China.

China Notes for December

V. Grace Clapper

THE girls at Liao Chou are now enjoying their new home in the "Sweitzer Memorial Girls' School." This school is in the east suburb of the city, too far out for day pupils during the winter, so the twenty-eight girls enrolled at present are all boarding pupils. This gives opportunity for daily teaching and domestic training that is not possible with day-school pupils; nevertheless, day-pupils are always welcome. The opening of the government school for girls in Liao makes a difference in the attendance, too, as many are enrolled there whom we hoped to have attend our mission school, but growing appreciation of education will in time bring them to us as we improve our work and the Lord changes their hearts.

Since Sister Hutchison's return to the field she has been enabled to resume her ministrations among the women of Liao Chou, her work in that department having been interrupted for nearly three years while substituting in the Girls' School, and going home on furlough, which always makes a break in one's activities. She expresses a keen pleasure and satisfaction in thus being enabled to take up her chosen duties again, and during these closing months of the year has not only been doing special teaching of individuals, but has made a rather complete canvass of the city and found open doors everywhere. The recent steps of progress enforced by our wide-awake governor in the education of girls, and the prohibiting of footbinding among them, as well as the unbinding by the women, has added emphasis to the teaching of the missionaries, and made the people more open to their message; yet with all this improvement it still requires much time and infinite patience to train them away from their age-long faith and superstitions, and develop real character and Christian principles.

Christmas week was a very joyous one at Pingting. The Men's Station Class closed just a short time previous with a number

of enquirers desiring baptism. On Monday of Christmas week thirty-three precious souls, including men, women, and children, were born into the kingdom and on the evening of the same day an impressive communion service was held. On Tuesday evening the Girls' School rendered a splendid Christmas program, and the Boys' School a similar one on Wednesday evening. On Christmas morning services were held in the church, and in the afternoon a program was rendered by the school children and kindergarten for the special benefit of the children of the city, at the close of which the hearts of about three hundred children were gladdened by the gift of a card and a bit of sweets.

Dec. 26 Sister Jung, who was the first woman taken into the church at Pingting, was laid to rest after nine years of Christian service, during which time she was ever ready to witness for her Master. She was sixty-nine years of age.

Our first Christmas at Showyang has come and gone. For some weeks previous the air was attune with Christmas carols sung by the schoolboys and girls in preparation for the day. To most of these the Christmas story was a new one, but they nevertheless entered into the preparations for the day in the same spirit with which the boys and girls at home enter into the joys of this blessed season. Our hearts were made glad as we watched these dark-skinned boys and girls pouring out their hearts in song to swell the Christmas chorus. A service was held on Christmas morning, in which the few native Christians at this place, and others employed as helpers, took an active part. At the close of this service an opportunity was given to those who so desired, to enroll as enquirers, when eight men and two women came forward and placed their names on record as prospective followers of the Master. We are told, and have every reason to believe, that the wickedness of this

city is very great, and some of these enquirers are among the most sinful, but "Christ receiveth sinful men," and we are glad that the Spirit is working in these lives and convicting them of their sins. Pray that these may have strength and courage to carry out the good resolutions they have made.



Mr. Yu, the new hospital evangelist at Liou Chou, is doing splendid work and has shown marked ability in personal work. Bro. Chang is doing splendidly in "following up" the patients as they go to their homes. He reports nine men from one village who desire to study the Bible more thoroughly with the view of receiving baptism. Most of these men have been patients in the hospital.



A Christmas program was rendered at the Liao Hospital for the benefit of the

patients and helpers. The Life of Christ series and other pictures were shown by the use of the stereopticon.



Mr. Li, a product of mission schools, and a man of experience in mission work in Peking, is now assisting Bro. Flory in the evangelistic work at Liao. Up to this time Bro. Flory has had no native especially appointed to assist in this work. He feels that by working with and through Mr. Li he can get nearer to the hearts of the Chinese. Pray for them in this important work.



There were thirty-two accessions to the church at Liao during 1919, and study classes have been arranged for a number of enquirers who wish to study the true doctrine with the view of entering the church. Pray that many more may see the light and embrace it in 1920.

Showyanghsien, Shansi.

India Notes for December

Ida C. Shumaker

A FEW hours ago a postcard came from Bro. Stover. We could scarcely read it; no reflection at all on his penmanship. You will understand when he says, "I am sick abed, and write a bit lying on my back." The truth of the matter is that he and little Helen are down with the "flu" and in every home on the compound there is sickness. Sister Eliza B. Miller is in the hospital in Bulsar. She has an attack of malaria and bronchitis. Two of our most promising girls died at Anklesvar of pneumonia. It was such a shock to all of us! These girls were in the Normal Training School at Ghodra, and were home for the Christmas vacation. We were looking forward to the time when they would finish their school work, and enter more fully the service for the Master. One cannot understand why these are taken from us, when we are so much in need of trained workers, yet we humbly bow in submission to the Divine will, believing that he will provide for our every need.

From most of our mission stations come such encouraging reports concerning the "love-feast occasions" and the splendid "ingathering of precious souls." For this we are loud in our praises to the Divine Helper. India has a bright future before her. Do not cease your praying, for the enemy also is hard at work to tear from the fold those who have been gathered in. Manifold temptations lie in the pathway of these who are coming from darkness into light. It means a struggle, a stiff, hard fight for such as would live pure, clean, godly lives, in the midst of such surroundings.



What a joyful day was Dec. 12—Durbar Day—for our whole mission when word was sent from station to station that the "mission party" had arrived in Bombay! The only sad feature about it was that our dear little Francesbai Holsopple was so ill that they stopped off at Dahanu, where she was placed under the competent care of Dr. Barbara Nickey, and Nurse Mohler, who

hurried to her from Bulsar. Dr. Cottrell had been to Bombay to administer at once to her needs, and then all arrangements were made for the stop-off at Dahanu. We are so happy to report that, at this writing, she is on the mend, and, if all goes as planned they will be able to go on soon to the place assigned them for service. As soon as they are able to proceed to Vali Station, Bro. Arnold and family will take up work at Anklesvar Station. At present Bro. Lichty is very busy doing station work, and looking after the evangelistic campaign in the whole of Raj Pipla State. Truly his restoration to health and strength is a "miracle of grace"! We do praise God for it all!

Sisters Replogle and Kintner are "fitting in" most beautifully. They are getting a splendid hold of the Gujarati language under the "direct method." All of us are supposed to "break the backbone" of the language the first year. We do rejoice that all of these have come to us, and that these two "new missionaries" are getting on so well, from the start, with the language. Praise the Lord for the future workers for "needy India"!

How eagerly we look forward to the coming of the rest of our mission party! While we do rejoice in that some of the stations have received relief by the coming of these workers, yet we do pray, and pray most earnestly, that the rest may come to us speedily. The Jalalpor Station is so much in need of a family. Bro. Forneys have been assigned to this station. How eagerly we look forward to their coming here! Do continue to plead with God, that continued grace and strength may be given so that we may be able to "hold out" till relief arrives. To "hold the fort" under normal conditions was a heavy strain for a woman, yet the strain and the great responsibilities were much intensified when this "student question" came on us. It has been only by the grace of God and the "prayers of the faithful" that we have been able thus far to "steer our little bark" through these stormy waters, and keep her from being dashed to pieces by the heavy waves of fierce opposition. We

are so grateful also to Bro. Stover for the help he has rendered in so many ways. The government officials are busy these days getting all the facts they can to "fight these opposers." The report will soon be in the hands of the governor of Bombay, if not already, and then we will see the end. The opposers have petitioned the governor, hence the need of all these facts and statistics. May victory for the Lord be the result of all this, and may it mean the opening of these doors, so tightly closed lo, these many years!

Notwithstanding the fact that all has been done to break up the work of the Christians here, we had 189 present at our Christmas service in Jalalpor, seventy-six at Machad on Christmas afternoon, and fully 350 at Bhat on the following Saturday when we had our service there. For this we do feel to praise God and take courage and never give up the fight for truth and right.

There are so many things you should know, but for the present we beg you all to be patient and wait till relief comes, so we can "let go the oars" long enough to write you all about it. All who have so kindly sent "gifts of love and messages of love" will, in due time, receive a message telling how all was used. I am anxious to write at length now, but so long as relief is not forthcoming and the "fight is on," I dare not "let go." I am sure you will all understand. I take this way to tell you.

Pray for the work and all the workers!

Thank you one and all, and God bless you!

Jalalpor, Surat Dist., Jan. 3.

Pluck wins! It always wins! Though days be slow, and nights be dark 'twixt days that come and go. Still, pluck will win! Its average is sure! He wins the most who can the most endure! Who faces issues! He who never shirks! Who waits, and watches and always works!—Anon.



The Workers' Corner



The editor invites helpful contributions for this department of the Visitor

Mission Study for Juniors

Mrs. Silva M. Beckner

THE term juniors will include the children from the ages of three to twelve. Why is it necessary to begin so soon? When you want your child to become an expert in music, or athletics, or whatever it may be, you will begin his training as soon as possible. Then it is not too soon to commence teaching missions in infancy. The child needs to know all that is possible for him to know as he grows older. The knowledge he acquires while in his earliest years will stay by him the longest. We take the children into the Sunday-school classes when they are three years old, and even younger, before they know anything about sin. We teach them about the kind Heavenly Father's care. This is a very apt time in life also to begin teaching about the little non-Christian boys and girls who are their brothers and sisters with only a difference in the color of the skin. The little brown, black and yellow-faced children are just as ready and eager to learn as the white-faced ones are. Just so are they eager to learn of the Jesus whom we worship, if they have some one to teach them.

The junior will begin to read as soon as possible. He will not always wait for his parent or some one to pick out a book for him. He will get it in the library, at school, or wherever he can. His mind is ready to receive all the impressions that can be made on it in early life. The parents of the child, the Sunday-school superintendent and teacher and the day-school teacher, all have a great responsibility and opportunity in directing the young mind and leading it into right channels. Each one must be a wise teacher to choose the right for him.

The constant call of the General Mission Board and from the workers on the field

for more workers is one reason why our boys and girls should study missions. We become most like the things we think and read about. We have so many books and magazines full of the mission spirit that we cannot keep away from it, even if we choose to do so. A mother once spoke to her small son as to how he must do when he became a preacher. She kept an ideal before his mind continually in his young days and when he became a man he took it for granted that he must be a preacher. The Lord called him and he followed. Talk to the child about the things he should read and is reading, and you will find him following in those steps. The call to the mission field will come to those who know and realize the need there. We know the needs best by making a study of the fields and workers there. The child may have a call while still young, and as he passes on through life, preparing himself for larger usefulness in the world, or as we often say, "chooses his life work," he will not get away from that call which came to him as he first saw and learned the needs of those great harvest fields. The parent may have taught him that one of these fields is where he will spend the greater part of his life after he has had his preparation.

An evening's program may be given by the Mission Study Class in church, where the members are scattered and cannot meet regularly for recitation. The boys will be glad to assume the different characters they have studied, or a country may be represented by acting out different parts of the stories. Give them a chance for they are hungry and eager to get the information of the fields. The Sunday-school teacher may take a few minutes from a recitation, or the superintendent at the opening or clos-

ing of the school for a review of a few chapters read at home during the week. The Junior Band leader may find it very profitable to take up a book and study it with the children, instead of their regular programs. An interesting program may be outlined each evening if each member of the class is responsible for a certain part of it.

Who shall be the leader in these classes? Have you some one in your locality or church who is especially fond of children? Have you some one who is interested in missions? Give that one an opportunity. He must be a good leader and a good Christian; one who understands children and will enter into the mission spirit with them. The little tots who cannot read will need to have the stories told or read to them. The mother, as she tells the bed-

time stories, will find good and interesting stories in various books.

The General Mission Board can name suggestive books for study in these classes. Certificates often are a stimulus for keeping up the work. At the close of the study, promotion exercises may be held and certificates or diplomas may be presented to those who have satisfactorily completed the work. The Mission Study Class, if properly conducted, is only a beginning to missionary activity. Students will then follow it up by home reading and cultivate a taste for more of that kind of literature. The General Mission Board will be glad to lend a helping hand to all who are interested in mission study.

A monthly mission paper, Everyland, is a large help in mission study. It has stories from all countries. No matter what coun-

Missionary Education Department

Additional Study



Additional Reading

Junior Mission Study

THIS CERTIFICATE IS AWARDED TO

of the _____ Congregation in the State of _____
for pursuing the Course in Missions as prescribed by
the General Mission Board, Church of the Brethren



In Testimony Whereof the General Mission Board has caused
its official seal to be affixed hereto this _____ day of _____ 19__

President_____
Secretary_____
Educational Secretary

The New Junior Mission Study Certificate

In view of the many junior classes the above certificate has been prepared and will be awarded to all juniors who are faithful in their class work. No examination is required for the junior course but the recommendation of the teacher must accompany the request for a certificate. A fee of ten cents to partially cover expenses is required for each certificate issued. The names of the pupils should be sent so the certificate can be completed before it leaves the office of the General Mission Board.

try they are studying they will be sure to find some aid from this little magazine. It should be in every home. Subscription price, \$1.50. Order from Brethren Publishing House.

McPherson, Kans.



ANNOUNCEMENT CONCERNING THE SHARE PLAN

This new method of support being used in India at the present time has been well received by organizations and individuals in our church. The seventy shares at An-

klesvar are all subscribed and more than forty shares have been issued from the Vyara station. It is the desire of the India Mission that each station be supported by this method eventually. Those who are able to subscribe for shares under this plan are urged to do so at once. The General Mission Board, Elgin, Ill., will gladly answer your questions concerning this support. It will be necessary to issue thirty more shares to complete the seventy necessary for the Vyara station. Then the Bulsar station will be placed on the Share Plan next. Shares will be issued from the Bulsar station now upon request.

Mission Study Graduation Programs

**Program of Mission Study Class No. 2,
Chippewa Church, Ohio, Dec. 30, 1919**

Mrs. H. M. Hoff, Pres. Local Miss. Com.

Song "O Zion Haste"
(While Class marched in)
Responsive Reading
..... Quinter Renecker—Leader
Prayer Frank Younker
The Great Communion Paul Leaman
Class Song—No. 217 Kingdom Songs No. 2
Recitation Hulda Leaman
Map Talk on Our India Field..Earl Miller
Presentation of Framed Certificate of India Share in Anklesvar Station,
..... Ira Shafer.
A Letter Read from Bro. W. B. Stover..
..... Mary Miller
Recitation—"Inasmuch" Mary Shafer
"Missiongrams" .. President L. M. Com.
Handing out of "Diplomas"
Class Address Rev. Claude Murray

Three of the class being absent, the program was given as above.

There were ten graduates.

**Program for Junior Mission Study Class,
Feb. 8, 1920. Stringtown S. S., Wolford Schoolhouse, First District
of West Virginia**

MusicHelp Somebody Today
Scripture Gems and Concert Reading
Prayer
Ladies' Quartette,
.....O Day of Rest and Gladness
Talk—Foreigners in America and Home Missions,Mary E. Shickel
Song by Junior Girls,Something to Do
Declamation—William Carey as an Educator in India,Margie Penington
Song by School,All Over the World
Declamation—David Livingstone, Africa's Great Explorer,Daisy Wolford
The Pioneer Missionary to the New HebridesNulan Wolford
Song By Juniors,
.....We'll Not Give Up the Bible
Declamation—Healing Soul and Body in China,Nuda Cooper
Quartette,Victory Is Coming

(Editor's Note.—These two Mission Study programs above were clipped from Missionary Committee reports sent to the General Mission Board. They are very typical of programs that may be rendered at the conclusion of a Mission Study Course. The Chippewa church in Ohio is typical of our country churches and the Stringtown Sunday-school consists of a small number of earnest workers who worship in a schoolhouse.

These programs were not sent in for publication but the editor appreciates these signs of activity in the churches and will be glad to give recognition of splendid work done in any church of the Brotherhood.)

Middle Creek's Mission Study Classes

W. J. Hamilton

ABOUT the year 1915 a certain consecrated Christian mother, who was a willing worker, with a clear vision and a great big heart, decided to organize a Mission Study Class, and take the course herself while she was teaching the class.

Each year since then she has graduated a class, with the exception of 1918. That year she prevailed upon the pastor to teach the class, and he became a victim of influenza, leaving the work unfinished.

Last summer she read Leaflet No. 5, "Mission Study for Juniors." Here she got the idea of having mission study classes on Sunday evening, in place of the regular Christian Workers' Society.

Result: Four classes were organized, one of men and another of women, both studying "Christian Heroism in Heathen Lands"; a class of younger folks, studying "Soldiers of the Prince," and a fourth class, of boys and girls, overjoyed with "Mook," a true Chinese story.

Thirteen of the class in "Soldiers of the Prince" have already finished the course, and are waiting impatiently for their certificates. They are now studying "Jack

and Janet in the Philippines," while the other classes finish their courses.

The four classes have a total enrollment of forty. These, with all that have graduated in the days gone by, give us a large "Roster of Mission Study Graduates."

But, you ask, how do you get such a response of students? By keeping the subject of missions before them continuously. Missionary programs, including pageants, are given from time to time by the young people and children. Every Mission Study Class is graduated with appropriate exercises. The Sunday-school library committee subscribes for Everyland, the children's missionary paper. The larger classes give their offering on the first Sunday of each month to missions, and all of the offerings of the little folks go to missions.

In your church the one whom God has chosen to be the mother of the mission study cause doubtless goes by a different name. But in our church she is commonly known as Mrs. E. D. Walker. However, her college chums will remember her in the former years at Juniata as Laura B. Speicher.

The Voice at the Turn of the Road

"Ah, here is another turn of the road,
Another league is gone;
Take a strong new grip and grasp of your
load,
And then—go on! Go on!
For we follow a Voice down the long, long
road
That travels hither and yon,
And the Voice is the voice of the hastening
years—
'Go on! Go on! Go on!'

"And the Voice is here at the turn of the
road
Of the highway of the years;
And there's nothing to fear in the tone of
the voice,
Though it speaks from the midst of fears.
There are blasted cliffs and chasms of
dread
In the journey we have gone;
There are stony hills on the road ahead;
But the Voice says, 'On! Go on!'

"There are gardens abloom on the way we
have come,
And fountains, and arbors of shade;
There are bleak, dark pines in the cold
snows, dumb,
And the thunder-smitten glade;
There are orchards of bloom and firs of
gloom
On the journey we have gone;
There are bloom and gloom on the way
ahead;
But the Voice says, 'On! Go on!'

"We are glad for the Voice at the turn of
the road,
'Tis tuned to the heart of man;
It has cheered his way, and lightened his
load,
From the day when the world began.
For the heart of man said, 'Yea,' to the
Voice
In all the years that are gone ;
And its words are a music that thrill in
his blood—
'Go on! Go on! Go on!'
—Sam Walter Foss.

FINANCIAL REPORT

During the month of January the Board sent out 138,078 pages of tracts.

Corrections: The \$25 credited to Band of Hope, Alvordton Sunday-school, for India Boarding School, should have been put to India Share Plan. The \$7 credited to Salem Congregation in the January issue for China Boys' School should have been credited to Brother and Sister John H. Rinehart for China Orphans. \$60 previously reported, credited to Woodland Sunday-school, for India Native Worker, should be for the support of a China Native Worker. \$9.13 credited to Gorman Congregation in the February Visitor for World-Wide Missions, should be credited to Fairview C. W., in Western Maryland.

WORLD-WIDE

Pennsylvania—\$789.90

Southern District, Congregation	
Falling Springs,	10 00
Sunday-school	
Victor Bible Class, Carlisle,	15 00
Individuals	
Mary Dottman, 50c; M. O. Myers, \$5.50; Helen Price, \$5; Mattie Hollinger, \$2; Receipt No. 46710, \$1,	14 00
Western District, Congregation	
Manor,	66 00
Sunday-schools	
Diamondville, \$5; Roxbury, \$350; True Blue Class, Elk Lick, \$15,	370 00
Aid Society	
Cornelius Mission,	1 00
Individuals	
I. G. Miller, \$1.20; Samuel C. Johnson, \$35; Sarah A. Johnson, \$2; Mr. and Mrs. J. W. Rummel, \$2; Jerome Blough, 50c; D. L. Miller, \$6; Herman Rummel, \$5; C. C. Brown, \$10; Mrs. Harriet Reed, \$10,	71 70
Middle District, Congregations	
Leamersville, \$9.19; Dry Valley, \$3; Snyder Crossroads Church, \$4.50,	16 69
Individuals	
Thomas Hardin and Son, \$1; Alice Baker, 50c; Samuel Snyder, \$3; James C. Wine-land, \$1; Daniel Replogle, \$3; John Snowberger, \$3; John R. Stayer, \$3; Mary A. Kinsey, \$10,	24 50
Eastern District, Congregations	
Big Swatara, \$59.60; Peach Blossom, \$4.55; Spring Grove, \$14.12,	78 27
Sunday-schools	
Mabel Eshelman's Class, Palmyra, \$5.72; Boys' Class, Palmyra, \$3.25; East Fairview, \$25; Ridgely, \$16.50,	50 47
Individuals	
A. A. Price, \$5; Cassie Yoder, \$1; Receipt No. 46502, \$10; Nathan Martin, 50c; Timna Reutcher, \$2; Dan Royer, \$2; J. J. Oller, \$30; C. V. Bonkard, \$2; Abram Fackler, \$1, Southeastern District, Congregations	
Parkerford Cong., \$6.61; Coventry Cong., \$6.60; Upper Dublin Church, \$5.56,	18 77

Virginia—\$251.70

Northern District, Congregations	
Flat Rock, \$40; Unity, \$51; Mill Creek, \$66.65,	157 65
Individuals	
D. R. and S. Fannie Miller, 25c; John H. and Mary C. Kline, \$5; David W. Wampler, \$2; D. S. Neff, \$1.50; J. N. Smith, \$1; Mrs. P. J. Craun, 50c; Martha Kline, \$1; David M. Good, \$2.50; P. S. Thomas, \$4.50; Catherine Wampler, \$3,	21 25
Second District, Individuals	
N. I. Buck, \$2; S. A. and Hattie E. Garber, \$1; E. D. Kindig, \$1; M. D. Hess and Salome C. Hess, 25c; Edna D. Miller, \$15; Jane A. Zimmerman, \$2.50; Mary S. Zimmerman, \$2.50; D. S. Thomas, \$1; S. Frank Cox, 50c; Barbara A. Wampler, \$1.10; Fannie A. Wampler, \$1.10; Bessie B. Wampler, \$1; Bessie V. Wampler, 10c; E. G. Wine, 50c; S. N. Wine, 25c; S. I. Stoner, \$3.70;	

A. B. and Elizabeth R. Glick, 50c; Wm. H. Sipe, \$10; John L. and Sarah C. Driver, \$1; S. T. Glick, \$1; Samuel Garber, \$3; Mattie V. Caricofe, 50c; Bettie E. Caricofe, 50c; John D. and Elizabeth C. Huddle, \$1,	51 00
First District, Individuals	
Mrs. C. W. Mautzy, \$2; T. S. Moherman, \$1.80,	3 80
Eastern District, Sunday-school	
Nokesville,	10 00
Individual	
Mrs. C. R. Frick,	5 00
Southern District, Individual	
Mrs. B. W. Wimmer,	3 00

Indiana—\$311.19

Northern District, Congregation	
New Paris,	77 15
Sunday-school	
Rock River,	17 32
Individuals	
Mrs. D. W. Ecker, \$4; Mr. Truman Fifer, \$1; D. B. Hartman, 27c; Annetta Johnson, \$2.50; Melvin D. Neff, \$10; E. M. Rowe, \$1; Jacob B. Neff, \$5,	23 77
Southern District, Congregation	
Beech Grove,	121 50
Individuals	
Celesta Miller, \$3; D. W. Stoner, \$1; Mrs. Ida Kintner, \$8; John E. Metzger, \$5; Wm. Stout, \$5; Flora A. Benham, \$13; Hannot Woodard, \$1; John Herr and wife, \$3; John L. Childs, \$10,	49 00
Middle District, Sunday-schools	
Willing Workers, Sidney, \$12.35; Salamonie, \$3.70,	16 05
Individuals	
Odus P. and Looa M. Clingenpeel, \$2; J. D. Rife, \$1.20; Isaac L. Shultz, \$1.20; M. E. and Nora Miller, \$1; Emma Fair, \$1,	6 40

Ohio—\$142.44

Northeastern District, Congregations	
Black River, \$5; Chippewa, \$34,	39 00
Sunday-school	
Secondary Dept., Hartville,	1 02
Individuals	
Sarah Dupler, \$15.38; Sadie Moherman, \$1; J. H. Cupler, \$1.20; J. S. Leckrone, \$1,	18 58
Southern District, Individuals	
J. B. Deeter, \$5; Elmer Brumbaugh, 50c; Emma Kilmer, \$5; Van B. Wright, 50c; Receipt No. 46719, \$50; Emanuel Shank, \$1.50; John H. Rinehart, \$1.20,	59 70
Southwestern District, Individual	
W. C. Teeter,	1 20
Northwestern District, Congregation	
Lick Creek,	8 24
Individuals	
Mrs. E. M. McFadden, \$3; S. H. Smith, \$10; L. E. Kauffman, \$1.20; Lester Heisey, 50c,	14 70

Illinois—\$242.48

Northern District, Congregations	
Dixon, \$10.25; Mt. Morris, \$87.63,	97 88
Individuals	
Lydia Bricknell, \$5; E. P. Trostle, \$5; A. L. Moats, \$1.20; Oliver D. Lahman, \$30; D. Barrick, \$2; H. W. Filer, \$75; Rena S. Miller, \$1.50; S. C. Miller, \$3; Collin P. Puterbaugh, \$5; P. H. Graybill, \$2.40; J. W. Kitson, 50c,	130 60
Southern District, Individuals	
Mrs. J. B. Shaffer, \$1; Mary Hester, \$1; J. A. Smeltzer, \$1; S. S. Blough, \$1; James Wirt, \$5; Hannah M. Wirt, \$5,	14 00

Iowa—\$117.62

Northern District, Individuals	
Mr. and Mrs. T. B. Culler, \$10; E. C. Whitmer and wife, \$25; David Brallier and wife, \$10; D. F. Landis, \$1.50; Hannah C. Messer, \$1; Conrad Messer, \$2.50; Samuel Fike, \$12; Louisa Messer, \$2.50,	64 50

Sunday-school					
Home Dept., Greene,	5	00	D. R. Baldwin, \$54,		71 00
Middle District, Individuals			North Dakota—\$87.00		
Mrs. Melissa C. Longhenry, \$5; Edwin L.			Congregations		
West, \$10,	15	00	Egeland, \$28.50; Ellison, \$50,		78 50
Southern District, Congregation			Individuals		
Mt. Etna,	33	12	D. M. Shorb, 50c; Henry Kile, \$5; Eliza-		8 50
Maryland—\$176.48			beth Kile, \$3,		
Middle District, Congregation			West Virginia—\$72.63		
Longmeadow,	34	75	Second District, Congregations		
Western District, Congregation			Zion, \$2; Valley River, \$2; Benton Terry,		
Maple Grove,	6	25	\$4.51; Ross Chapel, \$12.50; Bethany Church,		
Eastern District, Sunday-schools			\$11.10; Wades Chapel, \$6.02; Shiloh Union		
Westminster S. S., in Meadow Branch			Chapel, \$8.53,	46	66
Cong., \$39.08; Rocky Ridge S. S., Monocacy			Individual		
Cong., \$20,	59	08	J. F. Ross,	20	00
Individuals			First District, Congregation		
Amos Wampler, \$1; Joshua Armacost, \$4;			Alleghany,	5	10
Annie R. Stoner, \$15; Jas. T. Thomas (de-			Individual		
ceased), \$5; C. E. Wills, \$1; Blanche	76	40	A. A. Rotruck,	90	
Phlegar, \$50.40,			Oklahoma—\$420.75		
California—\$75.64			Congregations		
Northern District, Congregation			Enid, \$114; Washita, \$14.75,	128	75
Golden Gate,	23	00	Individual		
Individuals			Receipt No. 46879,	292	00
Henry S. Sheller, \$5; Martin H. Miller,			Minnesota—\$55.60		
\$20,	25	00	Congregation		
Southern District, Individuals			Root River,	48	60
D. L. Forney, \$3.14; W. I. T. Hoover, 50c;			Individuals		
Mrs. Elizabeth Minnich, \$3; Mary M. Hep-			C. A. Hook, \$2; Mr. and Mrs. D. Broad-		
ner, \$5; Elizabeth Forney, \$3; Edmund For-	27	64	water, \$5,	7	00
ney, \$3; I. G. Cripe, \$10,			Oregon—\$33.72		
Missouri—\$61.20			Congregations		
Middle District, Congregation			Portland, \$23.72; Mabel, \$10,	33	72
Rockingham,	1	00	Tennessee—\$9.00		
Individuals			Congregation		
Elda Gauss, \$5; O. P. Hoover, \$6; J. P.			Limestone,	6	50
Harris and wife, \$4.50; Nannie C. Wagner,	20	50	Individual		
\$2.50; Wm. H. Wagner, \$2.50,	23	00	Mrs. J. J. Emmert,	2	50
Northern District, Congregation			Washington—\$32.50		
Pleasant View,	1	70	Individuals		
Individual			J. S. Zimmerman, 50c; Nora A. Wiley, \$1;		
Mrs. Eliza Dukes,	15	00	P. H. and Hattie Hertzog, \$20; Macdon-		
Southern District, Individual			alds, \$10.50; E. S. Gregory, 50c,	32	50
C. W. Gitt,			Montana—\$71.81		
Kansas—\$288.42			Congregation		
Southwestern District, Individuals			Grandview,	71	81
M. M. Morelock, \$2; Michael Keller, 50c,	2	50	Louisiana—\$1.20		
Southeastern District, Individual			Individual		
Elizabeth Patterson,	5	00	W. B. Woodard,	1	20
Northeastern District, Sunday-schools			New Mexico—\$5.00		
Washington, \$16.36; Junior S. S. Class,			Individual		
Sabetha, \$6,	22	36	Samuel Weimer,	5	00
Individuals			New York—\$1.50		
J. A. Sheets and wife, \$150; J. W. Mosier,	223	50	Individuals		
\$58; George A. Fishburn, 50c; Sadie Early,			J. S. Noffsinger, 50c; Mrs. Estella Bissell,		
\$15,	25	00	\$1,	1	50
Northwestern District, Congregation			Delaware—\$46.15		
Maple Grove,	9	56	Individual		
Sunday-school			Wm. A. Hockstedler,	46	15
Victor,	50		Arkansas—\$100.00		
Individual			Individual		
Jacob Sloniker,			L. W. Stong,	100	00
Colorado—\$97.16			North Carolina—\$2.00		
Northeastern District, Individuals			Individual		
Mrs. Ella Main, \$1; S. P. Hylton, \$26.16,	27	16	H. M. Griffith,	2	00
Sunday-school			Oregon—\$9.89		
Sterling,	60	00	Sunday-school		
Southeastern District, Individual			Birthday Offering, Ashland,	9	89
Albert Shade,	10	00	Total for the month,	\$	3,736 31
Nebraska—\$40.75			Conference offering,		710 90
Congregations			Previously reported,		159,050 75
Beatrice, \$25; South Beatrice, \$9.25,	34	25	Total for the year so far,		\$163,497 96
Christian Workers' Society			HOME MISSIONS		
Lincoln,	4	00	Ohio—\$50.00		
Individuals			Southern District, Individual		
Cornelius Kessler, \$1; Elmer Sutphin, 50c;			Receipt No. 46718,	50	00
Lydia Evans, \$1,	2	50	Virginia—\$5.00		
Idaho—\$121.55			Eastern District, Individual		
Sunday-schools			Mary Fanester,	5	00
Weiser, \$20; Nampa, \$4.12; Twin Falls,	66	05	Total for the month,	\$	55 00
\$41.93,			Previously reported,		348 16
Individuals			Total to date,	\$	403 16
Jacob Kircher, \$50; Lanson and Franey	55	50			
Clanin, \$2; Nora E. Zimmerman, \$3; A. R.					
Fike, 50c,					
South Dakota—\$71.00					
Individuals					
J. W. Kerkendall, \$2; W. C. Kimmel, \$15;					

INDIA MISSION

California—\$55.00	
Northern District, Individual	
A Friend,	50 00
Southern District, Sunday-school	
Junior Dept., La Verne,	5 00
Colorado—\$3.00	
Southeastern District, Individual	
Mrs. Therese Lohmiller,	3 00
Kansas—\$5.00	
Southeastern District, Individual	
Elizabeth Patterson,	5 00
Michigan—\$.25	
Individual	
Jos. A. Cook,	25
Montana—\$1.05	
Congregation	
Grand View,	1 05
Ohio—\$7.15	
Northeastern District, Congregation	
Chippewa,	5 00
Sunday-school	
Primary Dept., Hartville,	2 15
Oregon—\$5.35	
Congregation	
Portland,	35
Individuals	
A. E. Troyer and wife,	5 00
Pennsylvania—\$146.00	
Eastern District, Individuals	
Receipt No. 46503, \$5; Elizabeth H. Heisey, \$100,	105 00
Middle District, Congregation	
Juniata Park,	13 50
Southern District, Individual	
Receipt No. 46712,	2 00
Southeastern District, Individual	
Sarah M. Degler,	1 00
Sunday-school	
Royersford,	24 50
Virginia—\$5.00	
Eastern District, Individual	
Mary F. Fanester,	5 00
Washington—\$63.18	
Congregation	
Yakima,	58 68
Sunday-school	
Primary Dept., Sunny Slope,	4 50
West Virginia—\$1.00	
Second District, Individuals	
C. W. O'Brien and wife,	1 00
Total for the month,	\$ 291 98
Previously reported,	1,473 84
Total to date,	\$ 1,765 82

INDIA BOARDING SCHOOL

Pennsylvania—\$467.47	
Southeastern District, Aid Society	
Parker Ford,	5 00
Middle District, Congregation	
Cherry Lane,	35 00
Sunday-schools	
Bethel, \$35; Leamersville, Dorcas Class, \$5; Willing Workers' Class, Clover Creek, \$35; Young Men's Bible Class, 1st Church, Altoona, \$12.50,	87 50
Individual	
Mrs. A. J. Detwiler,	35 00
Western District, Congregation	
Moxham,	59 59
Christian Workers' Societies	
Indian Creek, \$25; Penn Run, \$20.04; Meyersdale, \$35,	80 04
Sunday-schools	
Upstreamers' Class, Elk Lick, \$6.10; Diamondville, \$5; Friendly Class, Pike S. S., \$25,	36 10
Aid Society	
Meyersdale,	30 00
Individuals	
A Brother and Sister, Clymer,	35 00
Eastern District, Individual	
Mrs. S. R. Geyer,	35 00
Congregations	
Peach Blossom, 30c; Elizabethtown, \$11.44,	11 74
Sunday-school	
Maple Glen,	17 50

Missouri—\$284.17

Northern District, Individuals	
Mrs. Wm. Norton, \$35; Ira Hoover, \$35; Hattie Pugsley, \$35; John E. Thurman, \$35; Thos. Prather, \$35; Mrs. W. Landes, \$35,	210 00
Christian Workers' Society	
Wakenda,	4 17
Sunday-school	
W. F. Early's Class,	35 00
Southern District, Individual	
Nathan Altis,	35 00
Indiana—\$56.73	
Northern District, Sunday-schools	
Cedar Creek, \$6.87; Walnut S. S., Primary Dept., \$21.25,	28 12
Middle District, Individuals	
A Brother, \$9.11; Miss Edith Lees, \$7,	16 11
Southern District, Sunday-school	
Atlanta,	12 50
Maryland—\$23.85	
Eastern District, Sunday-schools	
Young Ladies' Class, Rocky Ridge, \$3.60; Loyalty Class, Washington City, \$20.25, ...	23 85
Ohio—\$90.97	
Southern District, Congregations	
East Dayton, \$32; Sugar Hill, \$10.59,	42 59
Northwestern District, Congregation	
Blanchard,	19 00
Sunday-school	
Willing Workers' Class, Silver Creek, ..	29 38
Virginia—\$75.00	
Northern District, Sunday-schools	
Willing Workers' Class, Mill Creek Cong., \$35; Trout's Bible Class, Roanoke, \$35,	70 00
Southern District, Individual	
Sarah Hylton,	5 00
Iowa—\$60.00	
Southern District, Christian Workers	
Fairview,	35 00
Middle District, Sunday-school	
Yale,	25 00
Illinois—\$90.85	
Northern District, Sunday-school	
Primary Dept., Elgin,	38 85
Individual	
Katherine Boyer,	52 00
Oregon—\$27.10	
Congregation	
Portland,	2 10
Sunday-school	
Friendship Class, Portland,	25 00
Oklahoma—\$38.00	
Individual	
Jennie M. Garber,	38 00
Arkansas—\$35.00	
Northwestern District, Individual	
C. H. Brown,	35 00
Nebraska—\$20.00	
Sunday-school	
Beatrice,	20 00
Washington—\$70.00	
Sunday-school	
Junior Boys and Girls, East Wenatchee, ..	70 00
Montana—\$2.30	
Congregation	
Grand View,	2 30
Kansas—\$16.50	
Southeastern District, Christian Workers	
Independence,	10 00
Southwestern District, Christian Workers	
Newton City,	6 50
Colorado—\$19.00	
Northeastern District, Individual	
Mrs. H. C. Long,	10 00
Southeastern District, Individual	
Sister Ella Smith,	9 00
West Virginia—\$1.00	
Second District, Individuals	
C. W. O'Brien and wife,	1 00
Total for the month,	\$ 1,377 94
Previously reported,	5,423 40
Total to date,	\$ 6,801 34

INDIA SHARE PLAN

Missouri—\$800.00

Northern District, Aid Societies

North Rockingham, \$50; Dorcas, \$50, 100 00

Individuals

George Hoover, \$50; H. M. Brubaker, \$50; G. W. Ellenberger, \$50; Rev. Perry Williams, \$50; Oscar Early, \$50; W. F. Early, \$50; Roy Shelly, \$50; J. A. Early, \$50; E. J. Rodabaugh, \$50; J. S. Bowman, \$50; S. E. Hagan, \$50; W. G. Andes, \$50; Edw. J. Early, \$50, 650 00

Sunday-school

S. E. Hagan's S. S. Class, 50 00

Pennsylvania—\$625.00

Middle District, Sunday-schools

Sunday-schools of Middle District, \$250; Snake Spring, \$50, 300 00

Individual

Samuel Gochenour, 100 00

Congregation

Roaring Spring, 50 00

Eastern District, Individual

Receipt No. 46501, 50 00

Congregation

Hatfield, 25 00

Southern District, Individual

Jacob G. Aldinger, 50 00

Western District, Sunday-school

Golden Rule Class, Maple Spring S. S.,... 50 00

California—\$50.00

Southern District, Sunday-school

Hemet, 50 00

Ohio—\$35.00

Northwestern District, Individuals

Edith Moyer, \$25; Sarah and Nancy Smith, \$10, 35 00

Kansas—\$25.00

Northeastern District, Aid Society

Ottawa, 12 50

Christian Workers

Ottawa, 12 50

North Dakota—\$100.00

Individual

Mrs. Mary E. Weaver, 100 00

West Virginia—\$62.50

Second District, Individuals

J. W. and Elva Hevener, \$50; Mr. and Mrs. T. T. Valentine, \$12.50, 62 50

Oregon—\$25.00

Sunday-school

Newberg, 25 00

Illinois—\$25.00

Southern District, Individual

Elmer M. Hersch, 25 00

Indiana—\$25.00

Middle District, Sunday-school

Loon Creek, 25 00

Nebraska—\$13.00

Christian Workers

Alvo, 13 00

Michigan—\$12.50

Individuals

Dr. and Mrs. C. M. Mott, 12 50

Iowa—\$10.00

Individual

M. T. Kimmel, 10 00

Total for the month, \$ 1,808 00

Previously reported, 1,928 50

Total to date, \$ 3,736 50

INDIA NATIVE WORKER

Iowa—\$232.00

Northern District, Sunday-schools

Volunteer Class, \$42; South Waterloo, \$60; Ivester Missionary Class, \$80, 182 00

Middle District, Individuals

D. W. and Laura Badger, 30 00

Sunday-school

Dallas Center, 20 00

Maryland—\$105.00

Eastern District, Sunday-schools

Meadow Branch, \$60; Edgewood, \$5; Chapel Class, Blue Ridge S. S., \$40, 105 00

Ohio—\$35.50

Northeastern District, Congregation

Chippewa, 5 00

Sunday-school

Ladies' Bible Class, Canton Center Cong., 30 50

Illinois—\$60.00

Northern District, Congregation

Junior Congregation, Elgin, 60 00

Idaho—\$60.00

Congregation

Boise Valley, 60 00

Pennsylvania—\$40.00

Sunday-school

Huntsdale, 40 00

California—\$30.00

Northern District, Sunday-school

Reedley, 30 00

Virginia—\$30.00

Second District, Individuals

Wm. W. Wise and Brothers, 30 00

Oregon—\$20.00

Christian Workers

Myrtle Point, 20 00

Indiana—\$20.00

Northern District, Sunday-school

North Winona, 20 00

Washington—\$23.85

Sunday-school

Mt. Hope, 23 85

Total for the month, \$ 656 35

Previously reported, 916 10

Total to date, \$ 1,572 45

INDIA ORPHANAGE

Pennsylvania—\$150.58

Western District, Sunday-schools

Diamondville, \$5; Beginners' Class, Rummel, \$14.20; Primary Dept., Rummel, \$17.61; Junior Boys and Girls, Rummel, \$13.25; Intermediate Girls, Rummel, \$6.19; Intermediate Boys, Rummel, \$14.75; Truth Seekers' Class, Elk Lick, \$10.58; Beginners' Class, Elk Lick, \$5; Primary Class, Elk Lick, \$5; Junior Class, Elk Lick, \$5.10, 96 68

Middle District, Sunday-schools

Primary Girls of 28th St. Ch., Altoona, \$10; Pike, Middle Creek, \$20, 30 00

Individual

Mrs. Hannah Puderbaugh, 3 90

Southern District, Individual

Nora Sieber Quasman, 20 00

Washington—\$25.00

Congregation

Yakima, 25 00

Indiana—\$16.55

Sunday-school

Juniors, Maple Grove, 16 55

Michigan—\$8.00

Sunday-school

Sunfield, 8 00

Idaho—\$20.00

Sunday-school

Twin Falls, 20 00

Total for the month, \$ 220 13

Previously reported, 363 97

Total to date, \$ 584 10

ANKLESVAR GIRLS' BOARDING SCHOOL

Virginia—\$102.00

Northern District, Aid Societies

Timberville, \$22; West Mill Creek, \$20; Dayton, \$20; Unity, \$40, 102 00

Nebraska—\$47.50

Aid Societies

Bethel, \$25; Omaha, \$5; Octavia, \$15; Alvo, \$2.50, 47 50

Maryland—\$62.00

Eastern District, Aid Societies

Denton, \$20; Edgewood, \$20; Beaver Dam, \$22, 62 00

Illinois—\$113.00

Northern Illinois and Wisconsin

Aid Societies of Northern Illinois and Wisconsin, 113 00

Kansas—\$32.50	
Northeastern District, Aid Societies of Northeastern Kansas, ..	32 50
Pennsylvania—\$30.00	
Middle District, Aid Society Lewistown,	30 00
Iowa—\$25.00	
Southern District Aid Societies,	25 00
Florida—\$12.50	
Aid Society Sebring,	12 50
Oregon—\$5.00	
Aid Society Newberg,	5 00
Total for the month,	\$ 429 50
Previously reported,	257 32
Total to date,	\$ 686 82

INDIA BOARDING SCHOOL BUILDING

Pennsylvania—\$25.00	
Western District, Congregation Ligonier,	19 00
Sunday-schools Ligonier,	6 00
Ohio—\$29.22	
Southern District, Congregation Brookville,	27 22
Sunday-school Young Ladies' Class, Lower Miami,	2 00
Indiana—\$5.69	
Northern District, Sunday-school Classes 5 and 6, Nappanee,	5 69
Total for the month,	\$ 59 91
Previously reported,	21 35
Total to date,	\$ 81 26

INDIA WIDOWS' HOME

Nebraska—\$5.00	
Individual C. R. Musselman,	5 00
West Virginia—\$1.00	
Individuals C. W. O'Brien and wife,	1 00
Total for the month,	\$ 6 00
Previously reported,	112 10
Total to date,	\$ 118 10

INDIA HOSPITAL

North Dakota—\$25.00	
Individual Mrs. Mary E. Weaver,	25 00
Oregon—\$15.51	
Congregation Portland,	15 51
Pennsylvania—\$2.06	
Eastern District, Congregation Peach Blossom,	2 06
Total for the month,	\$ 42 57
Previously reported,	54 50
Total to date,	\$ 97 07

INDIA FAMINE RELIEF

Ohio—\$4.00	
Northeastern District, Individual Mary Fetter,	4 00
Pennsylvania—\$7.55	
Southern District, Individual Receipt No. 46713,	1 00
Eastern District, Sunday-school Denver, Springfield Cong.,	6 55
Kansas—\$5.00	
Southeastern District, Individual Elizabeth Patterson,	5 00
Total for the month,	\$ 16 55
Previously reported,	6,601 30
Total to date,	\$ 6,607 85

ANKLESVAR CHURCHHOUSE

Iowa—\$100.00	
Northern District, Congregation Sheldon,	100 00
Total for the month,	\$ 100 00

INDIA SCHOOL DORMITORIES

Colorado—\$25.00	
Southeastern District, Congregation Wiley,	25 00
Total for the month,	\$ 25 00
Previously reported,	1,000 00
Total to date,	\$ 1,025 00

QUINTER MEMORIAL HOSPITAL

Ohio—\$10.00	
Southern District, Aid Society Lower Miami,	10 00
Pennsylvania—\$10.00	
Middle District, Individual Francis Baker,	10 00
Total for the month,	\$ 20 00
Previously reported,	596 25
Total to date,	\$ 616 25

PING TING INDUSTRIAL BUILDING

Michigan—\$175.00	
Sunday-schools of Michigan,	175 00
Total for the month,	\$ 175 00

CHINA BOYS' SCHOOL

Pennsylvania—\$10.00	
Eastern District, Individual Receipt No. 46504,	5 00
Middle District, Sunday-school Dorcas Class, Leamersville S. S.,	5 00
Oregon—\$0.50	
Congregation Portland,	50
Ohio—\$5.00	
Northeastern District, Congregation Chippewa,	5 00
Total for the month,	15 50
Previously reported,	473 00
Total to date,	\$ 488 50

CHINA MISSION

Pennsylvania—\$115.97	
Eastern District, Individuals Mrs. R. D. Raffensperger, \$1; Mrs. Amanda Hildebrand, 75c; Elizabeth Heisey, deceased, \$100,	101 75
Southern District, Individual Receipt No. 46711,	2 00
Christian Workers Carlisle,	6 00
Western District, Individual Libbie Holloper,	1 00
Southeastern District, Individual Sarah M. Edgler,	1 00
Middle District, Congregation Carson Valley,	4 00
Individual W. M. Ulrich,	22
Indiana—\$12.53	
Southern District, Individuals Mrs. Maggie Brumbaugh, \$1; Ben Haldeman, 50c; Amanda Ausherman, \$1, ..	2 50
Northern District, Sunday-school St. Joseph Valley S. S.,	10 03
Washington—\$29.50	
Sunday-school Primary Dept. Sunny Slope S. S.,	4 50
Congregation Yakima,	25 00
Kansas—\$5.50	
Northern District, Individual Jessie H. Winder,	5 50
Ohio—\$5.00	
Northeastern District, Congregation Chippewa,	5 00

Virginia—\$5.00	
Eastern District, Individual	
Mary F. Fanester,	5 00
Iowa—\$1.00	
Northern District, Individual	
Lydia Ommen,	1 00
West Virginia—\$1.00	
Second District, Individuals	
C. W. O'Brien and wife,	1 00
Colorado—\$3.00	
Southeastern District, Individual	
Therese Lohmiller,	3 00
Tennessee—\$1.00	
Individual	
Edith Clark,	1 00
North Dakota—\$50.00	
Individual	
Mrs. Mary E. Weaver,	50 00
Oregon—\$0.50	
Congregation	
Portland,	50
Canada—\$0.50	
Individual	
Mrs. C. S. Blough,	50
California—\$50.00	
Northern District, Individual	
A Friend,	50 00
Montana—\$1.00	
Congregation	
Grand View,	1 00
Oklahoma—\$1.00	
Individual	
J. W. Murray,	1 00
Total for the month,	\$ 282 50
Previously reported,	1,012 54
Total to date,	\$ 1,295 04

CHINA NATIVE WORKER

Michigan—\$35.55	
Christian Workers	
Woodland,	10 00
Sunday-school	
Sugar Ridge,	25 55
Ohio—\$20.00	
Northwestern District, Christian Workers	
Pleasant View,	15 00
Northeastern District, Congregation	
Chippewa,	5 00
Virginia—\$39.00	
First District, Sunday-school	
Young Men's Bible Class, Cloverdale S. S.,	39 00
Maryland—\$45.00	
Eastern District, Individuals	
Edw. C. Bixler and wife,	45 00
Missouri—\$26.73	
Northern District, Sunday-school	
Wakenda,	26 73
Iowa—\$47.31	
Middle Iowa, Sunday-school	
Dallas Center,	37 50
Northern District, Sunday-school	
Greene,	9 81
Kansas—\$135.20	
Northeastern District, Individuals	
J. A. Waters, \$7.60; F. E. Porster and wife, \$7.60,	15 20
Sunday-school	
Servants of the Master, Morrill, \$15; Appanoose, \$30,	45 00
Northwestern District	
* Gospel Workers,	75 00
Indiana—\$133.75	
Northern District, Individuals	
Chas. Eaton and wife,	15 00
Sunday-schools	
Winners' Class, North Winona S. S., \$25; Six Sunday-schools in Northern Indiana, \$75,	100 00
Middle District	
Markle Brethren Society,	18 75
Total for the month,	\$ 482 54

Previously reported,	860 83
Total to date,	\$ 1,343 37
PING TING HOSPITAL ADMINISTRATION BUILDING	
Nebraska—\$47.50	
Aid Societies	
Bethel, \$25; Omaha, \$5; Octavia, \$15; Alvo, \$2.50,	47 50
Maryland—\$60.00	
Aid Societies	
New Windsor, \$20; Westminster, \$40, ..	60 00
Virginia—\$73.00	
Aid Societies	
Timberville, \$23; Linville Creek, \$50, ...	73 00
Pennsylvania—\$30.00	
Middle District, Aid Society	
Lewistown,	30 00
Florida—\$12.50	
Aid Society	
Sebring,	12 50
Kansas—\$32.50	
Northeastern District, Aid Societies,	32 50
Iowa—\$25.00	
Southern District, Aid Societies,	25 00
Virginia—\$40.00	
Northern District, Aid Societies	
Dayton, \$20; West Mill Creek, \$20,	40 00
Illinois—\$113.40	
Northern Illinois and Wisconsin	
Aid Societies,	113 40
Total for the month,	\$ 433 90
Previously reported,	175 80
Total to date,	609 70
LIAO CHOU MEMORIAL HOSPITAL	
Nebraska—\$10.04	
Sunday-school	
South Beatrice,	10 04
Indiana—\$20.00	
Southern District, Individuals	
Ida Brubaker, \$10; Mary Brubaker, \$10,	20 00
Total for the month,	\$ 30 04
Previously reported,	169 22
Total to date,	\$ 199 26
CHINA HOSPITAL	
Pennsylvania—\$105.75	
Southeastern District, Aid Society	
Germantown,	100 00
Individual	
Receipt No. 46506,	5 00
Southern District, Individual	
Receipt No. 46715,	75
Illinois—\$15.00	
Northern District, Sunday-school	
Elgin,	15 00
Iowa—\$42.90	
Middle District, Christian Workers	
Dallas Center,	42 90
Total for the month,	\$ 163 65
Previously reported,	494 53
Total to date,	\$ 658 18
PING TING HOSPITAL	
Oregon—\$10.00	
Aid Society	
Mabel,	10 00
Total for the month,	\$ 10 00
Previously reported,	602 71
Total to date,	\$ 612 71
CHINA ORPHANAGE	
West Virginia—\$1.00	
Second District, Individual	
C. W. O'Brien,	1 00
Washington—\$25.00	
Congregation	
Yakima,	25 00

Indiana—\$30.50

Southern District, Sunday-school	
Little Sunbeam Class, Anderson S. S., ..	8 50
Northern District, Aid Society	
Walnut,	22 00

Pennsylvania—\$50.00

Middle District, Sunday-school	
Huntingdon,	35 00
Eastern District, Individual	
Receipt No. 46507,	5 00
Eastern District, Christian Workers	
Ephrata,	10 00

Total for the month,	\$ 106 50
Previously reported,	592 14

Total to date,	\$ 698 64
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OKLAHOMA MEMORIAL BOARDING SCHOOL

Oklahoma—\$315.00

Individuals	
Charity Holsinger, \$25; F. E. Marchen, \$25; W. H. Carrier, \$40; C. D. Fager, \$200, Christian Workers	290 00
Big Creek,	25 00

Total for the month,	\$ 315 00
Previously reported,	80 00

Total to date,	\$ 395 00
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CHINA GIRLS' SCHOOL

Montana—\$2.60

Congregation	
Grand View,	2 60

Oregon—\$1.00

Congregation	
Portland,	1 00

Illinois—\$5.28

Northern District, Sunday-school	
Sister Christner's Class,	5 28

Pennsylvania—\$21.00

Eastern District, Individual	
Receipt No. 46505,	5 00
Southern District, Sunday-school	
Junior Class, Ridge S. S.,	16 00

Ohio—\$15.00

Northeastern District, Congregation	
Chippewa,	5 00
Southern District, Aid Society	
Lower Miami,	10 00

Total for the month,	\$ 44 88
Previously reported,	388 64

Total to date,	\$ 433 52
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DENMARK MISSION

Ohio—\$5.00

Northeastern District, Congregation	
Chippewa,	5 00

Montana—\$1.00

Congregation	
Grand View,	1 00

Oregon—\$0.41

Congregation, Portland,	41
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Total for the month,	\$ 6 41
Previously reported,	15 00

Total to date,	\$ 21 41
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SWEDEN MISSION

Ohio—\$5.00

Northeastern District, Congregation	
Chippewa,	5 00

Montana—\$1.00

Congregation, Grand View,	1 00
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Oregon—\$0.35

Congregation, Portland,	35
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Kansas—\$10.00

Individual, Mrs. Alice Vaniman,	10 00
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Pennsylvania—\$1.35

Eastern District, Congregation	
Peach Blossom,	35
Southern District, Individual	
Receipt No. 46714,	1 00

Total for the month,	\$ 17 70
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Previously reported,	188 02
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Total to date,	\$ 205 72
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MALMO CHURCHHOUSE

Virginia—\$26.51

Eastern District, Congregation	
Fairfax,	26 51

Total for the month,	\$ 26 51
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Previously reported,	1,726 57
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Total to date,	\$ 1,753 08
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STUDENT FELLOWSHIP FUND

Virginia—\$165.00

Eastern District	
Hebron Seminary,	165 00

Total for the month,	\$ 165 00
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Previously reported,	2,842 77
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Total to date,	\$ 3,007 77
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**RELIEF AND RECONSTRUCTION
COMMITTEE'S REPORT FOR
JANUARY, 1920**

ARMENIAN AND SYRIAN RELIEF

Arkansas

Cora Fiant, Springdale, \$4; Ola Fiant, Springdale, \$4,	8 00
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California

Augustus Bush, Lemoore, \$10; Patterson Church, \$25; Covina Cong., \$73.54; Live Oak Cong., \$13; Mrs. M. S. Frantz, Lindsay, \$5,	126 54
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Colorado

Rocky Ford Church, \$126; Mrs. Therese Lohmiller, Pueblo, \$3,	129 00
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Florida

Sebring Church,	51 09
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Idaho

Weiser Cong., \$18.95; Nezperce Ch., \$4.76,	23 71
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Illinois

Young Ladies' Class, Okaw Cong., \$10; Champaign Church, \$7; C. W. Society, West Branch Church, \$35; West Branch Church, \$36; Douglas Park Mission, Chicago, \$22.63; Coal Creek Cong., \$21; Mt. Morris Cong., \$190; Batavia S. S., \$5; Shannon S. S., \$21; A Sister, Naperville, \$2; Wm. Lampin, Polo, \$10; Mrs. John J. Swartz, \$10; A Soldier, Rockford, \$3; Brother George Steffen's Class, La Place S. S., \$4; Mrs. W. S. Sanford, Ashton, \$40; E. P. and Alice Trosle, Mt. Morris, \$25,	491 63
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Indiana

First Church, South Bend, \$116.44; Logansport Church, \$22.70; Class No. 1, Logansport S. S., \$2.75; Huntington City Ch., \$73.50; Turkey Creek S. S., \$10; Howard S. S., \$10.50; Maple Grove Cong., \$8; Maple Grove S. S., \$24.56; West Goshen Church, \$59.25; Union Center Church, \$54; Fairview S. S. and Church, \$48; Two small S. S. Classes of Cedar Lake Cong., \$10.26; Ladies' Aid Society, Four Mile Church, \$50; Four Mile S. S., \$50; Pyrmont S. S., \$50; Pyrmont Church, \$14; Little Gleaners' S. S. Class, \$2.50; Cedar Lake S. S., \$10; White Church S. S., \$33.44; South Union S. S., \$18.64; Lower Deer Creek S. S., \$12; New Bethel S. S., \$3; Nettle Creek Cong., \$17.60; White Gift Offering, Indianapolis S. S., \$25.50; Leader Class, Walnut Church, \$10; Elkhart Valley Cong., \$90; Buck Grove S. S., \$10; Mrs. M. O. Pierce, Noblesville, \$2; James A. Byer and wife, Lapel, \$3; John Whitmer, Nappanee, \$2; Frank Nussbaum's S. S. Class, Middlebury, \$8.85; Mrs. D. W. Ecker, Nappanee, \$15; D. O. Cottrell, North Manchester, \$5.75; Cecil Vera and Wava Fifer, Butler, \$1.50; E. and R. Fashbaugh, Piercetown, \$5,	884 74
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Iowa

Nellie Myer's S. S. Class, Panther Creek S. S., \$12; Mrs. L. H. Slifer, Grundy Center, \$10; Plus Ultra Class, Waterloo, \$10; E. C. Whitmer and wife, Curlew, \$25; Panther	
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Creek S. S., \$28.73; Panther Creek C. W. Society, \$11.59; Volunteer Class, Waterloo S. S., \$15; Cedar Rapids C. W. Society, \$45.04; C. W. Society of Dry Creek Church, \$11; Garrison S. S., \$122.25; Mt. Etna Ch., \$8.50,

Kansas

D. M. Negley, Hutchinson, \$5; East Side Wichita Church, \$20; West Side Wichita S. S., \$2.64; M. A. Keck, Beattie, \$105; Mrs. W. H. Sell, Fredonia, \$5; A Sister, Waldo, \$5; Burroak Church, \$70; Larned Church, \$114.35; Hutchinson S. S., \$5; Maple Grove Church, \$10; C. W. Society of Navarre Church, \$76; Richland Center Cong., \$95.33; Rock Creek Church, \$44.75; John Bowman, Quinter, \$15; Eden Valley S. S., \$21.61; Overbrook S. S., \$9.42,

Kentucky

Owen Barnhart, Smile,

Louisiana

Roanoke Church,

Maryland

A Brother and Sister, Pleasant View Cong., \$200; Green Hill S. S., \$10; Ino. E. Hartman and wife, Westover, \$10; Middletown Valley Cong., \$40; Harvey Beard, Meadow Branch Cong., \$40; A. Baker, Swanton, \$5; Therese Schneider, Baltimore, \$3; Brownsville S. S., \$60; Fulton Ave., S. S., Baltimore, \$113.62; Nannie A. Martin, Hagerstown, \$5; John D. Roop, Westminster, \$20; Individuals, Meadow Branch Cong., \$223.62; Westminster Offering, \$65.75; Meadow Branch S. S., \$50; Manor S. S., Middle District, \$54.15,

Michigan

New Haven Church, \$14; Woodland Ch., \$294.50; Mrs. E. J. Reed, Constantine, \$3.25; Mrs. F. Reed, Constantine, \$8; Harlan Ch., \$7.58; Shepherd S. S., \$35,

Minnesota

Root River Cong., \$262.50; Worthington S. S., \$82.74; E. C. Grossnickle, Buffalo Lake, \$25; Hines Union S. S., \$12; C. W. Society, Worthington, \$5; Mr. and Mrs. D. Broadwater, Preston, \$5,

Missouri

South Warrensburg Church, \$17.55; Mrs. J. C. Christopher, Warrensburg, \$5; Emma L. Schildknecht, Rea, \$4; Pleasant View Cong., \$21.50,

Montana

Frank Kasten, Galpin Union S. S.,

Nebraska

J. E. Young, Filley, \$25; Sister C. R. Musselman, Kearney, \$5; Bethel Cong., \$350; Lincoln Church, \$44; Carrie Kindig, Juniata, \$5; Mary E. Kindig, Juniata, \$10,

New Mexico

Miami S. S., \$18.93; Clovis S. S., \$12.15, ..

New York

Christian Endeavor Class, Brooklyn,

South Carolina

Dr. W. T. Head, Melvin Hill Church, \$500; Mary A. Smawley, Mill Creek Church, \$5,

North Dakota

Brumbaugh Church, \$15; Egeland Church, \$18.39; Zion S. S., \$25,

Ohio

Hickory Grove Church, \$29.37; Virginia Bixler's Class, Hartsville S. S., \$106; A Sister, Walbridge, \$10; Cedar Grove C. W. Society, \$16.52; Canton City S. S., \$16; Painter Creek S. S., \$4.03; Ross Cong., N. W., Ohio, \$17.50; Greenville Church, \$179.39; Jordan S. S., Ft. Recovery, \$5; Eagle Creek S. S., \$103.73; Tippecanoe City Church, \$25; C. Wohlgamuth, Burbank, \$5; A. Miller, Bellefontaine, \$5; E. E. Wenger, West Milton, \$15; Black Swamp Church, N. W., Ohio, \$12; Mohican S. S., N. E. Ohio, \$11.61; Baker S. S., \$30; Pleasant View Cong., \$25,

Oklahoma

Paradise Prairie Church, \$13.74; Thomas S. S., \$9.58,

Oregon

Bandon S. S., \$9.40; C. W. Society, West-ton Church, \$12; Newberg S. S., \$15,

Pennsylvania

Altoona Church, \$447.16; Willing Workers' Class, Pike S. S., \$9.17; Brotherton, Pike S. S., \$59.56; Gleaners' Class, Akron S. S., \$15; James Creek S. S., \$15.56; East Berlin S. S., \$213.40; Huntsdale Cong., \$84.10; Huntsdale S. S., \$25.50; New Philadelphia Church, \$60; Green Spring Church, \$6.85; Carson Valley Cong., \$5; Curryville C. W. Society, \$12; Beachdale S. S., Berlin Cong., \$14.26; Bellwood Church, \$49; Gettysburg S. S., \$5; Maple Spring Church, Quemahoning Cong., \$50; Johnstown Cong., \$76; Dry Valley Church, \$5; Elk Lick Church, \$20; First Church Philadelphia S. S., \$134.14; Royersford S. S., \$51.18; Free Spring S. S., Lost Creek Cong., \$20; Wolgamood S. S., Lower Conewago Cong., \$15; Smithfield Cong., \$33.63; Mercersburg S. S., \$6; Martinsburg S. S., Clover Creek Cong., \$66.63; Waynesboro Church, \$144.86; Mrs. Emma Good, Lancaster, \$5; Scalp Level Cong., \$19; Calvary Mission, Philadelphia, \$57; Coventry Church, \$100; Mrs. Mary B. Dittmar, Carlisle, \$50; A Brother and Sister, Martinsburg, \$10; Jacob G. Aldinger, York, \$50; A Sister, Elliottsville, \$1; Receipt No. 4654, Carlisle, \$2; A Sister, Carlisle, \$1; R. T. Idleman and other individuals, Marianna, \$12; Mrs. Mary M. Casney, Bunkertown, \$10; Elmer Walker, Meyersdale, \$7.50; J. R. Stayer, Curryville, \$20; Miss Helen Hylton, Lancaster, \$1,

Tennessee

A Methodist Sister, Jonesboro, \$5; Mr. and Mrs. W. C. Gammon, Tate, \$5,

Virginia

E. C. Geiman, Crimora, \$8.65; Mrs. Frank Stultz, Dovesville, \$1; Mary F. Forrester, Fairfax, \$5; Mrs. J. W. Harshberger, Waynesboro, \$5; John Snodgrass, Troutville, \$7.56; Blackwater S. S., \$47; Mt. Hermon S. S., \$11; Cook's Creek Cong., \$30.51; Dayton Aid Society, \$21; Mill Creek Cong., \$157.52; Antioch Cong., \$75.50; Bridgewater S. S., \$321.84; Cedar Bluff Church, \$106.13; Barren Ridge Cong., \$12; Cloverdale S. S., \$265; Daleville Cong., \$68,

Washington

Wenatchee Volunteer Mission Band, \$108; Wenatchee City S. S., \$116.90; Mrs. Arthur A. Myers, Outlook, \$5; C. L. Ledbetter, Easton, \$15; Sisters' Aid Society, Centralia, \$8; Centralia S. S., \$11.17; Olympia Ch., \$36,

West Virginia

S. M. Annon, Thornton, \$1; Jason Harman, Egion, \$20,

Wisconsin

Oak Park S. S., \$15; J. M. Fruit, Viola, \$50,

Total for month of January,\$ 9,647 70

FRENCH ORPHANS' RELIEF FUND

Ohio
Zion's W. B. Church,\$ 7 61

Pennsylvania

Cradle Roll, Elk Lick Cong.,\$ 5 00

Total for month of January,\$ 12 61

SERBIAN RELIEF FUND

California
Reedley Cong.,\$ 31 10

Total for month of January,\$ 31 10

JEWISH RELIEF FUND

Pennsylvania
Christian Workers' Society, Ridgeley, ..\$ 17 27

Total for month of January,\$ 17 27

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These are days of High Prices in everything, and, although everyone hopes that they will come down, there seems little evidence of it. While prices are high, wages are good, farm products are a favorable price, and land is higher than ever known before. Many of our readers are marketing splendid flocks, and much grain. Many have accumulated large bank accounts through the prosperity of the last few years; a good many of you are selling farms.

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Why not exchange your Bank Accounts and your Farms for the Annuity Bonds of the General Mission Board?

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They are Absolutely safe. Our assets put us in the Trust Company Class.

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Every dollar of our assets is back of these annuity bonds. Why worry further? Write us for full information

**GENERAL MISSION BOARD OF THE CHURCH OF THE
BRETHREN, Elgin, Illinois**

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXII

APRIL, 1920

No. 4



Sweitzer Memorial Girls' School, Liao Chou, Shansi, China

Student Volunteer Number

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

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A MESSAGE TO THOSE WHO LABOR

This month we are engaged in a great task. It is the opening scene of what we believe will be the greatest movement in the Church of the Brethren. You are to be congratulated that you have a part in it. An old brother recently said that this was a Movement in which he wanted to have his full share. A young man recently said when he learned of this Movement, "That just grips us fellows."

There are a few things that we sincerely trust you will bear in mind in undertaking this great task, this superhuman effort:

With God all things are possible; without him all things fail.

Your efforts must be seasoned and ripened with much prayer.

We must pray for the proper guidance and direction in our every effort.

Fervent prayers are more effectual than fervid oratory.

Encourage your people to pray individually over their share in this offering.

Temper your enthusiasm with the sanest type of judgment of which you are capable.

Make your statements about the Forward Movement and the ingathering safe, sane, and plausible.

Keep Christ and the church foremost in your appeals.

Give Christ the rightful first place.

Dignify his cause as reflected through our church, in your appeals.

This Movement is for a Greater Church of the Brethren for the World.

You are the most important person in the whole Forward Movement propaganda. With you success lies; with you failure may rest. The whole organization has been perfected with dependence upon you. In you the leaders have implicit confidence. You cannot fail in this supreme moment.

A minister said of his Forward Movement not long ago: "We are sailing out upon an uncharted sea; but it is better to sail than to wreck at the dock." It is better to sail than to wreck, but our sea is charted and Jesus Christ is the Leader. Let us labor together; let us solve our problems, our differences, and let us create new bonds of sympathy, new ties of love, new affections, new appreciations for the church and for Christ, through the power of the Forward Movement. Let us make it our own Movement, not "theirs"; let us attempt great things for it; let us expect great things from it; and let us allow God to lead us out into completest service.

All things are possible to him that believeth.

One Million Dollars for Our Conference Offering

Dear Brethren and Sisters of the Church of the Brethren:

We are coming to you at this time with an appeal such as has never been made in the Church of the Brethren—TO RAISE ONE MILLION DOLLARS AS A CONFERENCE OFFERING.

The sum asked for and included in the Million Dollars is to be divided as follows:

General Missions,	\$ 390,000.00
Home Missions,	200,000.00
Aged and Disabled Ministers and Missionaries,	40,000.00
Religious Education (Sunday School Board),	30,000.00
Young People's Work (Christian Workers' Board),	10,000.00
Christian Education (Educational Board and Schools), ..	330,000.00
	<hr/>
	\$1,000,000.00

Our colleges are more and more being depended upon for our church leaders; the type, the quality, the spiritual fervor of our church leaders must be tempered and developed first about our firesides, where stewardship is taught and practiced; and then to be prepared for life under the environment and with splendid equipment in our own colleges.

Our missions at home and abroad are faced with increased supports for workers and with increased cost of everything that is eaten, worn or used in missionary propaganda.

Our Sunday School Board feels the burden of responsibility for giving trend to the lives of our wonderful children, who we are determined shall never be lost to the church.

Our Christian Workers' Board desires to spend itself in study and plans for the saving of our young people and rescuing others for the kingdom of Jesus Christ.

Our aged ministers are not being properly provided for in many instances. We have asked them to preach for nothing and they have done it; like the old faithful horse we would turn them out upon the commons and too often are doing it. Thus the need for funds for this just debt.

We have come to the place in our church

history where we are able to do something magnificent for the Lord, something of which the church is capable, and something which will challenge the attention and co-operation of every man, woman and child in the church.

We are in the post-war days. Thousands—yes, hundreds of thousands—of dollars have been freely given by our people within the last few years for the alleviation of suffering, the winning of the war, and the cause of oppressed and persecuted peoples. The war physically has been won; but we wrestle not against flesh and blood in these days, but against the spiritual powers of darkness. Another such victory as has been won and the world would be in financial bankruptcy. We are brought face to face with the after-effects of a great conflict, and have had placed upon us as a nation the greatest spiritual burdens that have ever fallen upon the shoulders of any people. And our church, as champions of the cause of Jesus Christ, is among those for whom Christ died and from whom he is expecting great things. If we fail to rise in this supreme emergency and discharge our debt of gratitude to Almighty God, may he have mercy upon our own souls and the future of our church.

The Church of the Brethren has a splendid past; she has a more glorious future. The Father, who has led us and protected us, who has inspired our fathers in what they have done in deep piety and devotion, has not done this for naught; verily he has led us unto this hour; and he expects every member of the Church of the Brethren—the writer of this message, every member of every board, General, District, or local, every elder, pastor, minister, or local church officer, every layman, farmer, office man, shopkeeper, every person whosoever and wheresoever—to do his full duty in this great offering which is to be lifted.

These are days of big things, the greatest armies, and navies, and riches, and incomes, and salaries, and expenditures for selfish purposes, and wasteful extravagance, that the world has ever seen. Would it not be shameful to the cause of Christ, humiliating to the dignity of our faith, and

impoverishing to the enrichment of the lives of ourselves and our children if we failed in this crisis?

We can raise this great offering if we will work together at the task, for it is being apportioned among all of our people. We have learned that folks like to know how much their portion is in any great financial campaign, the same as a farmer likes to know how many teams his neighbor wants of him to help him thresh. We are learning the power of team work. And we shall learn through this offering that in united giving a great sum can be raised.

We hope that each of you will be thinking in terms of great sums as your own donations. There must be many thousand-dollar donations; there will doubtless be some five-thousand-dollar offerings. Some will think in terms of farms. You will be permitted to designate to what cause you wish your funds to go. But it is hoped that you will simply let the amount go towards the great budget.

The time set is from April 25 to May 2.

The period will thus cover only one week. This is YOUR CONFERENCE OFFERING. You may not be able to pay all that you desire to pledge. Your pledge can be paid any time between now and Feb. 28, 1921. The pledges will be retained in your local church, where you can easily make your payments; the offering itself can be sent to the Forward Movement, Elgin, Ill., where it will be received promptly.

Make this great ingathering a subject for earnest prayer. Pray for the leaders, for the success of the Movement, and diligently inquire of the Lord what share he desires you to have in the offering. Then give as he may prosper you.

May the Father bless you richly in your every task and effort for him.

Most fraternally yours,

General Christian Workers' Board,
General Sunday School Board,
General Educational Board,
General Mission Board,

Church of the Brethren.

EDITORIALS

We are indeed glad to present this copy of the Visitor to our readers, for it is a special volunteer issue, and to the volunteers do we owe credit for the greater number of the articles herein printed. The success of big enterprises in our church is so closely related to the volunteers that we are glad for these messages from them. We regret that some bands were unable to secure the picture of their foreign volunteers in time for this issue. Lack of space prevents printing a story contributed by Bridgewater, but it will be printed in a later number.



"Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that

ye may be able to withstand in the evil day, and, having done all, to stand."



In these days of doubts, of unbelief, of faithlessness and coldness towards God, it is comforting to hear the command to stand strong in the Lord and in the strength of his might. Not alone does this command ring out clear, but there is implied within it the thought that we can stand strong in him, that he is sufficient in spite of any opposition that may arise. The writer does not leave us long in the dark either as to what this abstract "stand" may be, for he proceeds at once to outline to us the details of that heavenly armor which has always been found sufficient against even the severest trials and persecutions and doubts that have assailed the Christian church.



"And, having done all, to stand." There is no implication in these words that we are to do anything less than we ourselves have strength to do. We are to do all; but from our limit in strength and abilities

10 and 17 has been received, the same having been written from Japan. A splendid voyage across the Pacific was enjoyed by each of the parties, and doubtless they will all be in India before these lines greet our readers.

After repeated efforts Bro. W. E. Glas-mire's have finally been able to find a residence. They are at home to any friends who may call or wish to write to them, being located at the following address:
Villa Pax, Koldby, Pr. Hordum, Denmark.

In order to see the future we need only to know what is being taught our children. A speaker at the Indianapolis Pastors' Conference showed how the influence of the book entitled "Uncle Tom's Cabin" did not exert very much national influence until the children who read it grew up and became the deciding factor in the nation.

All through the churches this significant statement is being made: "The family altar is the greatest school of religion in the world." The family altar is also evangelistic. Many children and parents have accepted Christ and his program as a direct result of the family worship.

The family altar is also the greatest recruiting station for special Christian service in the world. A large percentage of ministers and missionaries decided their life work before they were eighteen years of age. Therefore, it is essential that the home furnish the proper religious training.

The Sunday-school has the boy or girl only about twenty-six hours during the year and does not have the opportunity of daily contact.

We regret that through inability to secure sailings a good number of our missionaries, returning both from India and China, on furlough, will be unable to reach America in time for Conference. Among those who will reach the States this year will be Bro. Wilbur Stover and family, J. M. Pittenger and family, Drs. A. Raymond and Laura M. Cottrell and Sister B. Mary Royer, from India; Dr. O. G. Brubaker and family, and Sister Emma Horn-ing from China, and Sister Ida Buckingham from Sweden.

There are in the United States about 25,000,000 young people under twenty-five years of age who are completely out of touch with any form of religious training. Most of them are regular attendants at the moving picture theaters and other places that have a tendency to draw men and women from the true way. What will it mean when these 25,000,000 come to the age when they shall become a deciding factor in national affairs?

Missionary work begins at home. Every congregation has a mission territory.

One alarming condition exists in regard to the going out of missionaries in response to the call of our Master's command, "Go ye." Not long ago in a com-



Foreign Volunteers—Bethany

pany of ninety volunteers it was discovered that only three had the joyous consent of their parents. <==

So many people can speak fluently of sacrifice and good works, but when it touches their own children or pocketbooks the ideal is lost. It ought to be a pleasure to give our children, if they desire to go to the foreign field. ==>

There are still many large congregations that do not support pastors, and still they do not give proportionately as much as some smaller congregations that do support a pastor. It seems that such a congregation with a free ministry ought to be able to support four or five missionaries on the field. Think it over. You are responsible for your possessions. <==

A statement, based upon facts, says that a very large percentage of the country churches are not growing nor dying. If this is true of our rural church, isn't it time that we make an examination of ourselves? If a church is not growing in number, because every one is a Christian in the community, it can grow in spirituality and in giving. ==>

What is a mission field? It is wherever there is an unsaved soul. It might be your own neighbor. "Go ye." <==

The best way to keep young people active in a good cause is to keep giving them responsible tasks to do and to leave it to them and God to carry the work through.

Many young people get very anxious to do something good and great, and if they are not given the privilege the spirit is lost. Save our young people by keeping them busy. <==

The church in the homeland must grow or the work on the foreign field must reach its limit. With every man to the wheel on a united program the church will pass the 100,000 mark in membership and give far more than we are asked in money. ==>

It is a significant fact that the denomination that gave the largest amount per capita has doubled its membership since 1904. * *

THE BLEATING OF OTHER SHEEP

R. G. West

The storms of life are raging wild,
The floods are foaming high,
And out among the storm-tossed hills
I hear a mournful cry.

The favored few are gathered safe
Within the fold of God,
But there are those who've never found
The path their Savior trod.

All other folds are breaking fast
Beneath the tests of life,
And many a soul is drifting past
To fiercer storms of strife.

"I've other sheep," my Savior says,
"Who are not of this fold"—
In vain they struggle in the dark
Where breaking billows roll.

Then how can I sit idle here
And see my Savior weep?
The storm is on, I'll heed the call—
The bleating of other sheep.
Bridgewater College.



Foreign Volunteers—Bethany

History, Accomplishment and Aim of the United Student Volunteer Movement

A. D. Helser

THE movement was conceived through quiet, strenuous hours with God in prayer. Our Father has the record of these fundamental steps in our early history. He has rewarded and shall richly reward. Consecrated students of God early got a vision of the needs of the world. At first they were regarded as fanatical, but God, who knew the heart, tenderly guarded their efforts and brought them to fruition. Devoted faculty men and women made possible and in many cases started the movement in the school by gathering a number for special study and prayer.

We must outline briefly each school's part in order to show the development of this movement which is destined to save the church.

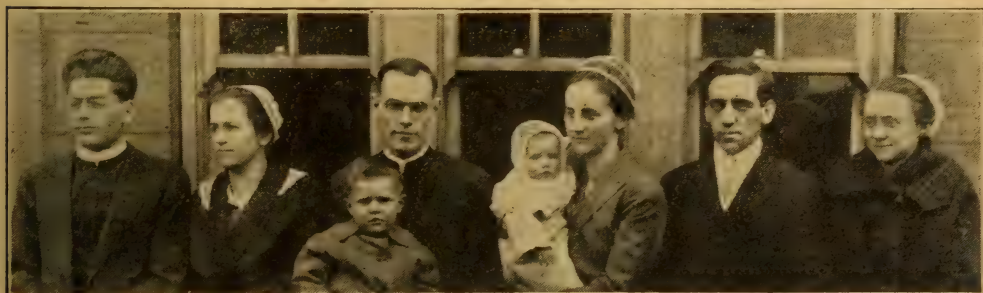
To Prof. M. W. Emmert is due the immediate starting of the Volunteer Band in Mt. Morris College. Of course, before this the impact of Wilbur Stover and others had been developing sentiment. Bro. Emmert called a few consecrated students into his home and there studied and prayed for the revelation of God's will. I find record of A. W. Ross as president and Nora Arnold as secretary of Mt. Morris College Missionary Society, in 1902. This same year D. J. Lichty left for India. In 1903 the organization was: Eva Trostle, president;

G. W. Kieffaber, vice-president; Eva Lichty, secretary; and W. H. Royer, treasurer. Deputation work was planned and given a strong start.

The first record of band work in McPherson is Sept. 27, 1897. The first president was Mrs. Saylor. Other presidents following were Emma Horner Eby, E. H. Eby, and F. H. Crumpacker. In 1902 there were twenty-seven in the band. The same year 100 adopted systematic giving. Ten mission study classes in 1906 made a profound change in student life. Service to the surrounding churches began early. A prayer circle was the seed from which the band grew.

In 1902 prayers in Manchester started a Missionary Reading Circle for study and prayer. The same year their prayers led them to start a mission Sunday-school in the west part of town. Geo. S. Strausbaugh and Edith Brubaker had immediate charge of this work. Home visiting also started about the same time. Missionary work went forward with leaps and bounds, with J. H. Morris and William Ulrich at the helm.

La Verne started with a College Christian League in 1906. Men and women gathered in separate groups for prayer. Mission study groups soon developed. Later C. H. Yoder became president, and with



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the help of I. V. Funderburgh and other faithful students and teachers put across an effective working organization.

In 1899 the Holy Spirit brought a number of the students in Juniata together for a meeting with the Lord. They felt the tug of his great heart of love. Then they drew up the following pledge: "It is my purpose, if God permit, to be a missionary; as to whether it be in the home or foreign field, I await the further leading of the Spirit." Among the first to sign this were J. M. Blough, Jesse Emmert, Ida Himmelsbaugh, J. M. Pittenger and others. The whole school was permeated by this great moving spirit. D. W. Kurtz and other leaders followed. Large mission study programs challenged all who would open their eyes.

Hebron opened her Volunteer work in 1915. The first organization was: Densie Hollinger, president; Wilbie Hinegardner, vice-president; Esther Beahm, secretary. Deputation work has been very effective among the adjoining churches. A colored Sunday-school has been started by the students. Benjamin Summers proved a large asset to the band. Many young students are receiving inspiration here that will carry them to the field.

J. F. Graybill, W. E. Glasmire, Margaret Haas and Luella Fogelsanger were among the first to organize the Missionary Reading Circle at Elizabethtown. This was organized in 1906. Kathryn C. Ziegler was an early promoter of the movement. Lydia Stauffer, through earnest prayer and

untiring effort, succeeded in putting the organization across. Sarah Beahm, Harry Moyer and Sarah Moyer were among the first volunteers. A Sunday-school has been started and deputation work is pointing the churches to their task.

We find Daleville had a live band in 1905. Personal evangelism was the first activity of the band. A number of the students were won to Christ. Jessie O. Harter and D. P. Hylton were among the early leaders. In 1906 there were ten volunteers. Daleville is well represented on the field.

Canton College had eight live volunteers in 1906. They entered heartily into the deeper life, studied mission problems and sent a delegate to Nashville National Conference. (I have been unable to find who this was.) The brief life of this institution is nevertheless making its impression on the mission field.

Bridgewater was among the first to catch the vision of world service. In 1912 they were planning to support a worker on the field. S. N. McCann was a pioneer there, W. K. Conner also came as one of the leaders. In 1904 we find the band work booming. Many responded to the voice from Macedonia. Classes for mission study found great interest in looking through the eyes of God into the needy world. F. J. Wampler came along next and instilled the spirit of martyrdom. Others followed, leading men and women into God's will.

The spirit of Bethany was essentially missionary. Foreign missions were not



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given a prominent place until 1909, when Minerva Metzger came from Indiana University, where she had been fired with missionary zeal. She worked and prayed with the help of Samuel Bowman, Nettie Sanger and Ora Shively. Mission study was born of this prayer. Anna Blough became a leader in this. The band has grown with leaps and bounds. Personal evangelism coupled with the needs of the field leads many on.

1901 found missionary sentiment growing in Maryland Collegiate Institute, now Blue Ridge. I. S. Long and D. Owen Cottrell were among the early leaders. Prof. Early, Mr. Harvey and Lula Sanger led out in directing activity and organizing mission study. The foundation of prayer has been supporting a growing band. The churches are appreciating the message the students are bringing them.

The first record of a general movement among the schools is in 1900. We have the constitution of the Intercollegiate Volunteer Association of the German Baptist Church, but have not been able to find its author. We hope to give a full statement of this development in booklet form soon. In 1918 the movement began to be recognized, and has found a ready response since. Elgin Moyer was one of its promoters. Schools gained large inspiration for missionary growth from mission study and large missionary conferences.

I have the conviction that the present Interchurch World Movement is the greatest since the days of the Lord. The aim of the movement is adequately to occupy the

sin-cursed, bleeding world for our crucified Lord in this generation. We must accomplish the seemingly impossible through the power at hand to those who have martyr stuff in them. As individuals in this great movement we are not planning to suffer less than our great Captain has suffered.

This brief letter is just the start. We owe to our schools, our movement and those who follow a clear, detailed statement of the growth of the bands in each school. No one has these details better than the students and teachers who fostered each band. I appeal to the teachers, former students and missionaries for the information from your school. I am sure you want **your** school to have proper recognition. Please send this information to me promptly. Do not expect George to do it. Just as soon as this material is in it will be arranged and your contribution will be given due recognition in the booklet. No doubt some statistical mistakes have been made in this letter. Please correct same. Do not be afraid to tell what part you had, for I will not sign your name to what you say about your work. I am also expecting detailed information of the general movement from those who have it. Your facts will draw other young lives on. Facts are the fingers of God tenderly tugging at the human heart.

3435 Van Buren St., Chicago.



The Chinese carried on the week of prayer, largely by their own efforts at Ping Ting. There was an average attendance of about twenty-five.



Foreign Volunteers—Bethany

The Spiritual Import of the Forward Movement

The Editor

IT is all a campaign to raise money," says an honest individual, and what may be written to gainsay the statement? We must admit that the Church of the Brethren is beginning its Forward Movement, reorganized and reconstituted, with the greatest campaign for funds that the church has ever seen; but it must be admitted, also, that it would have been an impossibility to plan a great spiritual revival without the first step being an awakening along the lines of stewardship. We show the most interest in that project in which we have made our great investments. No king goeth to war without first computing the cost. No church can plan for a spiritual war without first providing its sinews.

The Forward Movement means more than simply a financial campaign. In fact, this is the smallest end of the work. If the raising of this great budget does not loosen a train of blessings upon the church, of which we do not dream, it will be a failure.

We should face the facts of the church as they are, in stewardship, in fireside religion, in evangelism, in adequate ministerial provision, in caring for our isolated memberships, in saving our young people to the church, and in shepherding those declining churches, of which we have a great number—yes, and in rekindling the fire of gospel truth in the hearts of those of our own number who have become cal-

loused through the lure of commercialism. We should think of the countless thousands of young men—the citizens, the lawmakers, the fathers of tomorrow—who have come back from the front and who need the hand of warmth and sympathy, that they may forget the scenes and passions of war.

Where are the fathers who are teaching stewardship in the church? Many, thank God, are doing it. But of the large number of our ministers, with able-bodied sons, of our splendid body of deacon brethren, how large a percentage are teaching their children to dedicate their lives to the ministry or mission field? We know of fathers, among our best, who are encouraging even their sons in the ministry to engage in secular work; we know of other ministers, too, who would never think of encouraging their sons to take up the ministry. They want them to be comfortable business men. Some superhuman effort must be put forth to reach these fathers and their sons, or at least to guard against a repetition of such a generation of fathers and sons on the morrow. To this task the Forward Movement, through its teaching on stewardship, both for the moment and for the years to come, is definitely committed.

As for the fireside religion of our fathers, we must admit that the fires have burned low and the altars are being desecrated through unholy use and a commercialized



Foreign Volunteers—Bethany

life. The Bible is not being read as it once was—all honor to our fathers—and as it should be for honor to our sons. Nor can anything restore these fireside altars excepting a renewed sense of stewardship of life and time. "I have much to do today, therefore I must pray three hours instead of two," said a godly man of some generations ago; but we are teaching a religion of hasty prayers and practicing a paganism of omission even of these. But the church, with all of her efforts, has not stayed the ravages of this indifference. Only a super-human activity, a call to prayer, a leading back to God can restore these pillars of strength to the church of our fathers. To this task the Forward Movement is definitely committed.

Likewise with the evasion of our sense of stewardship, and with the decay of the family altar, we have let the fire of evangelism burn so low in many of our lives that we pray or plead for but few sinners; while in the lives of many the fire has gone out so completely that we never ask and have never asked one soul to accept Jesus Christ, not during the whole time of our Christian life. Nay, some have even risen among us whose hearts are so cold that they do not want certain ones to come into the church for fear they will cause their ease in Zion to be disturbed. The Forward Movement is definitely committed to the cause of evangelism, and the prayer is that this great offering will awaken us to a renewed zeal for the saving of souls. For in spite of the fact that we have enough ministers, were they at the task, to shepherd twice or three

times our membership, we are unable with our machinery, our equipment, our Sunday-schools, our young people's gatherings to bear more than "three per cent net dividends" on our investment. We certainly in the last thirty years have not increased faster than three per cent annually in membership. "By their fruits ye shall know them."

In spite of the fact that one of every thirty of our membership is in the ministry, which would easily mean that one of every ten of our brethren of adult age is in that sacred position, we have churches innumerable that are calling for ministerial help. Some great inspiration, some wonderful impulse, is needed to awaken our churches to the proper appreciation of their own ministering brethren, and to arouse those brethren to a just appreciation of the flocks for which they should be responsible. We will not be able to solve our problems of leadership in this generation, nor will we leave the solution on the way towards reality for the next, unless we seek with all of our power to equip spiritually and intellectually and sacrificially these hosts of home-trained, fireside-inspired, young people through the realm of our own colleges. The Forward Movement has assumed it to be one of its supreme objectives to arouse our brethren to this necessary fact. But our colleges, whatever may be their dreams, or the sacrifices of their college men, cannot touch the problem without adequate financial provision. Our isolated members call for help, and in many of their neighborhoods are to be found wonderful oppor-



Foreign Volunteers—Bethany

tunities for new congregations; but our District Boards have not had the sinews of war, nor the consecrated men, to make such congregations a reality.

One of the greatest single tasks before us concerns the condition of our young people. Many are being saved—thank God!—but more of them are being lost—shame to us! Observation leads us to believe that our young men have not been drawn towards the church through their experience in army life; rather the reverse. Our young people perish for lack of sympathy; they grow indifferent for want of something to do; they go astray because no one who understands them has the proper amount or quality of patience to enter into their terrific mental and spiritual struggles. A tremendous task, and a wonderful fertile field, lies before those people to whom is committed the spiritual welfare of our young. But how can our Sunday-school and Christian Workers' Boards go forward in these tasks until their financial needs are provided?

The war has not driven people from the church, nor has it drawn them towards it, but its influence, like the poison gas of hell, has floated across the world, creating a spiritual indifference and lethargy that naught but heroic efforts through the life of prayer upon the part of God's children can withstand and overcome. If the church, with all her power, with all her prestige, with all her strength, has been unable to overcome or even to check this progress towards the wrong, then should not we

rally in one great effort to plead God's cause?

This article is not written with any desire to be pessimistic. Nor is it intended to be such; but facts are facts, and they should be faced by all as they have been faced by the comparatively few in the formulation of the Forward Movement Campaign. We have caught something of the vision of what our church can do if God is allowed to have his way. We have pointed to some of the evils that canker our church life, and we feel the need for a mighty upheaval for Christ. Therefore this Forward Movement.

Of course this article is not written to lead the reader to the conclusion that the Forward Movement will prove a panacea for every ill; neither is it the mind of anyone, so far as we know, that it can accomplish all things; no one will promise that it will relieve all of our distresses. We have not the slightest notion that it, of itself, can do the work; but we do believe that it can be the means of loosing our energies, awakening ourselves and drawing us to the place where we can be used of Jesus Christ to accomplish his purposes. Back of the Forward Movement are the prayers and travail of many. Those who labor at the task have the conviction that it is born of God for a very definite purpose. A renewed faith, an intensified hope, a new love, in the heart and life of every member of the church, in and for Jesus Christ, is fundamentally the supreme goal of the Forward Movement.



Foreign Volunteers—Bridgewater

The Place of Prayer in the Life of the Foreign Volunteer

Norman A. Wilson

P RAYER, though quiet and still as the Spirit can be, is the chief of the volunteer's joys. Although unseen and unnoticed, the soul leaps out earnestly to its nearest and dearest Friend and Maker. God is the volunteer's Powerhouse and prayer is the connecting wire. Therefore a volunteer without prayer is a volunteer without power.

There are two main types of prayer; intercessory prayer and prayer of worship. Each is vitally important to the spiritual life of a volunteer and either is dead without the other.

Intercessory prayer is that form which petitions God. Are intercessors needed today? Well, what does intercessory prayer do? It brings down power from heaven and causes God to open his storehouse of blessings. Do Christians today have sufficient power? If Christians were filled with the power and the Spirit the world would be rapidly turning to Christ. Is it? No! Therefore we do not have sufficient power from on high. Why is this? Because we do not have enough intercessors. Do you wonder whether this is not a question of quality rather than quantity? Of course quality figures, but the need today is quantity, and quantity counts in this case. Christ said that if two or three are gathered together in his name there would

he be in their midst. Surely, if the prayers of two mean more than one, the prayers of many will mean much more.

The prayer of worship is more the prayer of thanksgiving and praise. In it we volunteers can talk to God and tell him how much we love him and thank him for answered prayer and blessings, both spiritual and physical. It's this side of prayer that puts magnetism in the prayer life. There could not be the tender relation between God and us if we asked of him only favors and never thanked him for his kindness or told him how much we loved him.

The place of prayer in the life of the foreign volunteer is first place. That is, it is the first of his earthly duties or ministrations. Of course God is first, last and all the time. But prayer is our first duty to act and live. The fact that God is first makes prayer first, because prayer is the only way of talking to the Great Commander. If we wish him to consider our wants, desires and troubles we must send them to him on the prayer line. The Scriptures say "Pray without ceasing." This means that we should ever be in an attitude of prayer, be constantly in touch with God and have the feeling that Jesus is in our heart and walking by our side, speaking to us and guiding our thoughts, words and deeds. Does it pay to stop for prayer when



Foreign Volunteers—Bridgewater

we think we are so busy that we need all of our time for our duties? Yes. Always we can afford to give God a little time in prayer, because he is surely going to remember us, when we remember him. We will never lose time or opportunity because we have talked with God. He has told us that he knows much better how to treat us than our good earthly parents do.

God will be pleased when we foreign volunteers begin to talk with him more. He will be more able to tell us what his plans are for our lives. We have pledged our lives to him. Just think how anxious he must be to direct us to use them in the ways that will mean most to him! Oh, how Jesus must rejoice when he hears the expressions of the inner thoughts of the hearts of those who have volunteered to serve him to the end! And how sad he must be when we do not talk with him! We remember that upon a certain occasion God wondered that there were no intercessions. We are glad that he is not worried about that today. But wait a minute; he is grieved because there are not more intercessions. Fellow volunteers, let us not displease this dear Father heart. Let us talk with him more and try to get others to do the same.

The volunteer also needs to pray for his own good. Oh, no, this is a mistake. This is the way it is: we need to pray that we may be able to do good for Jesus. We have many weaknesses and we must be strong to be good missionaries. How are we going to become strong? Oh, that's

easy; through prayer. Be careful; maybe it isn't so easy as you think, because it is a little hard for some of us to give enough time in prayer. But look here now, we positively must do it if we are going to have spiritual power. And this power we must have on the field, because if we do not have it we are a predestined failure. Besides, there are many obstacles which we have to overcome. Satan may try to get us to forsake our purpose; in fact, he is trying it. We dare not forget our purpose. We must hold to it unless God wills otherwise. We can be victorious only through prayer. Sometimes the road seems dark and dreary, especially when we think of breaking home ties, and of hardships involved in securing our training. Let's pray it through and trust in the Lord always. There is no other way, and this is the Lord's way.

We need to pray that others will join our ranks. The Lord needs laborers and we need coworkers. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Those who have gone before us to labor in foreign lands among dying souls are facing problems which God only can solve. Their lives are wearing away in the service. They need our prayers. We must not fail in our duty to pray for them. They feel so much better and God really does help them when we pray for them. They need the answers to our prayers and we need to pray.

(Continued on Page 128)



Foreign Volunteers—Blue Ridge

Echoes From the Blue Ridge Volunteer Band

Edna A. Dotterer

IT is beneficial for Mission Bands of the different schools of the Church of the Brethren to tell of the work they are doing, both within the school and the practical work outside the institution. It not only serves as an index to the religious life of the school, but may inspire others to greater religious activity.

The Volunteer Band of Blue Ridge College is one of the smaller bands. It was organized in the winter of 1915. Bro. H. P. Garner and wife, now of India, were with us that year and assisted with the organization. Since that time it has been steadily growing, both in numbers and spirituality. At present our membership is twenty-five, twelve of whom are foreign volunteers.

The work of the band has been of a two-fold nature. First, it aims to create a deeper spirituality within the student body. This is done through personal work among the students and by intercessory prayer. The development of the prayer life is greatly emphasized. We meet each Sunday morning at 8: 45, at which time some subject along the line of missions is discussed by the different members. This meeting is open to all students.

But of equal importance is the practical work outside of the school. It has been

our aim for some time to reach each church in the Eastern District of Maryland, with either a program or a missionary sermon by one of our ministers. This year we have promise of approaching our goal more nearly than any previous year.

We have given a number of programs, and a larger number have invited us to come when the spring weather makes conditions more favorable. We have prayed for these opportunities of service, and our prayers are being answered in a most wonderful way.

In addition to this we have organized and are conducting a Sunday-school at Medford, Md. One of our young ministers is giving a teachers' training course to a class of colored folks. Recently they took their first examination and the results were surprising. Several had perfect papers.

Home visiting is another phase of our work, but as we are located in a small town, there is not as much of this to be done as in some towns.

Our forces are organized for the campaign to raise funds for the hospital in China. We are planning a liberal offering.

We are praying daily that God may give us work to do, and any successes that result serve to glorify him rather than ourselves. We want to be used of him.

New Windsor, Md.



Foreign Volunteers—Elizabethtown

Missionary Education in Our Colleges and Churches

Ezra Wenger

EDUCATION is very desirable and necessary. It is desirable, because it is a means by which our individual world grows larger and more beautiful. It is necessary, because it shows us how to fit our own world into the worlds of others. Since all education deals ultimately with personalities, the true motive for acquiring an education should be to increase our appreciation and sympathy for others, or augment our usefulness to them, or both.

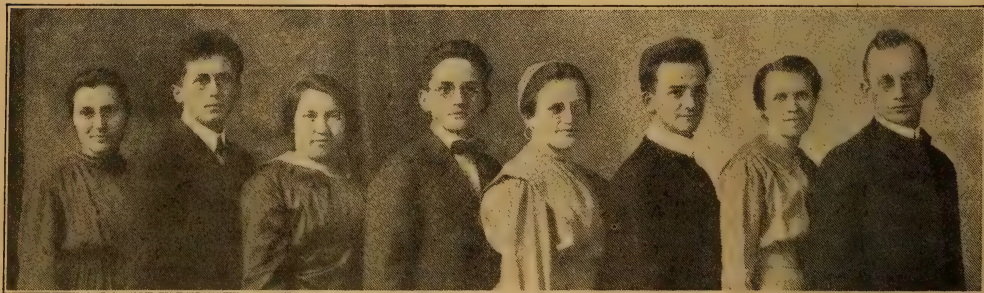
Education, therefore, consists of two definite processes: that of getting information and that of getting inspiration. In no phase of education is this truer than that of missionary education. Naturally we are opposed or indifferent to anything about which we are ignorant. Those things have not projected themselves into our small individual worlds. If missions are to mean anything to us and to Christ's kingdom we certainly must get close to missions or get missions close to us. In other words, we must know the situation.

In the first place we must be acquainted with missions geographically. We have studied geography from a political and commercial angle, but as followers of Christ we must know the world in a way that will include the missionary activities. (This means both home and foreign fields.)

We speak of getting closer to the foreign countries and among the several States. This means that we are ignoring distance and obstacles when we desire communication from a commercial standpoint. From a missionary standpoint also this can be done. Let us take our maps and draw our missionary lines and mark off routes.

We must also be acquainted with the needs of these many unoccupied districts, and this is possibly the more important feature in missionary education. It goes without saying that to receive information some one must have it or have received it beforehand. No longer is it possible for anyone to excuse himself because he did not know. It is his business to know. The physician **must** know his medicine, the mechanic **must** know laws of physics, and the farmer **must** know agriculture. In the same way the Christian must know his field and part in the work. And if some know conditions and do not make every effort possible to teach others, they may be assured that they are held responsible personally for their neglect.

There are many books published on practically every phase of missions. Most of these are very easily read. While it is true one person can read such a book alone, yet it means ever so much more if such books



Foreign Volunteers—Elizabethtown

are read together in a group. This will mean leadership by some one. In our colleges it is comparatively easy to organize a mission study class or have voluntary reading circles. Since students are usually limited in their supply of money it is wise for all to buy different ones and share with the rest, unless the group is too large or others desire the book. Each college should have a well-supplied and up-to-date library of books and magazines on missions. Not only should these be available, but efforts should be put forth to get all the students to read them. Reports from missionary conferences, where the information is first-hand and fresh, should be given as wide publicity as possible. Posters having some startling figures and other facts can be used with great effect because many students who will never read a book on missions or a missionary magazine will not fail to see a large poster at the end of the hall or in the library.

Inspiration is something that is caught; it is the other part of missionary education. Again, a man must have inspiration before he can give inspiration. The reason inspiration is so necessary is because even when we know about conditions we must be inspired before we act. That usually means that the importance of our relation to the world conditions must be brought home to us very forcibly. This will result in action which is, and ever must be, the aim of missionary education. If knowing of conditions will not get men to act, then we must use all lawful means to get them

to act. Keep the challenge ever before them. Give talks, render programs, put up posters, do personal work, put up a pole and unfurl from its top a banner inscribed with: "Christ claims China"; "We must open Africa," etc. Above all pray that God may direct and work upon the hearts of all Christians, that they may learn their business well and do their duty faithfully.

Now, if missionary education is essential in colleges to get students to act and give their lives for the work of the kingdom, it surely is important that the Christians in the several churches also receive a vision so that they will give up their lives. Especially should the young people be taught the significance of the Great Commission, its relation to the heathen world and their part in it. All elders, pastors and ministers who are up-to-date and who are doing their duty will see that adequate provision is being made to instil the missionary spirit in the coming generations. As to methods, these must be suited to the local conditions. However, posters are not amiss and a farmer can paint an inspiring message on the side or roof of his barn, or if living in town hang out a "shingle," declaring the message of Christ.

No excuse will be accepted for our negligence. Whether we are in school, on a farm, or in the shop, it behooves us as followers of Christ to get as much missionary education and give as much as we can, which means we will work for Christ and get others to work for him.

Elizabethtown, Pa.



Foreign Volunteers—Nurses in Preparation

Medical Missions and Missionaries

Elliott B. Thomas

WHEN we consider medical missions and medical achievements in foreign lands, we enter a fascinating field. In this realm Christianity and applied science meet in the gracious ministry of healing. He who said, "Thy sins are forgiven thee," also said, "Rise and walk." Any attempt to separate spiritual help from physical to save souls while ignoring bodily discomforts, is contrary to the recorded ministry of our Lord.

The usefulness of the medical arm of the missionary body is indisputable. It breaks down opposition, dissipates prejudice and wins its way to the hearts and homes of high and low, rich and poor. It receives official recognition, for the foreign doctor is a persona grata, even in palaces and halls of state.

When we recall the activities of our Lord while here on the earth we see him healing and preaching. The two are inseparable. Neither is successful to the greatest extent without the other.

The most successful work on the mission field has been done where bodily pain has first been cared for. The one helped thus gains such confidence that the telling of the story of love is readily listened to. The medical missionary gives the key to all of man's nature. Robert Moffat said, "A medical missionary is a missionary and a half or a double missionary."

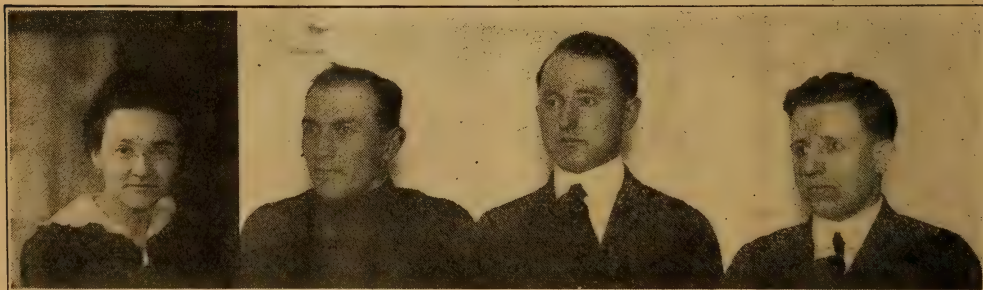
The need of medical missions is as im-

perative as the wireless call, S. O. S., which no ship on any sea will ignore. It is imperative, imperious and importunate. Can our ears hear the S. O. S. call of humanity? Can we quietly sit by and know that many are dying every day in the heathen countries from diseases that are preventable? It is said that 95 per cent of all the deaths in India occur without the ministry of a doctor. "Oh, that we had eyes and ears to hear!"

In China the need of the Christian physician springs not so much from the absence of native doctors as from their presence. Malpractice, based on pseudo-science, has cursed China for years. If the Chinese are a hardy race it is partly because only the hardiest could survive their doctors. "The practice of medicine in China is unlicensed and usually hereditary."

Does India need medical education? In that land there are few sewers, even in the largest cities, where holiness and dirt have been for centuries associated, where people drink holy water from stagnant tanks covered with foul scum, where thousands daily bathe and wash and drink standing waist deep in the Ganges—while dead bodies float past in the stream. In such a land medicine is a boon beyond belief.

Oh, that we, as blessed Americans, could appreciate the condition we are in! We have doctors within a few minutes' ride or walk from each home—many of them,



Foreign Volunteers—Doctors in Preparation

so that if we are unable to get one there is another. What if we were one of the two million in China who have as their allowance a single doctor? There is one medical missionary in the heathen countries to as many people as live in the city of London, while in the United States it has been put as low as one physician to every 273 people.

By the heathen the medical missionary is readily understood and appreciated. He can gain confidence, establish friendly relations and by sympathy and kindness win souls to Christ. This might be impossible for any one else to do. But the duties of the doctor do not stop with the healing of the body. He brings to the suffering not only comfort for the bodily pain, but peace in relation to the great hereafter. The doctor can not leave to the evangelist all the telling of the story of love, for if he did the patient whom he has just healed would think this part of it must be a secondary matter.

Were it not for the fact that many of the pioneers in the mission fields were physicians, Christianity would not hold the place in the heathen countries which it does today. David Livingstone won Africa through his medicine chest. Peter Parker opened China with his lancet. Dr. Allen saved the life of the Korean prince after native doctors had tried to stop the flow of blood with sealing wax, and thus he opened a kingdom to Christ.

But when we speak of medical missions

we are sometimes misunderstood, for there are **medical missions** and medical **missions**, and the true aim should be to have the latter. I do not believe any medical missionary ever went to a field with the sole idea of seeing how many sick people he could make well and to let it go at that. But there was a deeper feeling—the feeling of the helplessness of the many unfortunate peoples of the world, the many who knew not our God, who needed both physical and spiritual comfort. He, seeing the great need and letting this be his call, went and ministered to them and they received him.

The medical missionary is a fact in harmony with Christ's command. Compassion requires his work, wisdom approves it, and experience proclaims its value.

The medical missionary, in the midst of a multitude around him on bended knee, imploring his ministrations, is not unlike him of old who made the blind to see, the lame to walk, raised the dead and preached to the poor, for the Word says, "I was naked and ye clothed me, sick and ye visited me, in prison and ye came to me."

To know that millions are perishing, body and soul, to possess the means which might save both and then to withhold the same and let them perish is—WHAT?

"A little while for winning souls to Jesus,
Ere we behold his beauty, face to face;
A little while for healing souls' diseases,
By telling others of a saving grace."

La Verne, Calif.



Foreign Volunteers—Manchester

Why I Am Going to Africa

C. O. Miller

MANY a morning have I stood on the porch of my house, and, looking northward, have seen the smoke arise from villages that have never heard of Jesus Christ. I have seen at different times the smoke of a thousand villages—villages whose people are without Christ, without God and without hope in the world." So spoke the great pioneer of Africa, Robert Moffat, and the words fell on the ears of David Livingstone, who, fired by the thought of a thousand villages without God and Christ, tramped thousands of miles, waded malarial swamps, forded streams, was robbed, attacked, and finally died in Africa for those thousand villages.

Those villages, and many more like them, still exist. But now they are faced not only by the ignorance of the religion of Christ, but by the two great evils which are now menacing the future of Africa. The path to Central Africa, blazed by the indomitable courage of Livingstone, is still open, waiting to be traversed.

Africa's future is undetermined. Before her lie two great evils and one hope, with neither an alternative of neutrality nor of conservatism to her present condition. Her future is not within her own power. In North Africa is the stronghold of Mohammedanism. It is pushing its frontier into Central Africa, just as rapidly as swords and traders can take it. What does Mo-

hammedanism have for Africa? (1) A religion of warfare. (2) A religion that disregards the soul of a woman. (3) A religion that countenances a life of licentiousness. (4) A religion whose founder admitted that he had sinned. (5) A religion that leaves the heart as unregenerate as before.

This is one of the evils that are facing Africa and are desirous of determining her future for her.

In South Africa, in a relatively small district as compared with Mohammedan Africa, is an area which is predominantly Christian, and in Eastern Africa, near the equator, lies historic Uganda. While there are missions in Africa that are not within these areas, these are the only areas that are predominantly Christian. In these areas lies the hope of Africa.

Several years ago Krapf conceived the idea of staying the Mohammedan advance by forming a chain of missions across the Sudan. This same view is today held by the missionaries of Africa and is the policy of the Sudan United Mission. If the Christian churches respond to the formation of the chain of missions, the evil will be stopped and Africa can be Christianized.

The problem of evangelizing Africa lies not only in displacing the religion already there, but in protecting her from the aggression of a religion which will be exceedingly detrimental to her. The one hope



Foreign Volunteers—Manchester

that lies before Africa, in contrast to the evil mentioned, is the Christian religion. It too is trying to determine the future of Africa.

The second evil that faces Africa is a godless civilization and commercial greed. C. H. Patton says, "Africa, far more than any other field, is affected by the influx of the selfish white man." Already the trader has gone through Africa in his own selfish interests.

Africa is divided among European nations, except for Abyssinia and Liberia. The natives are very simple-hearted, and, having no civilization of their own, are unable to resist one when thrust upon them. To the discredit of European civilization are the glaring evils—land robbery, wars of oppression, unjust taxation, cattle pests, human diseases introduced by Europeans, liquor traffic, contemptuous treatment of natives, and enforced labor, which is slavery.

These evils are intensified by the influx of ideas from the south. The gold and diamond mines are located in South Africa. Natives, uncivilized, from the northern parts, go south to work in these mines. While there they come in touch with modern civilization, telephones, electric cars, electric lights, etc. In these mining towns vice is rampant; liquor, gambling, immorality and disease are rife. After six or eight months of such life, they return to their people, carrying with them the vices of civilization. Other natives move southward to take the place of those that first

left: thus a constant stream results, carrying the vices back to their tribes. They receive them without the counteracting force of the Christian religion. It is estimated that three-quarters of a million natives thus come in contact with civilization. These have a tremendous influence upon the future of Africa.

Again, the church is the hope of Africa. It is the church that can prepare the natives to ward off these vices and counteract those which are present. It is the Christian church that can give to Africa a code which will hold out to her a bright future. But it will require hard and persistent efforts.

I have presented the reason for Livingstone's work in Africa. I have shown three forces, each of which can determine the future of Africa. Africa is now in the crisis of her history.

Why am I going to Africa? To help the cause of Christ build the chain of missions across Africa and to check Mohammedanism, and not only to give to them the Christian religion, but also to protect them from the ravages of godless civilization and commercial greed.

North Manchester, Ind.



Since Christmas quite a few people of Shouyang, our new station in China, have been taking special interest in studying the Bible, and to give them an opportunity for special study the native evangelist there has taken up the book of Mark and is meeting with the class three times each week.



Foreign Volunteers—Manchester

Mountain Missions of the South

Lewis Naylor

THE call can be heard from the Southland, "Come and give us the Gospel of Jesus Christ and the educational and social uplift, which only Christianity has for the benighted people of the earth."

One of the most interesting as well as most beautiful sections of this country is that region of the Southern States traversed by the southwestern range of the Appalachian system. This mountain region, about five hundred miles long and two hundred and fifty miles wide, constitutes a highland empire, "without seacoast or bay, inland lake or navigable stream." It includes large portions of Virginia, West Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, and Alabama. Possibly two-thirds of the total population live in the cities along the rivers and railroads. These people enjoy the ordinary advantages of town and village life. These are not the ones who need the help of missionary work. The remaining third, who make their homes in the secluded and lonely gullies and glens among the mountains, and wring a precarious living from the poorly-tilled clearings on the sunny slopes of the hills, have none of the advantages of their neighbors.

These sturdy mountaineers are the descendants of the Scotch-Irish who fled to America to escape religious persecution. They rushed west and south into these mountainous regions which were especially

congenial to them. Here they have lived almost untouched by the influences around them.

This condition created a social isolation comparable only to the physical isolation which characterizes their mountain homes.

The stern and solitary life in the mountains has tended to fashion characters strong, fearless, and kind, but extremely exclusive and ignorant.

Through successive generations many thousands of these highlanders have become poorer, more exclusive, and more ignorant, until now their condition is about as bad as it can be for civilized people.

Their homes usually are cabins of but one room, containing a huge fireplace. Their furniture and utensils are few and very crude. Sometimes there is a bed in the house, but often there is nothing but the rough floor. The family is always large, frequently numbering ten or even fifteen children. In certain sections ignorance and isolation have led to intermarriage, which is destroying the vitality of the race.

The products are few, consisting of apples, corn, pork, and occasionally chickens and eggs, though sometimes the more progressive will own a clearing where a fair crop of wheat or garden vegetables is raised.

Hospitality and homely kindness are characteristic of these rude mountain dwellers, and a stranger who stops at some humble cabin on the mountain side will be giv-



Foreign Volunteers—McPherson

en the most generous service which the host's limitations will permit.

The mountaineer is strong in his friendships and also in his animosities. This spirit has kept alive the feud, the curse of the hills.

Education, Christian education, is the great lack of these people. Many of their errors and faults are due to ignorance. Schools have been practically unknown among them for years. Very often, in an entire county one-half of the children have never been inside a schoolhouse and one-half of the voters can neither read nor write.

Even where the local schools are established they are in session only one to four months out of the year, and the teachers often are not fitted at all for the task.

Yet the people themselves, especially of the younger generation, are anxious for the privileges of education, as appears in the plaint of the little boy who said, "My pa jes' growed up and never knowed nothin,' and so did his pa before him. Sometimes when I be hoein' corn on the mountain side I look up the crick and down the crick, and wonders if there ain't nobody never comin' to larn me nothin'." Needless to say, with this ignorance, illiteracy and superstition abound.

Isolation has made the mountaineer a law unto himself in many respects. Justices of the peace and ministers being scarce, marriage was more easily entered upon than by troubling the law. And in proportion as marriage is simply a matter

of choice, so also is divorce. Laxity in the home relations never promotes strong and enduring family life.

In spite of his lawlessness, ignorance, feuds, and superstitions, the mountaineer has always maintained a respect for religious subjects, and no matter how checkered his career he probably will regard himself as having "got religion." Among these people to "get religion" means only to experience a sudden emotional frenzy, with no subsequent change of life or conduct. Their religious creed has been handed down for generations and is so distorted that in some cases it falls little short of heathenism.

The results that have been obtained in the mission work done among these people highly justifies the cause. The boys and girls of the mountain are quick to learn. Many if not most of the schools have applications from more pupils than they can accommodate. One mission reports that more than fifty girls have been turned away from the girls' school, and several boys are waiting for entrance to the boys' department. But of even greater significance is the new religious awakening making itself felt throughout the mountain districts. It is certainly indicated in the reports which tell of hundreds of lives made over, and thousands, while not openly confessing Christ, bless the missionaries and their work.

The mountainous character of the field and its scattered population make the work by no means easy, and in but few instances

(Continued on Page 128)



Foreign Volunteers—McPherson

Why Attend the Annual Conference at Sedalia?

Miles Blickenstaff

ONE of the very hopeful things about the Church of the Brethren is the new type of Annual Conference which we are developing. Any institution, in order to do the most efficient work, must have organization and laws, and perhaps must change them from time to time; but simply to make laws is not sufficient. Jesus did not draw up a set of laws for the guidance of his apostles after he was gone, but he quickened the lives of his followers with the inspiration of his own life, and they went forth to do the work that was to be done. I wonder where we would be if Jesus had placed in the hands of some of even the best men of his day, a set of rules to follow to accomplish the great work without changing their lives by contact with his own life and inspiration.

The great convention at Des Moines, Iowa, for which thousands of dollars was spent, was not to make laws, but to create enthusiasm and inspiration in the lives of the eight thousand students who attended it. Our Conference is not so much to get people **not** to do things as to get them to do things.

Ask any religious leader, and he will tell you that there is an almost inestimable value in inspirational conferences. That the Interchurch World Movement recognizes this, is seen by the national, State and county conventions which are being held. The success of the movement, hu-

manly speaking, lies in the success of these inspirational conventions. Very little of the time, not over one-tenth, is given to organization, the rest being devoted to creating interest and enthusiasm in the work of the church.

It was my privilege to attend, last year, the Conference at Winona Lake, where for the first time the life work of young people was given an important part on the programs. The meetings were very inspirational, and I am sure that many young people—and older ones, too—received a large amount of inspiration and enthusiasm for Christian service. It is a splendid opportunity and privilege, and even a duty, for every one who can to attend the Conference at Sedalia, Mo., this spring.

If there are those who think it designates them as a "back number" to belong to the Church of the Brethren, I am sure that they will change their mind if they will get next to some of the big movements which the church is undertaking.

If you want to feel the thrill of having assisted in accomplishing a great task, get into the Forward Movement with all your might, and then come to Conference and feel the enthusiasm when the million-dollar offering is taken.

If you want to become acquainted with the great tasks of the world that the church is undertaking—tasks that are waiting for the young life of the church—come to



Foreign Volunteers—McPherson

Sedalia and attend the "Life Work Conference" the first few days of the meeting.

If you wish to take a short trip through our colleges and to some of the mission fields of the world, come to Conference, and while there visit the missionary exhibit room and study it until it grips your lives and makes you desire to prepare yourself in one of our colleges for some of the big work which is waiting.

Perhaps some one will say there are lots of other conventions and conferences from which he can get more good for the time and money expended. Perhaps that is true, and it is a good thing to attend all the great conventions possible, but you can-

not successfully work with the church unless you know something of its plans and policies. You cannot be enthusiastic for an institution about which you know nothing. Right now, when the church is taking one of the biggest steps forward and is undertaking some of the most stupendous tasks that she has ever assumed, is an opportune time for every one to get into the life of the church for the great Forward Movement. Therefore, I appeal to everyone who can, young or old, to attend the Conference at Sedalia and get into the big work. Come in time for the first meeting and stay until the last.

McPherson, Kans.

What Constitutes a Call to the Foreign Field?

Densie Hollinger

THE hour is here for the extension of Christianity to the wide world. Programs are rapidly expanding wherever this may be done.

There is pressing need for money and men, and the greater of these two is the unsolved problem—how to secure an adequate supply of qualified men and women. It is estimated that one million new leaders will be needed in the next five years for the ministry and mission fields alone.

Where will they be found? Every young person who hears that call and with resolute purpose faces the need will in some way answer the question for himself. He will say, "It is for me to go to the foreign field or for me to serve at home." But how will you know whether to go or stay? What will you take as a call from God to go or a call from your Father to labor in America? What constitutes a call to the foreign field? Do you wish you had the answer now from God? Are you wondering how you will find out what God wants you to do? It is a matter of no consequence how God reveals his will to you; what you want to know is what that will is. You will be disappointed if you expect it to be different from a call to any other service, or if you think there ought to be some unusual, strange feeling. Your call may be very unlike that which came to Isaiah and Paul. Probably it will come in

a quiet, rational way. The decision will have to be made by you; your friends may advise well, but each soul is alone responsible to God.

No; what you want is God's will for the world. Leave those thoughts of self. The Father is now asking you, his son, to look at his vineyard. Study its size. See that in this part the grapes are gathered, but over there is a vast section where there are no workers, and the grapes—why, they will soon be too bad to harvest. Seeing that, if you were just a servant, you would know what to do.

You take your stand by your Father again with ear intent; listen with him, to the cry of the hungry, starving world—the big, needy world—almost spent, it is.

Then let reason be your guide. How



Hebron's Foreign Volunteer

would you regard that hunger cry if it were in your neighborhood?

Sit by him with the Book open; let him point his finger to that last command, "Go ye and make disciples of all the nations."

Now, while your heart is yet swelling and the Master stays, is your choice made to go, or remain? Yes, I know it is made. You let him plant his purpose in your heart while you stood by him and felt his love. It was just so with Livingstone and nine-tenths of the great missionaries. They went out of a sense of duty. Just so Paul's path was determined by the indications of the Spirit, while he was purposing to go on. Yes, you are moving right on out to where the cry is, with Jesus.

Nokesville, Va.

India Notes

Anetta C. Mow

THE month of January opened with a few days of rain. This was very unusual for this season of the year. It caused considerable loss to the farmers. Had it lasted much longer, we fear it would have helped to spread influenza and pneumonia.

Influenza has revisited Anklesvar. At present little Daniel Stover is sick, he being the last one in their family to get it. Sister Stover still is weak.

Ida Himmelsbaugh has been at Anklesvar, nursing the sick most of this month.

Kathryn Ziegler also was down for a week. She is well again, and is out in her tent, touring in the villages. Eliza Miller has been busy caring for others since she recovered from a hard attack of bronchitis and malaria.

We feel keenly the loss of two of our college girls, Miriam Asha and Shanti Mita. They came home from college, sick with pneumonia, and died within a few days. Miriam had been with us since she was about four years old. Shanti lost her moth-

er, sister and brother in the influenza epidemic of 1918.

At present, Bro. Holsopple is at Dahanu under the doctor's care. He had been home at Vali little more than a week when he returned to Dahanu. For a month after their arrival in India the Holsopple family remained at Dahanu, so that Frances might have the doctor's care.

Joseph Pittenger was baptized Jan. 16. We are glad to welcome these little missionaries into the church. During the last year Daniel Stover, Albert Long, Lois Ebey and Ruth Ross also were baptized.

Jan. 3, Bulsar had her love feast. Bro. Lichty officiated. The next morning he preached in Gujarati.

Dahanu reports that forty communed at their recent love feast, fourteen of them being new converts.

At Agaswan, a little village near Vyara, we enjoyed a love-feast occasion last week. About thirty men and ten women entered into the service.

Sister Alice Ebey writes that they now have twenty girls and thirty-three boys in their two boarding-schools at Ahwa. Jan. 11 they had two hundred and eight in Sunday-school.

The first District Meeting held in the Marathi territory, as a separate District, met at Ahwa in the Dangs Jan. 27-29. As yet we have received no reports, but we know they are having a good meeting.

At Vyara, building work has been begun on the new piece of mission land. The foundations for a bungalow and the well are being dug. But along with this work, opposition has come. Some officials are disputing our right to this land and will deprive us of it if they can. We are praying that God's work shall not be hindered.

Ten men and three women have lately entered the Gujarati Training College. Vyara, India.

FINANCIAL REPORT

FINANCIAL REPORT FOR FEBRUARY

During February the Board sent out 102,150 pages of tracts.

Corrections: The \$1,000.00 credited to Enoch Derick, Northeastern Kansas, for India School Dormitories, in the January Visitor, should be credited to Northeastern District of Kansas for this purpose. The \$35 credited to Bethel S. S., Everett Cong., in March Visitor for India Boarding School, should be credited to Bethel S. S., Yellow Creek Cong., for this purpose. The \$40 credited to Unity Aid Society, Northern Virginia, for Anklesvar Girls' Boarding School, in the March Visitor should be divided as follows: \$20 for the Ping Ting Hospital Administration Building, China, and \$20 for the Anklesvar Girls' Boarding School, India. The \$50 credited to Linville Creek Aid Society, Northern Virginia, for Ping Ting Hospital Administration Building, in the March Visitor should be \$25 for Ping Ting Hospital Administration Building and \$25 for Anklesvar Girls' Boarding-school.

WORLD-WIDE

Pennsylvania—\$268.20

Middle District, Congregation	
Spring Run,	\$ 7 45
Sunday-school Classes	
Shining Star, Lewistown, \$25; Soul Winners, Spring Run, \$12,	37 00
Individual	
Ada White,	3 00
Western District, Congregation	
Pittsburgh,	6 00
Sunday-schools	
Rayman, \$61; Circuit No. 5, \$20,	81 00
Individuals	
Thomas Hardin and Son, \$1; S. A. Meyers, 50c; R. E. Reed, \$11.40,	12 90
Eastern District, Congregations	
West Greentree, \$83.15; Reading, \$2,	85 15
Individuals	
S. S. Lint, \$12; Amanda S. Miller, \$1; Samuel H. Hertzel, \$15; Lethe A. Liskey, \$1.20,	29 20
Southern District, Individuals	
W. G. Group (Mar. Not.), 50c; David Hostetter, \$6,	6 50

Virginia—\$5,101.38

Eastern District, Congregation	
Valley,	10 00
Ministerial Association,	22 61
Individuals	
H. C. Reed, \$3; J. M. Garber, \$1.20; E. E. Blough, \$1,	5 20
Second District, Individuals	
Nannie J. Miller, 40c; G. A. Moomaw, \$3; J. W. and Elva Hevener, \$16.01,	19 41
First District, Congregation	
Mt. Joy,	7 20
Sunday-school	
Pleasant View,	21 96
Individual	
N. I. Buck,	2 00
Northern District, Congregation	
Linville Creek,	10 00
Individuals	
H. S. Hine, \$2; Nancy Smith, \$1; Elsie Showalter (deceased), \$5,000,	5,003 00

Indiana—\$64.10

Southern District, Congregations	
Mt. Pleasant, \$5; Nettle Creek, \$36,	41 00
Individuals	
Rosetta Arndt, \$1.80; R. M. Arndt, \$2.30, Northern District, Individuals	4 10
E. M. Rowe, \$1; E. W. Bowers, \$1,	2 00
Middle District, Sunday-school	
Bible Class, Peru,	17 00

Ohio—\$127.27

Northwestern District, Congregation	
Silver Creek,	38 62

Individual

John Yoder,	50
Southern District, Individuals	
Viola and Mary Miller,	15 00
Northeastern District, Sunday-schools	
Young Men's Class, Akron, \$23.15; Missionary Bible, Black River, \$40,	63 15
Individual	
Emma Kyser,	10 00

Maryland—\$196.77

Middle District, Congregation	
Manor,	30 00
Individuals	
Susanna Newcomer, \$1; Caleb Long, \$20, Eastern District, Congregation	21 00
Blue Ridge,	54 50
Sunday-school	
Grossnickles,	91 02
Individual	
J. Oscar Miller,	25

Iowa—\$219.81

Northern District, Congregation	
Greene,	7 81
Individuals	
W. S. Rodeffer, \$100; Mrs. Sarah Lehman, \$100; H. C. Sheller, \$10; Julia A. Sheller, \$2,	212 00

West Virginia—\$121.57

First District, Sunday-school	
Beaver Run,	14 42
Individuals	
Mrs. D. L. Cassady, \$1; Mrs. Nora M. Bane, \$1; W. W. Bane and wife, \$100,	102 00
Second District, Individual	
A Brother, Simpson,	5 15

Illinois—\$42.16

Northern District, Sunday-school	
Polo,	26 40
Individual	
Ezra Flory,	1 00
Southern District, Christian Workers	
Astoria,	7 39
Individual	
Geo. W. Danner,	7 37

Oklahoma—\$31.00

Christian Workers	
Washita,	25 00
Individuals	
Mrs. Jesse Spain, \$5; Charity Holsinger, \$1,	6 00

Idaho—\$6.20

Christian Workers	
Nezperce,	5 00
Individual	
R. A. Orr,	1 20

Colorado—\$17.60

Western District, Congregation	
First Grand Valley,	4 00
Sunday-school	
Fruita,	11 60
Southeastern District, Individuals	
J. A. Stonebraker, \$1; Ira Fasnacht, \$1, ..	2 00

California—\$17.91

Northern District, Individuals	
G. H. Brubaker, \$3; Zella Carroll, \$1.75; B. T. Hedger and wife, \$1,	5 75
Southern District, Congregation	
Hermosa,	12 16

Nebraska—\$51.00

Individuals	
Daniel and Lydia Frantz, \$50; Mrs. Sarah E. Shaffer, \$1,	51 00

Minnesota—\$100.00

Siddie Ann Plaine Est.,	100 00
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Washington—\$6.00

Individual	
W. C. Lehman,	6 00

Kansas—\$117.04	
Southwestern District, Congregation	
McPherson,	115 54
Individuals	
Fannie Stevens, \$1; W. B. Devilbiss (Mar. Not.), 50c,	1 50
North Dakota—\$43.93	
Congregation	
Pleasant Valley,	17 93
Individual	
D. R. Baldwin,	26 00
Montana—\$7.65	
Sunday-school	
Galpin Union,	6 65
Individual	
Mrs. Calvin Richwine,	1 00
Louisiana—\$12.50	
Individuals	
John and Lucy Metzger,	12 50
New Jersey—\$1.00	
Individual	
Mrs. John Small,	1 00
Tennessee—\$15.00	
Individuals	
Mrs. L. C. and L. D. Klepper,	15 00
North Carolina—\$5.80	
Individual	
Mrs. Avery Cochran,	5 80
South Carolina—\$10.00	
Individual	
J. I. Branscom,	10 00
Wisconsin—\$1.00	
Individual	
A Sister,	1 00
Total for the month,	\$ 6,584 89
Conference offering,	772 57
Previously reported,	165,979 59
Total for the year,	\$173,337 05
Total for the World-wide Fund should have been \$165,979.59 in the March Visitor.	

INDIA MISSION

Idaho—\$46.00	
Congregation	
Weiser,	21 00
Individuals	
John Wilsey and wife,	25 00
Pennsylvania—\$19.65	
Middle District, Congregation	
Leamersville,	19 65
Minnesota—\$50.00	
Individuals	
W. S. Ramer and wife,	50 00
Virginia—\$5.00	
Eastern District, Congregation	
Valley,	5 00
Ohio—\$2.15	
Northeastern District, Individual	
Phoebe Smith,	15
Northwestern District, Individual	
Emma Kyser,	2 00
Michigan—\$5.00	
Individual	
Mrs. Alice Swanstra,	5 00
Wisconsin—\$2.00	
Individual	
A Sister,	2 00
Illinois—\$1.00	
Northern District, Individual	
Julia Ellen Porter,	1 00
Total for the month,	\$ 130 80
Previously reported,	1,765 82
Total to date,	\$ 1,896 62

INDIA BOARDING SCHOOL

Pennsylvania—\$142.00	
Eastern District, Aid Societies	
Conestoga, \$12; Spring Run, \$25,	37 00
Middle District, Congregation	
Koontz,	35 00

Sunday-school	
Williamsburg,	35 00
Southern District, Sunday-school	
Ever Ready Class, York,	35 00
Indiana—\$43.75	
Southern District, Sunday-school	
Fairview,	35 00
Middle District, Sunday-school	
Willing Workers, Ogans Creek,	8 75
Virginia—\$88.00	
First District, Sunday-school	
Oak Grove,	35 00
Individual	
W. P. Crumpacker,	35 00
Northern District, Sunday-school	
Willing Workers, Summit,	18 00
Ohio—\$70.00	
Southern District, Sunday-school	
Bear Creek,	20 00
Aid Society	
Eversole,	35 00
Individuals	
Viola and Mary Miller,	15 00
Illinois—\$35.00	
Northern District, Individual	
A Brother,	35 00
Missouri—\$20.00	
Northern District, Individual	
E. N. Huffman,	20 00
Maryland—\$10.00	
Eastern District, Sunday-school	
Primary and Junior Dept., Blue Ridge, ..	10 00
Michigan—\$15.00	
Individual	
Morris Weisel,	15 00
Oregon—\$1.00	
Individual	
Mrs. Emma Blankenship,	1 00
Total for the month,	\$ 424 75
Previously reported,	6,801 34
Total to date,	\$ 7,226 09

INDIA ORPHANAGE

Pennsylvania—\$193.98	
Eastern District, Sunday-schools	
Lititz, \$70; Missionary Workers, Lebanon, \$25,	95 00
Individual	
Monroe Hollinger,	35 00
Southeastern District, Christian Workers	
Parker Ford,	20 00
Sunday-school	
Parker Ford,	20 00
Middle District, Christian Workers	
Spring Run,	20 00
Western District, Sunday-school	
Uniontown,	3 98
Indiana—\$8.76	
Southern District, Individual	
A Brother,	8 76
Northern District, Aid Society	
Bethany,	20 00
Wisconsin—\$2.00	
Individual	
A Sister,	2 00
Total for the month,	\$ 224 74
Previously reported,	584 10
Total for the year,	\$ 808 84

INDIA SHARE PLAN

Pennsylvania—\$277.50	
Eastern District, Sunday-school	
Maple Spring,	15 00
Aid Society	
Elizabethtown,	50 00
Individuals	
Mrs. Annie E. Koontz, \$50; W. A. Withers, \$50,	100 00
Middle District, Congregations	
Ardenheim, \$50; Williamsburg, \$50,	100 00
Southeastern District, Individuals	
Mr. and Mrs. Wm. R. Keim,	12 50

Indiana—\$90.00		
Middle District, Christian Workers		
North Manchester,	50	00
Sunday-school		
South Bend, First Church,	15	00
Northern District, Individual		
O. L. Harley,	12	50
Southern District, Sunday-school		
Loyal Workers, Union City,	12	50

Virginia—\$71.00		
Eastern District, Christian Workers		
Manassas,	71	00

Missouri—\$25.00		
Northern District, Sunday-school		
Sunbeam Class, Plattsburg,	25	00

Iowa—\$50.00		
Middle District, Sunday-school		
Welcome Band, Prairie City,	50	00

Ohio—\$25.00		
Northwestern District, Individuals		
Jos. Groff and wife,	25	00

Nebraska—\$36.89		
Sunday-school		
Alvo,	26	89
Christian Workers		
Kearney,	10	00

New York—\$12.50		
Sunday-school		
Brooklyn,	12	50

North Dakota—\$50.00		
Individual		
Mary Weaver,	50	00

Total for the month,	\$	637 89
Previously reported,		3,736 50

Total to date,	\$	4,374 39
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INDIA NATIVE WORKER

Virginia—\$75.00		
First District, Individuals		
Mrs. B. R. Ikenberry, \$30; Mrs. S. B. Woodson, \$30,	60	00
Second District, Aid Society		
Bridgewater,	15	00

Maryland—\$57.50		
Eastern District, Sunday-schools		
Edgewood, \$5; Garber Bible Class, Washington City, \$52.50,	57	50

Pennsylvania—\$50.00		
Middle District, Christian Workers		
Dry Valley,	50	00

Idaho—\$40.00		
Sunday-school		
Boise Valley,	40	00

Missouri—\$10.00		
Northern District, Sunday-school		
Wakenda,	10	00

Kansas—\$9.00		
Northeastern District, Sunday-school		
Onward Circle Class, Sabetha,	9	00

Total for the month,	\$	241 50
Previously reported,		1,572 45

Total for the year,	\$	1,813 95
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ANKLESVAR GIRLS' SCHOOL BUILDING

Pennsylvania—\$50.00		
Western District, Aid Society		
Rummel,	50	00

Illinois and Wisconsin—\$30.00		
Northern Ill. and Wis. Aid Societies,	30	00

Virginia—\$20.00		
Northern District, Congregation		
Garber,	20	00

Ohio—\$10.00		
Northwestern District, Aid Society		
Fostoria,	10	00

California—\$10.00		
Southern District, Aid Society		
Covina,	10	00

Washington—\$10.00		
Aid Society		
Olympia,	10	00

Arizona—\$7.00		
Individual		
Mrs. L. R. Kagarise,	7	00

Colorado—\$5.00		
Northeastern District, Aid Society		
Sterling,	5	00

Total for the month,	\$	142 00
Previously reported,		686 82

Total for the year,	\$	828 82
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INDIA SCHOOL DORMITORIES

Kansas—\$1,000.00		
Northeastern District Congregations,	1,000	00

Total for the month,	\$	1,000 00
Previously reported,		1,025 00

Total for the year,	\$	2,025 00
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INDIA FAMINE

Michigan—\$50.00		
Individual		
Walter Kimmel,	50	00

Pennsylvania—\$31.75		
Middle District, Sunday-school		
Women's Organized Class, Williamsburg,	11	75
Eastern District, Sunday-school		
Harrisburg,	20	00

Ohio—\$6.00		
Northwestern District, Individuals		
Mr. and Mrs. A. R. Werking,	6	00

Wisconsin—\$5.00		
Individual		
Lizzie McAddams,	5	00

Illinois—\$2.00		
Northern District, Individual		
Julia Ellen Porter,	2	00

Total for the month,	\$	94 75
Previously reported,		6,607 85

Total for the year,	\$	6,702 60
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INDIA WIDOWS' HOME

California—\$7.00		
Southern District, Aid Society		
So. Los Angeles Aid,	5	00
Individual		
Mrs. A. H. Daniel,	2	00

Pennsylvania—\$3.38		
Western District, Sunday-school		
Summit,	3	38

Wisconsin—\$2.00		
Individual		
A Sister,	2	00

Total for the month,	\$	12 38
Previously reported,		118 10

Total for the year,	\$	130 48
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QUINTER MEMORIAL HOSPITAL

California—\$5.00		
Southern District, Individual		
Receipt No. 46976,	5	00

Total for the month,	\$	5 00
Previously reported,		616 25

Total for the year,	\$	621 25
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CHINA MISSION

Minnesota—\$65.05		
Congregation		
Morrill,	15	05
Individuals		
W. S. Ramer and wife,	50	00

Michigan—\$21.15		
Sunday-school		
Shepherd,	19	15
Individuals		
Mrs. Hannah Crowell, \$1; E. B. Weirich, \$1,	2	00

California—\$6.00		
Southern District, Individuals		
Receipt No. 46975, \$5; S. B. Kuhn, \$1,	6	00

Ohio—\$6.25	
Northwestern District, Individual	
Emma Kyser,	5 00
Southern District, Individuals	
Sarah Stover, \$1; Catherine Huff, 25c,...	1 25
Indiana—\$2.00	
Southern District, Individuals	
Junias Spurgeon, \$1; Mrs. Elizabeth Miller, \$1,	2 00
Colorado—\$6.00	
Western District, Individual	
Miss Edna Burkett,	1 00
Northeastern District, Individual	
Mrs. R. G. Wimer,	5 00
Virginia—\$6.25	
Southern District, Individual	
Mrs. T. D. Kennett,	6 00
First District, Sunday-school	
Pleasant View,	25
Idaho—\$25.00	
Individuals	
Jno. Wilsey and wife,	25 00
Wisconsin—\$2.00	
Individual	
A Sister,	2 00
Pennsylvania—\$1.00	
Southern District, Individual	
Mrs. Chas. A. Fenton,	1 00
Maryland—\$0.50	
Eastern District, Individual	
Martha S. Disney,	50
Canada—\$0.15	
Individual	
L. Beanblossom,	15
Total for the month,	\$ 141 38
Previously reported,	1,295 04
Total for the year,	\$ 1,436 42

CHINA NATIVE WORKER

Virginia—\$75.00	
Northern District, Christian Workers	
Timberville,	75 00
California—\$38.00	
Southern District, Sunday-school	
Missionary Class, Covina,	38 00
Indiana—\$35.00	
Northern District, Christian Workers	
Nappanee,	35 00
Kansas—\$30.00	
Northeastern District, Sunday-school	
Onward Circle Class, Sabetha,	30 00
Illinois—\$75.00	
Southern District, Individual	
J. E. Bowman,	75 00
Colorado—\$15.00	
Southeastern District, Individuals	
Osee and Blanche Frantz,	15 00
Oklahoma—\$15.00	
Congregation	
Washita,	15 00
Iowa—\$9.20	
Northern District, Sunday-school	
Greene,	9 20
Total for the month,	\$ 292 20
Previously reported,	1,343 37
Total for the year,	\$ 1,635 57

PING TING HOSPITAL ADMINISTRATION BUILDING

Virginia—\$50.00	
Northern District, Aid Society	
Mt. Zion,	30 00
Congregation	
Garber,	20 00
Pennsylvania—\$50.00	
Western District, Aid Society	
Rummel,	50 00
Illinois and Wisconsin—\$30.00	
Northern Ill. and Wis. Aid Societies, ...	
...	30 00

Arizona—\$7.00	
Aid Society	
Glendale,	7 00
Washington—\$10.00	
Aid Society	
Olympia,	10 00
California—\$10.00	
Southern District, Aid Society	
Covina,	10 00
Ohio—\$10.00	
Northwestern District Aid Society	
Fostoria,	10 00
Colorado—\$5.00	
Northeastern District, Aid Society	
Sterling,	5 00
Total for the month,	\$ 172 00
Previously reported,	609 70
Total for the year,	\$ 781 70

CHINA ORPHANAGE

Pennsylvania—\$11.00	
Eastern District, Sunday-school	
Greater Missionary Class, Norristown, ..	11 00
Illinois—\$1.00	
Northern District, Individual	
Julia Ellen Porter,	1 00
Wisconsin—\$1.00	
Individual	
A Sister,	1 00
Total for the month,	\$ 13 00
Previously reported,	698 64
Total for the year,	\$ 711 64

CHINA HOSPITAL

Pennsylvania—\$25.00	
Western District, Sunday-school	
Hooversville,	25 00
Oregon—\$1.00	
Individual	
Emma Blankenship,	1 00
Total for the month,	\$ 26 00
Previously reported,	658 18
Total for the year,	\$ 684 18

PING TING HOSPITAL

Indiana—\$25.00	
Northern District, Aid Society	
West Goshen,	25 00
Virginia—\$50.00	
Second District, Aid Society	
Summit,	50 00
Total for the month,	\$ 75 00
Previously reported,	612 71
Total for the year,	\$ 687 71

CHINA GIRLS' SCHOOL

Kansas—\$12.00	
Southwestern District, Christian Workers	
Garden City Junior,	12 00
Total for the month,	\$ 12 00
Previously reported,	433 52
Total for the year,	\$ 445 52

SWEDEN BUILDING FUND

Pennsylvania—\$31.00	
Eastern District, Sunday-schools	
Harrisburg, \$10; Phoebe Longenecker's Class, Palmyra, \$16; Beginners' Class, Harrisburg, \$5,	31 00
Virginia—\$50.00	
Eastern District, Sunday-school	
Sisters' Class, Oakton,	50 00
Total for the month,	\$ 81 00
Previously reported,	1,753 08
Total for the year,	\$ 1,834 08

SWEDEN MISSION

Missouri—\$12.50	
Middle District, Individual	
C. C. Peterson,	12 50
Total for the month,	\$ 12 50
Previously reported,	105 92
Total for the year,	\$ 128 42

DENMARK MISSION

Kansas—\$5.00	
Southeastern District, Individual	
Mrs. A. Christensen,	5 00
Missouri—\$12.50	
Middle District, Individual	
C. C. Peterson,	12 50
Total for the month,	\$ 17 50
Previously reported,	21 41
Total for the year,	\$ 38 91

CONFERENCE OFFERING FOR JANUARY

Virginia—\$150.00	
First District, Congregation	
Daleville,	100 00
Second District, Sunday-school	
King's Daughters Class, Beaver Creek, \$41.50; Willing Workers, Beaver Creek, \$8.50,	50 00
Pennsylvania—\$110.00	
Eastern District, Congregation	
Fredericksburg,	50 00
Sunday-schools	
Ridgeley, \$25; Mission Study Class, Schuylkill Cong., \$25,	50 00
Southern District, Aid Society	
Mercersburg,	10 00
Illinois—\$100.90	
Northern District, Congregation	
Mt. Morris,	50 90
Bethany Volunteer Band,	50 00
Indiana—\$100.00	
Northern District, Individual	
E. F. Haynes,	100 00
Ohio—\$50.00	
Southern District, Sunday-school	
Men's Class, Union,	50 00
Iowa—\$50.00	
Middle District, Congregation	
Prairie City,	50 00
Missouri—\$50.00	
Northern District, Congregation	
Smith Fork,	50 00
Louisiana—\$50.00	
Congregation	
Roanoke,	50 00
China—\$50.00	
Ping Ting Chou Congregation,	50 00
Total for the month,	\$ 710 90
Previously reported,	136,446 50
Total to date,	\$137,157 40

CONFERENCE OFFERING FOR FEBRUARY

Ohio—\$140.07	
Northeastern District, Individuals	
J. S. Leckrone, \$5; C. W. Stutzman, \$5; D. M. Brubaker, \$52.07,	62 07
Northwestern District, Congregations	
Toledo, \$25; Lower Stillwater, \$53,	78 00
Virginia—\$107.50	
Northern District, Congregation	
Unity,	100 00
Individual	
Minor C. Miller,	2 50
Southern District, Individual	
L. A. Bowman,	5 00
Maryland—\$250.00	
Middle District, Congregation	
Hagerstown,	200 00
Eastern District, Individuals	
Wm. E. Roop and wife,	50 00
Pennsylvania—\$9.00	
Western District, Individuals	

Peter Knavel, \$4; W. J. Hamilton, \$5,	9 00
Indiana—\$191.00	
Northern District, Congregations	
First South Bend, \$41; Nappanee, \$100, ..	141 00
Individual	
J. O. Kessler,	50 00
Kansas—\$50.00	
Southwestern District	
Mission Band, McPherson College,	50 00
Michigan—\$25.00	
Congregation	
Lake View,	25 00
Total for the month,	\$ 772 57
Previously reported,	137,157 40
Total to date,	\$137,929 97

CHINA HOSPITAL

Pennsylvania—\$50.00	
Southeastern District, Aid Society	
1st Church, Philadelphia,	50 00
Total for the month,	\$ 50 00

RELIEF AND RECONSTRUCTION
COMMITTEE'S REPORT FOR
FEBRUARY, 1920

ARMENIAN AND SYRIAN RELIEF

Alabama	
A Brother and Sister, Blountsville, \$5; Sug. J. Petrie, \$5,	10 00
California	
Geo. S. Wine, Fresno, \$50; Tropico Ch., \$10.50; McFarland Church, \$116; A Sister of So. Calif., \$3; A Brother, Laton, \$50,	229 50
Colorado	
First Grand Valley S. S., \$42.37; Rocky Ford Church, \$104.56; B. F. Stauffer, \$500,	646 93
Florida	
George K. Miller, Sebring, \$50; A Sister, \$4,	54 00
Idaho	
John Lind, Lenore, \$100; Nannie A. Harman, Shoshone, \$2; John Wilsey and wife, Winchester, \$25,	127 00
Illinois	
Astoria Cong., \$143.50; Franklin Grove S. S., \$47.89; Cerro Gordo Cong., \$5; Freeport Church, \$11,	207 39
Indiana	
Josephine Hanna, Logansport, \$5; Gleaners' S. S. Class of Yellow River Church, \$30; West Manchester Cong., \$40; Wabash County S. S., \$7; Receipt No. 4833, \$11; Loon Creek Church, \$63.69; Helpers for Christ S. S. Class of Maple Grove S. S., \$10; Marie Shively, Laketon, \$20; Topeka Cong., \$20; Mexico Church, \$25,	231 69
Iowa	
Sheldon Cong., \$43; I. M. Forney, Waterloo, \$5; Curlew Church, \$20; Three Sisters of So. Keokuk Cong., \$25; Eli Ulrey, Prairie City, \$25; Greene Cong., \$288.49; Council Bluffs S. S., \$5; Kingsley Brethren S. S., \$27.50; Mrs. Sarah Lehman, Kingsley, \$100,	538 99
Kansas	
Washington Creek Church, \$7.63; West Wichita Church, \$27.05; Fannie Stevens, Hepler, \$2; Central Ave. Church, Kansas City, \$100; Wichita East Side Church, \$12; Mrs. Laura Duryle, Ellsworth, \$5.15,	153 83
Maryland	
C. C. Beachy, Accident, \$50; Amanda L. Ausherman, Middletown, \$3; Albert Baker, Swanton, \$15; A Brother and Sister of Fulton Ave. Cong., Baltimore, \$8; K. Mae Rowland, Hagerstown, \$5; Brother and Sister B. Broadfording, \$5; A Brother, Middletown, \$10,	96 00
Michigan	
Thornapple S. S., \$26.76; Amanda Wertenberger, South Haven, \$1.75,	28 51

Minnesota

Root River Cong., \$5; W. S. Ramer and wife, Barnum, \$25; Lewiston Cong., \$61; C. W. Society, Worthington, \$10, 101 00

Missouri

Emma E. Wyland, Carthage, \$1.24; Willing Worker Class, Wakenda S. S., \$3.80,..... 5 04

Montana

Albert Smith, Glasgow, 15 00

Nebraska

So. Beatrice Cong., 295 41

Ohio

Katie Beath, Lyndon, \$2; Hartville Ch., \$425.75; D. W. Weisel, Hartville, \$10; Canton City Church, \$42; Painter Creek Cong., \$20; Painter Creek Aid Society, \$25; Akron S. S., \$60.19; Akron Junior C. W. Society, \$16; Class No. 10, Beech Grove S. S., \$10; Castine S. S., So. Ohio, \$150; Mrs. Elizabeth Toms, Bellville, \$20; Mrs. T. M. Arnold, West Salem, 50c; Ruth Betz, Massillon, \$11; Mr. and Mrs. N. A. Schrock, Baltic, \$15; Delilah Snider (Deceased), \$5; G. L. Snider, Lima, \$5, 817 44

Pennsylvania

First Church of Philadelphia, \$321.90; S. S. of First Church of Philadelphia, \$10.25; Coventry Church, \$91.40; Jennie Thomas, Hooversville, \$2; Upper Conewago Cong., \$71.56; Boiling Springs S. S., Lower Cumberland Cong., \$16.50; Ada White, Burnham, \$2; Mae Horner, Hooversville, \$5; Elmer Walker, Meyersdale, \$9; Snake Spring Church, \$24; Upper Codorus Cong., Chestnut Grove S. S., \$21.50; Johnstown Cong., \$89; M. M. Hartman, York, \$10; S. S. of Williamsburg, \$20.15; Upper Codorus Cong., Chestnut Grove S. S., \$15.25; Mrs. Anna Greenwald, Hamburg, \$1; H. K. Miller, Huntsdale, \$5; Marshcreek Church, \$60.56; East Petersburg S. S., \$3; Ephrata S. S., \$7.73; Hatfield Church, \$100; Peach Blossom Church, \$26; Fair View S. S., Peach Blossom Church, \$91.32; Conewago Church, \$45.10; Mrs. W. F. Hollinger, Abbottstown, \$3; Shippensburg Cong., \$80; Mr. and Mrs. Ed. S. Thomas, Hooversville, \$10, 1,142 22

Virginia

Sarah J. Hylton, Monarat, \$2; Daleville Cong., \$100; Carl F. Miller, Lois, \$1.50; Christiansburg Cong., \$11.50; Fairfax Cong., \$56.20; D. W. Strickler and wife, Luray, \$10; Valley Cong., S. S. Collection, \$30; Sangerville Cong., \$370.11; Nelie Wampler, Pirkey, \$5; Daleville Church, \$20, 606 31

Washington

George Vice, Wenatchee, \$75; Sunny Slope S. S., Wenatchee Cong., \$152.50; Forest Center S. S., Valley, \$24.43, 251 93

West Virginia

Pleasant View S. S. of Chestnut Grove Cong., \$97.76; Mrs. S. M. Annon, Thornton, 90c; A Sister in White Pine Cong., First District W. Va., \$3; J. D. Beery, Augusta, \$40, 141 66

Total for month of February,\$ 5,699 85

SERBIAN RELIEF FUND**Illinois**

Sterling S. S., 32 00

Total for month of February,\$ 32 00

JEWISH RELIEF FUND**California**

A Sister of Southern Calif., 3 00

Maryland

Collection taken at Union Service at College, New Windsor, 23 76

Pennsylvania

Maiden Creek Church, 28 04

Total for month of February,\$ 54 80

THE PLACE OF PRAYER IN THE LIFE OF THE FOREIGN VOLUNTEER

(Continued from Page 110)

What is the place of prayer in the life of the foreign volunteer? It is his first duty to God, to man and to himself. God is pleased when we put him before everything else. God will bless the foreign missionaries if we pray for them. By prayer and prayer alone will we be able to get spiritual power and overcome the evils in our lives. And we are going to pray for more volunteers, aren't we? Let us put prayer first in our lives and "pray without ceasing," and let the Lord work out in us the likeness of himself. Foreign volunteers, God calls you to prayer.

New Windsor, Md.



MOUNTAIN MISSIONS OF THE SOUTH

(Continued from Page 119)

can it be spoken of as extensive. Yet it calls for men and women, of peculiar fitness, big-hearted, clear-visioned, persons of strong sympathies, much perseverance, and real humility and love of Christ deeply implanted in their hearts.

To those whose hearts go out in love and helpfulness to the ones who are not in the fold of Jesus, under the protection and guidance of the church, the Southern mountains offer one of the most inviting opportunities to be found in the home mission field.

McPherson College.



The "flu" epidemic has again been raging in and around Liao Chou. Most of the foreigners, however, have happily escaped its attack. A number in the city who did not avail themselves of foreign medical aid died of the disease. Of the many school-boys and others who entered the hospital, only one little boy died, although a number of others were very low and at times we almost despaired of their lives; but we thank our loving Father, who, through many prayers and good medical aid has mercifully brought them out of danger. The largest number of in-patients at any one time during this month was twenty-two men and four women.

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
J. J. YODER, McPherson, Kansas.

CHARLES D. BONSAK, New Windsor, Md., General Director Forward Movement.
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*Lift them high enough that you may
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Is endeavoring to bring to you.

***The Master's Command to His
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FORWARD to a deeper Spiritual life
FORWARD to an effectual Prayer life
FORWARD in every Spiritual resource
FORWARD in Stewardship---Stewardship
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and possessions.

FORWARD in Evangelism in the home
fields.

FORWARD in the Great Fields over seas.
FORWARD until he says, “It is enough.”

***To this program the Forward Movement is
committed by the sacred vow of service.***

THE FORWARD MOVEMENT

Church of the Brethren

ELGIN

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ILLINOIS

THE MISSIONARY Visitor

Church of the Brethren



Exhibit Building for Sedalia Conference

Be sure to attend Conference and be sure to visit the exhibit several times. Study the displays and carry some new ideas to your home church. They will expect it of you

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

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The Life Work Conference at Sedalia

Our young people who were present at Winona Lake last year—and the older ones too—in those never-to-be-forgotten days of the Life Work Conference, will feel a particular thrill of joy over the announcement that there is to be another such Conference at Sedalia this year on Thursday and Friday, June 10-11. These days will offer a very strong program, which will combine the features of a Life Work Conference, a Bible Institute and a Program of Evangelism. There will be three periods in the sessions of the forenoon and afternoon and two in the evening.

Such a Conference will afford inspiration for the young, giving trend and shape to their life purposes, will supply instruction for all in the Great Book of Life, and will set the altar fires burning in the hearts of those present for a great Campaign of Evangelism which it is proposed shall sweep the Church of the Brethren, beginning with September 1, 1920, and ending with August 31, 1921.

We sincerely trust that those who contemplate coming to Annual Conference will not fail to make note of these days. DO NOT WAIT UNTIL SATURDAY TO COME TO SEDALIA. Come on Wednesday, the same as do the brethren of the Standing Committee. We shall miss our guess if these are not some of the greatest days of the whole gathering. They were last year; they will be again this year. In these days of the great Forward Movement, which will quicken the interest in every righteous endeavor of the whole church, it is absolutely imperative that we meet, not only to pray and plan, but also to receive the Pentecostal blessings which are sure to follow united endeavor. As we learn to associate together in inspirational meetings at our Conference, so shall we learn to love one another more. Thursday and Friday are destined to become the great inspirational days for the young people of the entire Conference. But the older brethren and sisters are urged to be present.

The grounds at Sedalia are wonderful and ample this year; we have never had better buildings. The committee of arrangements is making every effort to provide for your every want. The program will be abundantly worth your while. The future plans of the Forward Movement need your presence at Sedalia, and you simply can not afford to miss the Life Work-Bible Institute-Evangelistic Program of Thursday and Friday, June 10-11. We shall hope to meet you there.

COME TO SEDALIA

EDITORIALS

A few weeks ago it was the privilege of the Visitor editor to visit Sedalia and to see the place where the Annual Conference is to convene next month; and we are glad that we went. Somehow it had trickled in upon us, after such a meeting as was held last year, that maybe this one would not be so good. Not that the term "Missouri" sounds so different from "Indiana," but just because we felt that way.



But we were very quickly converted to the thought that it will be possible to have even a better Conference this year than last. In the first place, the church has grown wonderfully during the past year in inspiration and enthusiasm. The needs of the world have gripped her; she is beginning to feel their mighty impact. This thought and fact alone is sufficient to set a psychological background, such as we did not have so fully developed at Winona Lake.



And the consciousness, too, that Jesus Christ is the only Hope of the world is gaining tremendous weight within us. We had thought that the terrible war, when won, would bring some semblance of peace to a distracted billion and a half people; but the end of the great war has loosened twenty little ones, and has unsettled mankind's life to a most alarming extent. Not by might, nor by power, but by the Spirit of Jesus Christ, the Lamb of God, can peace and contentment reign throughout the world. This sets us towards our Conference to work out anew our future in the light of swiftly-moving events. This is a consciousness which will irresistibly draw us towards Sedalia.



Then, too, the committee of arrangements has sought to prepare a program that will meet the demands of the present moment, and seek to interpret those demands in terms of possible activity in behalf of God. This will be a Conference with the Forward Look. Coming as it will after the greatest outpouring of gifts that the church has ever seen in behalf of the kingdom of God, folks will come to-

gether to see what further service he demands. For it is a fact that the great majority of us, after all, find Jesus Christ through the gateway of philanthropy and service.



Now we could have figured out all of these reasons why this Conference would be a wonderful one, and remained at our desk all the time, just at the same place where this is being written; but the inspiration of seeing the commodious grounds at Sedalia, with their blue-grass sod, kept like a park; and the buildings so large and ample and splendidly arranged; and the exhibit rooms that are large and roomy, already filled with booths for displays of our work; and the large Women's Building, situated most conveniently, the like of which we have never had—all of these things, which go to make up the physical necessities and niceties for a great Conference, plus the energy and fertility of resources of a good committee—convinced us and give us the conviction that the Sedalia Annual Conference is destined to be great—simply wonderful.



Add to these things the fact that the Lord is leading us into a program of spiritual experiences, and we simply can not help but feel that he wants this meeting to prove an overflowing blessing to the Church of the Brethren.



We can not know what a great place the Annual Conference of the Church of the Brethren plays in our church life. Through it we are all made neighbors. We become well acquainted with the residents of Washington and Florida and Southern California; we meet our missionaries face to face; we sit down and talk things over; and we learn to love one another through it all. We pity the denomination that has no General Annual Conference; it is the life of our own Christian democracy. Come to Sedalia and make it the kind of a Conference that you would like to have it be.



Are there no inconveniences at Sedalia, do you ask, after reading what we have

said heretofore? Certainly there are inconveniences; there always are at Conference; most folks have them at home. We are not encouraging you to come there to investigate Sedalia's inconveniences. We are encouraging you to come there with your best smile and with a settled purpose to make this the greatest meeting of your whole life. And if twenty thousand come with that purpose, twenty thousand will go away with that testimony. Sedalia is used to handling large crowds and you can depend upon it that she will have "her best foot forward" to make you feel at home, right in the very heart of hospitable old Missouri.



We say all this because we are in a Forward Movement, and as we view the situation the Forward Movement at this time can give you a mighty inspiration and vision of service for the kingdom; likewise, you can give it the tremendous impact of your presence and hearty support.



The General Boards of the Church of the Brethren met in Elgin the other day (April 15) and discussed those interests of the church which they hold in common trust. The central theme of their discussion, of course, was the Forward Movement; and one would gather from the intensity of those eight hours spent together that this Movement was about the biggest proposition they have on their hands.



It is big because the whole church is at it. The reports of the Movement that have come to the office show that the church is well-nigh unanimous in its support, and that all of the churches are awakening to its purpose and rallying to its cause. Such a spontaneous uprising of the churches naturally brings problems and questions to the Joint Meeting.



It is big, because the issues at stake are so vital. There is the cause of Religious Education—that which is committed to the Sunday School and Christian Workers' Boards—the cause of Christian Education in which is wrapped up so much of the success of the church of tomorrow, the cause of the Great Commission in home

and foreign missions and the cause of the aged and the incapacitated workers in the Master's vineyard. The necessity for making adequate provision for all of these renders the problem of laying campaign plans most perplexing and exacting.



Then, too, the problem confronting the Joint Boards in caring for such a Forward Movement is big because they desire to give ample consideration to all of the ideas and suggestions of everybody who is laboring in the cause, and to make the Movement trend towards the accomplishment of the highest good not only for today, but for tomorrow and eternity. Have you ever stopped to pray for the success of the Movement (oh, we know you have)? and have you also included those upon whom the responsibility rests for promoting this cause? Try doing it, and note the healthy reaction which comes into your interest in the success of the Movement.



Darkest America

According to Interchurch estimates, two-thirds of the population of the United States are without a regular, reasonable opportunity of attending church every Sunday. Absentee pastors, inadequate church accommodations, and great unchurched areas, are among the contributing causes.



American Education

Of the total Interchurch budget of \$336,777,572, nearly \$80,000,000 is needed for the development of American education so that the colleges and schools under denominational control may develop an adequate supply of leaders to fill the empty pulpits or to take up church work in some other of the 100,000 empty places for which the denominations participating in the Interchurch Movement desire to find Christian men and women with special training.



The Mexican in the United States

The Mexican problem is not at all the other side of the border. The Interchurch surveys have revealed that there are no less than a million Mexican-Americans in the United States today, 600,000 of them in the Southwest. These Mexicans, living in

wretched poverty, present an almost untouched home mission field.



Negroes in American Cities

Need for religious work among the colored population of our large cities is demonstrated by the Interchurch Home Mission Survey which has revealed that church membership among the Negroes, while common in rural districts, almost invari-

ably falls off when the Negroes migrate to cities. New York City, which has one of the largest Negro colonies in the world, has only 28,000 Negro church members out of a total Negro population of 145,000.



Correction

The picture entitled Bethany Volunteers on page 101 of the April Visitor should be called Manchester Volunteers.

A Tithing Testimony

W. I. Buckingham

General Mission Board, Elgin, Ill.:

I send this in answer to your request, for testimonies on tithing.

About forty years ago I heard Eld. David Frantz, of Oakley, Ill., preach a stirring sermon on tithing, or rather put stress on laying by in store as God has prospered one (1 Cor. 16: 2). He dwelt on having system in giving, or in religious affairs, as well as in secular matters.

I was a boy in the teens and his message touched my heart. I went home and got a little box, which I called the Lord's treasure, and put it in my trunk. Whenever I got a dime, a penny went into the Lord's box. If I got a dollar, a dime went in. I did not even tell my parents or any one else about the missionary box, until I began to preach missionary sermons.

The little missionary box was one of the joys of my life, and even now I look back to it with pleasure. There were not so many calls in those days as now, but I always had a few dimes in the box when there was a worthy call. It was a pleasure to give that which was especially set apart for God. I always felt that the Lord prospered me. I have faith in the scripture which says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10). I believe the Lord would prosper some people more if they would give him more—if they would only trust or prove him.

The little missionary box was not only a help to me spiritually, but it often helped me in a financial way. I often would borrow from it, but did not rob it. I always put the money back with interest. It was the best bank I ever borrowed from. I am afraid if I had not commenced giving in a systematic way I sometimes would have robbed the Lord in tithes and offerings, for I was inclined to be a little stingy if I did not guard against it. It was a safeguard.

Many can not stand prosperity. The more we get the more we want. It is like drinking salt water: the more one drinks the more thirsty one becomes.

Bro. Frantz's sermon started me in the right channel, and when I got married my good wife was a great help to me. She always saved—would even deny herself of comforts, that she might have something to give to those in need. She was never happier than when doing service for others. Her whole life has been one of service to others. Her mother died when she was eighteen, leaving eight children, the baby only three months old. She kept house six years for her father. One of the other girls was now old enough to keep house, and I took her from them. In three years after we were married her father died and the youngest three children came from Pennsylvania to Illinois and made their home with us.

Prosperity has been our lot, and our prayer is that we may use the mammon which the Lord has given us, so he can trust us with the true riches. We have

kept no book account of what we have given, but I can call to mind more than ten thousand dollars given to schools, churches, missions, old folks' home dispensaries, etc.

Our conscience would not let us stop with the tenth now. With the great need under the glorious gospel dispensation the Lord surely expects as much of us as of the Jew. Even the Jew did not stop with the tenth; that was the law, or tax. The Jew had two treasure chests: one for the tithes and one for the free-will offering. He felt he hadn't really given anything until he gave a free-will offering.

About two weeks before I was called to the ministry I had a dream. I was a deacon at that time. I dreamed that in our official council, Bro. Arnold, our elder, said that the ministerial board was calling for more help in the ministry. In my dream the lot fell upon myself, and I was

before the congregation trying to preach my first sermon. My subject was covetousness. I stuttered around awhile—couldn't say much—and sat down. Then I awoke and could not sleep. I could not get away from my dream. I never believed in dreams, but I have always felt that that was more than an ordinary dream, for the next time we met in official council, Bro. Arnold came over the very words I dreamed, word for word, and I was chosen to the ministry at that election. Now I am not afraid or ashamed to tell what the Bible says about covetousness, for it is one of the blackest and most deceptive of sins.

If there is any sermon I enjoy it is a missionary sermon, and I appreciate that dream, for I was making some money and needed the warning.

Hampton, Iowa, March 11.

How Can Pastors and Other Leaders Help Young People to Find Their Life-Work?

J. Campbell White

1. By making clear to them that God has a perfect plan for every life. Many young people grow to maturity without realizing this. Is it any wonder that there are so many misfits and failures and so much unhappiness in view of the spirit and method in which many life-plans are made?

2. By remembering that all young people need help in this realm. Not only those who are to give their lives to Christian work, but also those who are to go into business or professional life need guidance. There is no other matter in which young people generally are more deeply interested than in finding their life-work. Approaching them from this vantage-point of interest, many other helpful influences can be brought to bear upon them. They can also be led in this most natural way to an understanding of many of the deepest facts and principles of life. Can anything be more important than helping young people to find what they can do best and can do with largest measure of personal development and happiness? Surely all of this is in the will of God for every life.

3. By recalling the fact that life-choices are often made at a very early age. Though not then made known, very many of them are arrived at between twelve and eighteen years of age. This emphasizes the great importance of bringing proper influences to bear upon young people during this period, as well as throughout the later years of preparation.

4. By providing adequate public and private instruction in the fundamental principles underlying all right choices in life, and by making very clear and emphatic the spiritual conditions under which God's guidance may be expected and secured. This instruction should include an occasional series of sermons, systematic instruction in the Sunday-school, periodic discussion in Young People's Societies and Mission Study Classes, the circulation of carefully selected literature among young people and a vast amount of personal conference with individuals.

5. By arranging for systematic, comprehensive and thorough processes of education upon the total task of the church in this

world of need. These should show the wonderful opportunity for the Christian solution to be applied to all problems in our own land and among all the nations of the world, and also the way God uses individuals in expanding his kingdom.

6. By persuading many bright boys and girls to go forward with their education in a college with a healthy and vigorous Christian atmosphere. This is one of the greatest services that can be rendered both to the young people themselves and to the kingdom of Christ. One of the chief aims of Christian colleges is to train an adequate supply of leaders for all kinds of Christian callings.

7. By placing definite responsibility upon some carefully selected individuals in each congregation, who will give special and sustained attention to this matter of helping young people to find God's plan and will for their life-work. These individuals should then be brought together occasionally in District Conferences to share their best experiences with others and thus multiply the number of recruiting specialists and vocational counselors. The Interchurch World

Movement will arrange for such conferences.

8. By following up carefully those who show special interest. This may be done with suitable literature, Bible Classes, Personal Workers Groups, Mission Study Classes, and other forms of Christian education and activity, so that the interest that is once awakened may be fed and developed. Most of this follow-up work can be done only by local leadership, either by the pastor or others working closely with him in these matters.

9. By practicing the habit of prayer for laborers to be thrust out into the harvest fields, and by laying this burden of prayer upon others.

10. By making plain to parents the folly and sin of interfering with God's plan being realized in the lives of their children.

11. By promoting vital religious faith and life in the homes of the people. This may be done in such a way that, from childhood, the young people shall be living in an atmosphere which breathes the habitual prayer: "Thy kingdom come; thy will be done on earth as it is in heaven."



Representatives of the United Student Volunteers of the Church of the Brethren, Attending the Becker Bicentennial Life Work Conference, Winona Lake, Indiana

Remember the Life Work Conference at Sedalia this year is to be still better. It begins the evening of June 9

What May Reasonably Be Expected of a Pastor in the Way of Missionary Leadership in His Own Church?

Rev. Rockwell Harmon Potter, D. D., Hartford, Conn.

THE one thing which the pastor must give in the way of missionary leadership in his own church is inspirational information; that is, the pastor must show to his people that the missionary impulse and the missionary enterprise grow out of the heart of the Gospel. He must so preach the Gospel that every man who hears him shall recognize the outreach of Christian service as an essential part of that message; he must so preach the Gospel that every man who hears him shall recognize the missionary enterprise as vitally related both to the local church and its parish and to the church of the world and its task.

The pastor will do this most effectively not by occasional sermons on missions, though such sermons will have their place in his plan and program. He will do this most effectively by relating his sermons continuously and constantly to this great enterprise of the Christian people of our own time. Not that every sermon must have in it reference to the mission field, but that every sermon must have in it the spirit of the mission fields and that frequent sermons will have in them explicit reference to the mission enterprise as showing practically the working of the gospel spirit in the world.

The pastor may reasonably be expected to do his part in the organization and education of the church which he serves for its part in the missionary enterprise. Just how much his share is will depend upon the resources available in the membership of the church. It is safe to say he never ought to do any part of this work for which a member of the church can be secured. It will be his privilege to be in counsel with all missionary committees, and to encourage them in the making of their plans; in many instances it may be necessary for him to teach mission-study classes and to take leadership in plans for securing the gifts of the people. If there is no one else to do

this, then he must do it; but his best way of doing it always is to secure somebody else to do it.

If the minister is awake and alive to the riches of the Gospel on the one hand, and to the world's need on the other hand, he will be a means of the communication to his people of the impulse to serve and of the opportunity for service. He will be loyal to the accredited agencies of his own Christian fellowship, and he will be alert for new opportunities of service which are born out of new needs. He will be careful that his own energies and those of his people be not so widely diffused as to be without effect anywhere, and he will be careful also lest the work of missions become so stereotyped and formal as to lose its appeal to the enthusiasm of the Christian heart.

For the pastor who is thus related to the Gospel and to the world the distinctions between the various mission fields will disappear. The Christian care for the children of his own church, the effort to reach the indifferent of his own community, the development of rescue and remedial and reform agencies in his own town, the planting of the church and the sustaining of relief and reform institutions throughout his own State and country and the sending of preachers and teachers and helpers to far-off peoples that the church may be planted among them and that it may there bear its proper fruitage in the things of the kingdom of God—all these will be felt by him to be one enterprise, will be shown by him to his people as one mighty task. He will inspire each one of his people to desire to fulfil his part in this great work, and it will be his joy to show to each one how whatever he does for one part of the task has its value for all, how each one who honestly seeks it may find his own part in God's great plan and fulfilling his own task there may have a share by faith in the great consummation.—Missionary Ammunition.

Preparation for Service

W. L. Slifer

THERE are great inducements in the world today to lead young Christians toward preparation for service. As in every period of reconstruction, there is a great demand for Christian service, so that the world may be put upon a firm foundation to launch into this new age wherein are golden prospects. The Church of the Brethren has taken upon her shoulders a full share of the task.

The "Forward Movement" marks the transition from our noble history of expansion to a period of aggressive construction. We are changing from the period of "Do not" to the period of "Do." Our faithful elders are no longer "holding their congregations down"; but they are now catching the spirit of the "Forward Movement." All this means that the young people of the church have unprecedented opportunities, hence unparalleled responsibilities. The young Christian is urged to prepare for the ministry, for the mission field, or for the home church and Sunday-school work. It naturally follows that preparation is prerequisite.

Three questions are fundamental and worthy of discussion. These are, What kind of preparation, where shall it be obtained, and how shall it be used? The Christian naturally will go to the Bible to seek answers. "For these things are written as an ensample to us." Joshua 1: 5-9 tells us that there always is need of young men filled with the Spirit, strengthened in abiding faith, made strong by courage, blest with obedience, rich in the Word. All preparation should contribute toward the high ideal set by Joshua. It matters little what course we master in college, just so it be mastered to glorify God and to further his kingdom. Our colleges can do no better than to meet the requirements of the "Forward Movement." They should aim to graduate ministers and missionaries of strong faith in the Lord. Secular education should be a side issue and only for the fuller preparation. Each and every department ought to be so conducted that students, in pursuing their respective courses,

should get a vision of the Christian mission.

As to the second question we have already established that the preparation should be obtained in college; but we should remember that colleges and universities hold no monopoly on thought. Some of the strongest men in our Brotherhood have never been to college. The words "preparation" and "education" are, however, almost synonymous terms today, because of the efficiency, economy of time and money, and the thoroughness of our educational institutions in preparation for service. We are simply doing as Jesus did when we go to college. Jesus during his adolescent period waxed strong and grew in truth and in spirit. We have record that Jesus was a thorough Student in the synagogues, which were similar to our own colleges. Wherever we are we can work to become efficient in the Master's service.

After having received our preparation the last question comes, How shall we use it? Of course we will have divers temptations to work for fame and personal distinction, but a man prepared as Joshua advocates must have the spirit of Isaiah—"Here, Lord, send me." It is a good thing to have a special aim while in the process of preparation, but we should wholly surrender ourselves to him to go whithersoever there is work to be done. We should be humble in service and give the people food upon which they can grow. After preparation we cannot use the knowledge we have learned in books; but the preparation should have trained our minds so that every situation can be met successfully upon study. The student's books should be as the grain taken to the mill, and his teaching should be the delicious cake ready for use in the Master's name. In all service there should be a great desire to do good and be upright and sincere, with steadfastness. Then at that great day we can enter into the joys of eternal life and be forever blest where all is bliss, and we can praise his name in unison with the saints in all time to come.

A Meeting in the Jungle

B. Mary Royer

IT was the first meeting of the Second District (Marathi) of India, held at Ahwa, in the Dangs Forest, Jan. 28, 29, 30.

A number of us lived through a year of anticipation of this first Marathi District Meeting. The fact that it was to be held at our jungle station, twenty-three miles from the railroad, added to the interest of the event. Vada is farther from the railroad than Ahwa; but Vada knows nothing of bad roads and thick jungle, as does Ahwa.

On Monday morning a party of six missionaries, the three Pittenger children and seventeen Indian Christians, met at Bili-mora. Here the narrow gauge train was boarded for Kala Amba. This is the terminus of the railway that was built within the past five years, and since then the distance from Ahwa to the nearest railway station is twenty-three miles instead of forty-eight.

We arrived at Kala Amba at 1 o'clock in the afternoon of the same day. Nine carts and one tonga, all bullock conveyances, were there to meet us. One of the

Christian teachers from Ahwa had come also to pilot us through the jungle. It required more than an hour to load the carts and get started on our journey to Ahwa.

Because of bad roads and the absence of rapid transit, the distance from Kala Amba to Ahwa can not be traveled in a day. The English have dotted this country with government bungalows, for the comfort and convenience of officials when on tour. Missionaries, also, may use these bungalows when not occupied by officials. Our party stopped at one of these for the night, in a village called Pimpri, thirteen miles from the railway.

Before leaving Kala Amba the cartmen told us that within the past six months seventeen persons had been eaten by tigers. Several of them met their fate quite recently. So it was requested that all carts keep together all the journey. Bro. Pittenger has made the trip to the Dangs oftener than he can remember and knows every mile of the way. Hunting being a favorite diversion of his, he usually takes his gun with him on these expeditions. While he was not looking for tigers this time, he



A South India Carriage

did shoot an alligator and a wild hog on the first part of the trip. The hog escaped and it was too late in the day for our party to pursue it, but we learned that the villagers near by had a feast the next day.

Night came on before we reached our destination. The last few miles were traveled by lantern light, through rather a thick jungle and over a stretch of bad road. We arrived at the bungalow at Pimpri at 8:45 and found it occupied by the diwan, the chief magistrate (Indian) of the Dangs. He was out tiger-hunting and stopped there for the night. When he learned of the arrival of our party he at once left his bed, and taking shelter elsewhere on the compound, gave us the bungalow.

In a country where there are no restaurants or hotels along the way, one must carry his bed and bedding, food and cooking vessels. Immediately after arriving at Pimpri the cartmen brought water from the river and gathered firewood for us. Some of us prepared the meal, while others were busy setting up camp cots and getting them ready for the night. By 10 o'clock our meal was ready and by 11 all was quiet, save the tinkling of a few bullock bells and the low voices of the drivers.

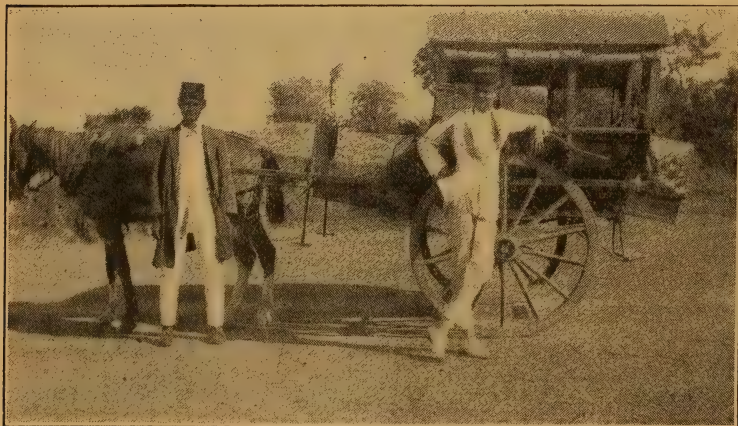
At 5 the next morning Bro. Garner wakened the party, and soon there were fires burning here and there on the compound. Three stones, a few sticks of wood and a cooking vessel were sufficient equipment for getting our morning tea. Again we rolled up our bedding and folded our

cots and by 7 o'clock we were on our way to Ahwa, ten miles distant. This is the most difficult part of the way, because of hills and rocks, but by noon we were in sight of Ahwa.

At the outskirts of the village we were met by a number of the boarding-school boys and Dangs Christians. They had come with their drums, tambourines and other musical instruments, to escort us to the mission bungalow. The village blacksmith, who is a Christian, also was in the party, with his gun, and at repeated intervals fired a shot in honor of the occasion. So with music and gun shots, we entered Ahwa in state; in bullock carts, of course, but the spirit of hospitality that was manifest I shall not attempt to describe. The hearty salaams to "Mama and Papa" (Brother and Sister Pittenger) spoke loudly of the high esteem in which they are held by those simple-hearted people of the forest. A number of incidents that happened during the meeting told more, of their faithful service in the Dangs, than could ever be told on paper.

The first meeting was a prayer service on Tuesday evening. On Wednesday morning the Sunday-school and educational meetings were held. In the afternoon there was a temperance meeting, and in the evening a song service. The latter was in charge of the Ahwa boys'-school teacher. Our Indian boarding-school children know how to sing, and they do it with the spirit if not always with the understanding. On Thursday morning there was a women's

meeting, at which Sister Ebey presided. Sister Pittenger gave a good message on the first part of Matt. 5, basing her remarks chiefly on verses 13-16, inclusive. Several of our Indian sisters spoke on such topics as "Opportunities for Service in the Non-Christian Village," "The Influence of the Christian Home



Waiting for the Passenger

in the Community," "What Opportunities Do the Children Have for Service in School and in Their Villages?" The missionaries present were much encouraged by the messages given by the Indian women.

The District Meeting was on Thursday afternoon. Bro. Pittenger was moderator, Bro. Alley, English secretary, and Bro. Satwik Randive, Marathi secretary. Most of the business was the appointment of committees. A Home Mission Board also was elected. It is hoped that in the near future we may have a mission point supported entirely by the District. The offering was Rs. 603, which was far beyond our expectations. There are two hundred members in the District. Ahwa has the largest number of indigenous Christians. All are poor, but they gave liberally toward the expense of the meeting and to the offering. Those who could give no cash gave grain. Those who have carts and bullocks gave them free to meet the people at the railroad.

On Thursday evening the boarding-school teacher, assisted by three of the boys, gave a Kirtan. This is a story in song. They gave the story of Job. The most interesting thing about a Kirtan is that the composition of both words and music is usually original. Several of

our teachers seem to have special talent along this line.

On Friday morning Bro. Ebey spoke on the outlook for our new Marathi District. I'm sure each missionary and Indian worker present has a larger vision of the possibilities of our new District and renewed inspiration to press forward in the work that is so near to our hearts.

On Friday noon, after prayer for a safe journey, farewells were said and we turned our faces homeward. The government bungalow at Pimpri was again our stopping place for the night. On Saturday morning we arose at 4 o'clock. To arise at 4 A. M., to meet a 3 P. M. train, thirteen miles away, must be unthinkable to our home folks, who are truly living in an automobile age. But the auto is not so common in the rural districts of India as in America. Had we missed our train at Kala Amba it would have meant a wait of twenty-four hours till the next one.

We arrived at the station in time to cook a meal before the train left, and at 2:45 we were on our way to Bilimora. The Dahanu party reached home on Sunday morning at 1:38, somewhat tired but glad to be missionaries.

Dahanu, Thana District, India.

Clear the Way

Men of thought! be up and stirring,
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!

Men of action, aid and cheer them,
As ye may.
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight darkness changing
Into gray;
Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who can say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning tongue and pen;

Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
Ardor earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!
Lo! a cloud's about to vanish
From the day;
And a brazen wrong to crumble
Into clay.
Lo! the right's about to conquer,
Clear the way!
With the Right shall many more
Enter, smiling, at the door;
With the giant Wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!

—Charles Mackay.

The Awakening

Anna Flory, '21

ONE cold, dismal evening in December in the luxuriously furnished library of his beautiful home on Jackson Boulevard, Chicago, Judge Henry Worth sat reading. The door opened and a girl of twenty-two entered. She was tall and slender, with golden hair, clear, bright blue eyes, and a lovely complexion. She crossed the room and leaned over the back of his easy chair.

"Father," she said softly.

"What is it, daughter?" he asked, looking up affectionately.

"You know I mentioned the returned missionary from Africa whom I heard lecture when I visited Mabel Horton. I would like to volunteer as a foreign missionary. You do not object, do you?" she said anxiously.

His brow clouded, and he answered in a very annoyed tone, "Object! Yes, I object to my only child throwing her life away among savages who would kill her as if she were a dog."

"O father, they are not savages; they are people just like we are, only waiting to be taught by us."

He arose and exclaimed angrily, "You call your father a savage?"

"No! no! I did not mean that, but we—" she began pleadingly.

"Stop! Do not let me hear anything about that missionary notion of yours again," and with that he left the room.

Helen Worth seated herself in the easy chair which her father had just left and covered her face with her hands. She had hoped her father would approve of and help her in what she now felt herself called to obey. She felt deeply hurt and disappointed at his words. Several weeks before she had returned from New York, where she visited Mabel Horton, whom she had met at college and learned to love very much. Mabel had volunteered as a missionary before she and Helen finished college in June of that year. Helen often laughingly told her that she would get afraid and really never go. Mabel was anxious that Helen would become interest-

ed, for during their friendship she had learned to know her and to admire her strength of character and willingness to help others, though she never considered missions. During Helen's stay at Mabel's a noted missionary from Africa lectured at the church where Mabel attended. The needs of the heathen world were pictured so vividly that Helen became deeply impressed. On their way home Helen said, "Mabel, I think I understand now why you are so interested in missions."

Mabel's heart filled with joy as she answered softly, "I am so glad you do." The rest of their drive home that night was silent.

The next day was Thanksgiving, and Mabel's brother, Robert, who was in a theological school in New York, was coming home to spend several weeks. Helen had often heard her friend speak of her brother, but she had never met him.

Robert Horton was a handsome, intelligent-looking young man, with a clear, open countenance that portrayed his strong personality. He, too, was a volunteer.

Helen enjoyed the remaining week of her stay with her friend, and went home feeling glad that she had been made to see the great needs of the world to which she now felt she was called. She was also glad when Robert asked her to write to him, for she had learned to admire him very much.

On arriving at her home she told her mother of the missionary lecture she had heard and of her desire to become a foreign missionary to Africa. Mrs. Worth was a Christian woman, and though she dreaded such a separation from her daughter, she was glad and thankful. She expressed herself so to Helen, and shared her happiness with her.

Judge Worth was a thorough business man, whose standard of life was based on money, which he considered the most important. And with his millions of dollars he wished to place Helen high in the world, as he thought, and for this reason he would not give his consent to her becoming a

missionary. He was very fond of her, and wanted to keep her as the reigning belle in the best society of Chicago, among the wealthy people. Up to this time his daughter had not gone against his wishes, and now that she had spoken to him twice about the subject of missions, which he considered too little a work for his daughter to engage in, it made him very angry. He sought his wife's boudoir.

"Margaret, something must be done to cause Helen to forget this fantastic notion of becoming a missionary," he exclaimed immediately upon entering the room. Mrs. Worth, at this sudden outburst from her husband, looked up with surprise.

"Why do you wish her to forget it, Henry? I think it is such a noble work."

"So you too are plotting against me. I might have thought as much," he said disdainfully.

"No, Henry," said his wife quietly, "I am not plotting against you; I am only considering our daughter's happiness."

"Happiness!" he exclaimed sternly. "Have I not been considering her happiness? Think of the money that will some day be hers. Think of the fine, wealthy young men of our circle, who would gladly marry her. What else could she want?"

"She wants your approval of her choice of a life partner and life work," was the earnest answer.

But Judge Worth's approval in this matter was not to be obtained. His proud heart would not relent; he was determined to carry out his plans for his daughter, regardless of her desires. At his next words a dread filled her heart, which ached for her daughter, for whom she saw a fierce fight ahead.

"I am still the head of this home, and I am to be obeyed. Helen shall forget this whim," and with that the subject was dropped for the time.

Two weeks later Judge Worth, wife, and daughter, Helen, were driven to meet the train that was to carry them to a resort in Florida, where they were going to spend the remaining months of the winter. Helen was glad to go on account of her mother, whose health had been failing for several years. She hoped the change would prove beneficial to her. Yet Helen knew the im-

port of this sudden departure, though her father said nothing to her, and she sincerely prayed that he would be awakened and allow her to carry out what she felt to be a direct call from God.

One evening, several weeks after their arrival in Florida, Judge Worth found his daughter in the arbor reading a letter, which, from her expression, seemed to contain much pleasure for her. His suspicions were aroused at once, and he asked authoritatively, "Helen, who may be the author of that letter in which you seem so absorbed?"

Helen started, for she had not noted her father's presence before, but she answered quietly and frankly, "It is from Robert Horton, father."

His face grew dark as he said, "So you are still interested in that fellow; he is a fanatic, and will never be of much worth to anybody."

A hurt look came into Helen's eyes as she answered, "He is such a noble man, and will be of great service to God and his fellow-men."

Her father replied in a disgusted tone, "Pshaw! Noble! Where can there be a more noble young man than Herbert Manning, whose father is a millionaire?"

"Nobility is not measured altogether by money, father," was Helen's reply.

Judge Worth became very angry at what he termed obstinacy in his daughter, and determined more firmly to conquer her will according to his plans, and he answered her very sternly:

"Helen, I forbid you to allow another word to pass between you and this man." After saying these words he turned and walked down the street.

Helen sat gazing into the leafy foliage above her, feeling hurt and angry with her father, but then thinking how wrong it was to feel that way, she silently prayed for forgiveness and for patience until her father should be made to relent. She rose and went to her room and closed the door.

Some time afterwards Robert Horton received a letter which ran as follows:

Dear Robert:

Father has forbidden me to write to you or receive letters from you. Let us pray for his awakening, and also for guidance in our future lives. With God all things are possible, you know.

As ever,
Helen.

Weeks dragged into months, and Mrs. Worth did not regain her health, but rather weakened, partly because of her very ill health, and partly of anxiety for her daughter, who was growing thin and pale. So on the first day of May they arrived at their Chicago home. Mrs. Worth's health was now so bad that she was confined to her bed as a result of tuberculosis.

The husband and daughter watched over their silent, suffering loved one with hearts filled with the deepest grief and anguish. One beautiful June evening she lay quiet and peaceful. Her eyes were closed, and she appeared to be sleeping. Suddenly she opened her eyes and looked at her loved ones, so anxiously watching over her. She asked them to kneel by her bedside, and then she prayed first for her daughter, that she might be guided and protected in that work to which she had been called, last for the husband and father, that he might be touched and awakened to the great need of workers in God's kingdom. Then she fell into a deep, peaceful sleep, from which she never awoke.

The next day after the burial Helen was seated in her room, when a servant came to her and said that her father wished to see her in the library. As she entered and met her father's grief-stricken look, tears filled her eyes. She went to him and threw her arms about his neck, his arm closed about her as he pressed her to his heart, and thus they stood for some time.

Finally the father spoke with a voice filled with emotion, "My dear daughter, your mother's prayer has been answered. I have resolved to give the rest of my life, whether it be long or short, to the service of God, and to aid in my weak way in the uplift of my fellow-men. I am thankful to God that I have a daughter noble and courageous enough to give her life to so great a work."

About two years later Reverend and Mrs. Robert Horton embarked on a ship which sailed from New York to Africa. A fine looking old man whose heart was filled with joy waved good-bye to them as the ship moved slowly out of the harbor.

Bridgewater, Va.

China Notes for January

Anna M. Hutchison

THE observance of the foreign New Year has become compulsory in the province of Shansi, and also the festivities formerly observed at the Chinese New Year have in places been transferred to this new season. Sister Clapper writes from Shouyang: "The Chinese of Shouyang were very diligent in their observance of New Year's, 1920. The streets were all decorated with flags, and the business men exchanged name cards, which is the Chinese method of expressing esteem for each other. Like all their other festal occasions, the most important part of the whole observance was the theatrical performance. The weather was mild and the people flocked into the city by the hundreds to attend the play, and after the play the mission compound was visited by the multitudes. The theatrical lasted three days, during which time religious services were conducted on the same ground. In addition to the verbal message many tracts

and Scripture portions were distributed, which we hope was 'bread cast upon the waters.'"

The native brethren have worked out a plan for an evangelistic campaign in the surrounding Ping Ting villages. It will take about three months to carry out the plan. Some of our regularly-employed evangelists are helping in this, but there will also be considerable time donated by the native Christians. We are exceedingly thankful for this effort on their part. Pray for them.

Along with the many joys of missionary work, there sometimes comes a real heartache. Such was recently Miss Metzger's experience when she was compelled to expel one of the brightest girls in school. The pupil was guilty of a great deal of stealing, and when it was found out that she was responsible for it she had to go. We had hoped for something really good

from this girl, and the disappointment is a keen one indeed. ❀

The shortage of women teachers makes many a difficulty in girls' school work here. Every year a long search has to be made to find some one suitable. Just now another search is going on for the Ping Ting girls' school. We have at present a most efficient teacher, but there is an opportunity for her to have more normal training, and as she is a born teacher and an executive we are eager for the opportunity to be given her; but where is the teacher to take her place? ❀

Bro. Bright made a business trip to Tientsin. We are planning to import some builders from the coast to help in the building here next summer. Their wages are greater, but they do more and better work than the unskilled workmen of the interior, and we are hoping that workmen can thus be obtained who will not require such careful oversight as those who have been doing our building heretofore. Other missions who have tried this experiment advise our doing it also. ❀

Sister Ernest Wampler, who has been located at Liao Chou since the early part of the summer, recently has been removed from her home to the hospital, and at this writing seems to be slowly improving. She is able to sit up considerably and walk around some, and is bright and cheerful. Only the Father knows what patience and endurance it must take thus to keep sweet and patient under such testing circumstances and hours of waiting when the heart longs to be in the work to which one feels called, that of helping the many needy, sin-sick souls about us. May we have the earnest prayers of the home church in behalf of our dear sister and her companion, that God's grace may be sufficient for these days of waiting, and that his will may be fully worked out in their lives and his name be glorified through it all. ❀

One week of this month was spent by Sister Hutchison in visiting a couple of our out-stations, Ch'ang Ch'eng and Yu She Hsien. As with much of our work here, a great deal of time was necessarily consumed on the road, three days only of this

week being left for work. But were those days of slow travel through the valleys and over the mountains time lost? Nay, rather, they were hours of real heart preparation for the work ahead. During those otherwise lonely hours of travel, inspiration was gained by the reading of the Visitor, which we had not had time at home to read; and then the Father came preciously near us and could speak to us in his "still small voice" as we had time to meditate on him amidst the scenes of nature. The days at these out-stations were spent in visiting and teaching in the homes of the school-children and in the homes of our native Christians. A native woman of the place was secured to go with me into the homes. We received a hearty welcome everywhere and had a blessed week of witnessing for our Master. We pray that some seed may have found good ground in which to bring forth fruit to his glory. While on this trip the faithful witnessing of our cook, both on the road and in the villages, at every opportunity, again impressed us forcibly with the fact that the most humble can witness for the Master everywhere and anywhere, if they have the heart and the will to do so. ❀

Just as we close these notes the sad news comes from Sister Bright, in Peking, that Bro. Bright, who had gone to the coast on business, is sick in a Peking hospital with what they fear is that dread disease, the typhus fever, a disease that seems to be peculiar to China, and from which it is said that only one out of every hundred foreigners recovers. Our hearts are touched with this unexpected news, both in behalf of the suffering one, and for Sister Bright, who already has laid to rest two of her loved ones on the little hillside overlooking Liao Chou. Much as the work needs our brother, and our deep sympathies go out in their behalf; yet we are trying to "in nothing be anxious," but in prayer to commit all to the Father, knowing that only thus can all work together for good and to his glory. We are in prayer much these days, eagerly awaiting each day's message. ❀

Sister Myrtle Pollock left Liao Chou the 22d of this month to attend a nurses' conference at Shanghai. She was to go by

way of Ping Ting, Peking and Tientsin. Word now comes that, having reached Peking, she and Sister Edna Flory were enlisted in helping care for Bro. Bright. Drs. Wampler and Horning have also just reached Peking. Besides these, Bro. Bright is having the best medical attention available, and perhaps in no place in all the world could he get better medical help for this special disease than in the city of Peking, where we have specialists along that line.

Miss Shock is visiting in the homes of the city and getting ready to take over Miss Horning's work, as Miss Horning will be going on furlough in March.

The Shouyang Station recently has succeeded in renting a larger and better property for its out-station work at Ching Ch'uan. The work there has been progressing nicely, and the present quarters are too small and inconvenient properly to care for it. They hope to occupy the new quarters after the Chinese New Year.

China Mission Notes for February

Anna M. Hutchison

DURING this month, as well as the previous ones, we have had no long spells of cold weather in China, even in the high altitude of Liao Chou. Although at times the temperature registered eight and ten below zero, in general we have had an open winter, and no great amount of snow. During the last week of the month the weather was all that could be desired, for which we were especially thankful, this being the national week of evangelism in China.

During this week our own mission, along with the other missions of China, has made a special effort to reach the unsaved by going out in companies each day to the villages and in the city, preaching, singing, selling Gospels and distributing tracts, the service being all voluntary. The week for evangelism has been chosen from this time of the year—that is, at the Chinese New Year season—because at this time the people in general are idle and the workers can thus get a better hearing.

At our Ping Ting Station, during this week, about thirty-five men and boys went out daily in this work. Some eight hundred people were reached by them each day, and fourteen have enrolled as inquirers as a result of the efforts of the week. In this work the women, too, were not idle, as eighteen women and girls went out teaching in the city and village homes. Forty services were held in seventeen vil-

lage homes and twenty-eight services in the city homes, most of these being homes of Christians or inquirers. In all, some five thousand people heard the Word of God preached to them, in the city of Ping Ting and surrounding villages.

At Liao Chou thirty-one men and boys went out preaching, selling Gospels and distributing tracts, reaching about seven hundred people daily, and during the week over four thousand. They preached in thirty-three villages within the radius of some ten miles, a number of these villages receiving a message each day. One thousand one hundred and seventy-four Gospels were sold and over two thousand tracts were distributed. Among the women and schoolgirls twenty-four gladly gave some time in helping carry the message to their people. Ten villages were visited and the message given in fifty-eight homes. The total reached by the women workers was one thousand one hundred and twenty-seven, which, with those reached by the men, made a grand total of over five thousand in the city of Liao Chou and surrounding villages who heard a portion of the gospel message during the past week.

We have not at this writing received any word yet from our other station, Shou Yang, yet we are sure the missionaries and Christians there also have taken advantage of this splendid opportunity to tell the gospel message.

The old Chinese calendar is regulated by the moon, and an intercalary month inserted after every thirty-three months, in order to make the same date fall in the same season of the year. Consequently some years have thirteen months instead of twelve. After the establishment of the republic the central government decreed that the foreign calendar be used, and an attempt was made by the local official this year to have the people observe the foreign New Year. They went to call on their friends and give them their calling cards,



Mrs. Yirau and Her Babe. Her Husband is the Doctor Who Served at Ping Ting, Shansi, While Dr. Wampler Was on Furlough

and also placed the new mottoes on the doorposts, but otherwise no change in the old customs was noticeable. Their new Year, which this year came on the 20th of February, and later than usual, is followed by two weeks of general holiday, the shops and schools being closed, and work in general laid aside while the time is spent in visiting and feasting, and the season closed up by three days of public festivities.

Misses Bessie Rider and Edna Flory, of Ping Ting, and Mrs. Pollock, of Liao, attended the nurses' convention held in Shanghai Feb. 5-10.

Miss Minerva Metzger and Messrs. Vaniman and Bowman, of Ping Ting, Miss

Winnie Cripe and Mr. Norman Seese, of Liao, and Miss Grace Clapper, and Mr. Byron Flory, of Shou Yang, attended the Shansi-Chihli Teachers' Association held in Peking Feb. 25 and 26.

Dr. Wampler, of Ping Ting, and Dr. Brubaker, of Liao, attended the Medical Conference held in Peking Feb. 21-28.

Dr. Wampler and wife returned to Ping Ting Feb. 5, after having been in the homeland for about a year, enjoying their furlough vacation. They brought with them the doctor's eleven-year-old nephew, Truman Wampler, and were welcomed back by both Chinese and foreigner.

Bro. Bright, who at our last writing was in a hospital in Peking, suffering from an attack of typhus fever, is now rapidly recovering. He has been removed from the hospital and plans soon to return to Ping Ting Chou. While he lay so low in the hospital their little son, Calvin, was taken to the same place, very ill with "flu." He also has recovered, and we can but praise the loving Father, who has so graciously heard our many prayers and restored to us these dear ones.

"HERE AM I; SEND ME"

Rachel E. Myers

Everywhere we hear the call,
Wanting, needing thee;
Many people would not fall
If **you'd** say, "Send me."

Many far-off heathen lands
Wait and hope for thee;
Go, and say with outstretched hands,
"Here am I; send me."

There are places close at home
Needing only thee;
Go and say, "I'll help them some;
Here am I; send me."

There are places all around
Needing you and me;
We should say, in duty bound,
"Here am I; send me."

We should always gladly do
What our work may be;
Say to God, when he calls you,
"Here am I; send me."

India Notes for February

Anetta C. Mow

THE temperance lectures, which we hoped to have at Bulsar for our Christians, and in the Hindu community, Feb. 21 and 22, had to be recalled on account of influenza. Miss Mary Campbell, traveling secretary of the W. C. T. U., was to have been with us.

Influenza is revisiting our Christian communities at Bulsar, Vyara and Jalalpor. We are thankful that it is not of the virulent type which passed over India last year. Bro. E. H. Eby was quite sick for several days and it was feared for awhile that he would have pneumonia.

Dr. Laura Cottrell is home again and is improving nicely after her operation for appendicitis at Miraj.

Bro. Arnolds' are now at home at Anklesvar. They expect to go to Mahablesvar to keep house for the new Marathi missionaries during the next two months, while they study the language.

Sisters Sara Replogle and Elizabeth Kintner are enjoying their study of Gujarati under the supervision of Bro. E. H. Eby, who has introduced the direct method of language study among our Gujarati language students.

Time is almost here again when the missionaries' children must leave home for their school in the hills. It means a lot for these children to be separated from their parents for nine months of the year, and we do not wonder that they dread to see the day of going draw near.

The first automobile in our mission is now being used by Bro. Garner at Vada. We feel that it is going to prove a great blessing to them in their work. Vada will not be so far removed from the railroad and from our other stations, since this machine can make the trip out in a few hours.

The Rev. Dr. G. P. Taylor, of the Irish Presbyterian Mission at Ahmedabad, died Feb. 21. Dr. Taylor had worked long and faithfully in India and his death comes as a

loss, not only to his own mission, but to the whole of India. His Gujarati grammar is the book which all of our missionaries in Gujarat have studied.

About the middle of April Bro. Stovers', Bro. Pittengers', B. Mary Royer and Goldie Swartz expect to sail for the homeland. Our doctors advise Sister Swartz's return at this time. Sister Swartz has not been well during the three years she has been in India, but she has bravely faced her disappointments and has shown herself to be a most capable worker. Every missionary on the field is sad to see her go, but we hope and pray she will have such medical help at home that she will be able to return to us soon.

All readers will rejoice with us that the second missionary party has arrived. The party landed in Bombay March 3. All were well except Brother and Sister Butterbaugh's baby girl. She had been sick for a few days with dysentery. The Butterbaugh family came on to Bulsar in order to have the doctor's care, and we are glad to report that the baby is much better.

Bro. Arthur Millers' and Benjamin Summer will remain at Bulsar for their language study. Bro. Shulls', Nettie Brown and the Butterbaughs will start to the hills as soon as possible, to attend the Marathi Language School during the next two months.

During the last week of January and the first half of February, at each station, a week for special evangelistic work was set apart. During this week effort is always made to have our Indian workers get out into the villages to preach and testify, and distribute Gospels and tracts.

In the last month two village love feasts were held in villages out from Vyara. Sixty-five partook of the feast at one place, and fifty-five at the other. Although this service is very new to most of these village people, so lately won for Christ, we believe that the service is a blessing to them and that

they will gradually learn to know its meaning and sacredness.

Feb. 27-March 1 the Gujarati District Meeting was held at Bulsar. Owing to a number of circumstances, the attendance was not as large this year as usual. The opening session, on Friday evening, was given to the discussion of temperance work. Saturday was Educational Day. In the forenoon we heard about the status of practical education in India and the conditions in our Christian communities. In the afternoon we learned about the remedy. Bro. Lichty showed very clearly that Jesus Christ is the only remedy for India. In the evening Bro.

Stover preached a powerful sermon on Social Purity. On Sunday, the Sunday-school and evangelistic meetings were held. The business meeting of the District was held on Monday. Three interesting papers were discussed.

From the Gujarat District Bro. Stover was appointed to represent us on Standing committee at Annual Meeting; Bro. J. M. Blough, alternate. From the Marathi District Bro. Pittenger was elected to represent the Second District of India on the Standing Committee, with Bro. J. I. Kaylor as alternate.

Vyara.

Encouragement for Parents

A Brother

After reading Bro. Sherfy's letter in the March Visitor, I feel like adding a few words along this line of calling our members into service.

There are those in our colleges and Volunteer Bands that need encouragement, and some need financial help to complete their preparation. Others have parents who need converting, that (instead of objecting) they may have a vision of the world's need of Christian service, such as Christ gave and wants, and feel the joy of a father or mother who can, with the whole heart, give a son or daughter for the salvation of souls and the hastening of the coming of our Lord.

I have in mind just now four particular brethren who have spent several years in college and have completed courses, and I believe if these brethren had been called to active Christian service, when through college or before, that they would have accepted joyfully.

Now they hold responsible positions in the business world. Will they ever be called, or would they as readily accept if called?

They may give liberally of their dollars for missions. They doubtless pray for the unsaved souls of the world.

But, brother, sister, is that your idea of Christ's plan of evangelizing the world?

What are a few dollars compared to the

life service of a talented, consecrated young follower of Christ?

If we have the idea that money is the pressing need, I know of no way we can get it easier, and more of it, than by doing all we can for the Christian growth of our young converts; and to the extent that our membership is brought closer to Christ, and used in Christian service, will the treasuries of our church be filled, cheerfully.

Those congregations (or individuals) who are spending most for the Christian education by sending their young people to Bible institutes, training schools, conventions, etc., are raising the most money for missions and doing it more joyfully. I should not have said spending, for it really is investing, and an investment that is paying large and ever-increasing dividends now, and how much larger than we know Christ will reveal when he comes.

Oakton, Va.

THE SHARE PLAN

You will want a share in supporting the mission work in India. Native workers, boarding-school pupils and general expense are included.

What if the 60,000,000 Reachables of India Become Mohammedan!

J. I. Kaylor

TO realize what this might mean we should look at the teachings and the practices of the Moslem.

He is a monotheist, believing in one God, Allah, who is an abstract being, who has no direct connection with the affairs of men, and does not inspire the worshiper to goodness. Mohammed was the prophet of this God on the earth. The Koran is his holy book and of more authority than the Bible, as he thinks it came down from heaven. Of course these two books do not agree on many things, so he takes his and discredits the Bible.

Again, he denies that Jesus Christ is God, or the Son of God, as there cannot be two Gods. He will admit that Jesu was a good Man and a great Prophet, that his mother was a virgin, that he was great and did many wonderful things, but when the Jews laid hands on him, he escaped from them and went to heaven, and will return as the Prince and Warrior of Mohammed. So he cannot admit of Jesus Christ as divine Savior, unless his followers can be so transformed in life and character as to show that they have really "been with Jesus," and he can regenerate and has divine power. Closely connected with this is the question of the cross. Dr. Zwemer says, "The cross of Christ is the missing link of the Moslem creed. If you can get that in, the chain holds; without that it fails." This is the very heart and center of our faith, but our Moslem friend will deny it, and show you from his book that it is not so. But he is finding that there are some contradictions in the Koran. He is hard to answer. It must be seen why he hates the cross and all that it stands for. He does not want to see the red cross, and he has substituted the red crescent. They say the same that the crucifiers of Jesus said: "If he is God why did he not save himself?" The massacres of Armenians have done much to show him the reality of the Christian religion, as nothing else would prompt martyrdom as it does.

Perhaps the reason that the Moslem does not want anything to do with the cross is that he sees no need for it from his idea of sin. He realizes nothing of the guilt Paul proves on all in Romans; no original sin; all children are innocent. He divides sin into classes and stages. A lie may be "indifferent, allowed, praiseworthy, incumbent, forbidden, or hateful."

But to more practical things. He has no idea of the sanctity of the institution of the family life. He practices polygamy; women are bought and sold. One day I heard that a Hindu woman had run away from her husband. He brought her back, but she was not satisfied, so he said that he would sell her. He took her to the courthouse (just across the road from our mission bungalow at Vada) and took the necessary steps, and put her up at auction. He wanted back the money that he had paid her father-in-law for her, and further than that he did not care. She was auctioned off to a Mussulman, who took her to his home, and the last I heard they were living happy—for that country and such a condition!

But another. In a near-by village a woman was for sale, and a Mussulman bought her and added her to his harem. A widow gave birth to a child. The grown son at once took legal steps to have the child registered as an illegitimate child. It was said that an old Mussulman across the way was the father. Getting all the women they can as wives and concubines is one effective way they have of spreading their religion. So they cannot understand how the high ideal of the Christian home can be lived out. And their idea of the future blessedness is as to how many women they will have there.

Again, as to drink and tobacco. In the law of the Moslem there are many strict prohibitions, but even in the days when Mohammed wrote them, drinking was indulged in, and ever since this legislation has not been operative. We see many times the evidences that they have been drinking,

and they are slaves to smoking, as are other Indian peoples. One devout Mussulman said to a missionary: "Our town is being ruined by drink; not only that, but all over the Punjab the habit is laying hold of our young men, and if reports are true it is worse down country than here." In his town of 7,000 population the liquor sales had multiplied forty times in ten years, the license increasing from Rs. 300 to Rs. 12,000. And the sorry part of it is that the English Government is favoring, protecting, and pushing the drink traffic as hard as it can, and will listen to no prohibitive measures proposed by the Indians themselves. During the war no place could be found for a shipment of Bibles, but the holds and wharves were stacked full of whisky cases. The liquor is found in their houses, about their premises, and as to their bodies, they are not as clean as the Hindus. Our missionary women often speak of not wanting to go to the Mussulman quarter and houses, as they are so dirty.

Those who are land owners, contractors and the like employ many men as servants, tenants, and hired help. They are no easy task masters, either, and these poorer and helpless people are practically in slavery and have to do the greatest amount of work for the least wage or allowance.

Though this is the last religion to be established in the world, it has the least social influence. It has always believed in and many times carried on its missionary work with the sword.

So these are some of the beliefs and practices of the Mohammedans. What will it mean if these 60,000,000 reachables of India are turned to this, but slavery of the body and the loss of the soul? And Islam is lying in wait to draw and receive them as they come if Christianity does not. If the Son shall make free, this only is true liberty.

Jesus Christ must be practically demonstrated and interpreted to India in the lives and characters of those who carry the message there, so that these may be led to know and follow the shackle-breaking Cross. Many can be won, and are being won, but not without sacrifice of the best that can be given. Rev. Ewing, of Lahore,

India, puts it this way: "For this specific task a small army of Indian, European and American recruits must somehow be enlisted. The call is for the brightest and best young people of the church. Should you enter that field you will find a sphere in the midst of those intellectual, cultured and, in all respects, intensely interesting people, that will make a constant and strenuous demand upon all that you are, and all that you have acquired throughout the years of your preparation.

"Such a gift from the church to India is something that soon must be forthcoming, if the hopes entertained during the past years are not to be shattered, if the splendid opportunity of the hour is not to be ignored, and if the blessing that has been promised to a faithful church is to be realized.

"An appalling prospect faces the youth or man who contemplates the public profession of his faith in Christ. In his exchange for his new faith he must relinquish everything which men commonly count dear.

"Young men and women, such men and women need such men and women as you, that through your effort in teaching, guiding, sympathizing and loving they may be won to make the great sacrifice.

"In the case of these sixty millions of the lowly, we may say, with all conviction, that this is the opportunity of all the centuries. I fear for the Indian church, for this great multitude which is still without, and for the Christian church in the West, if this time of all times for the reaping of a great harvest be allowed to pass while we are doing less than our best."

THE SHARE PLAN OF SUPPORT

Under this plan the expense of a mission station is estimated and the amount divided into shares of \$50.00. Each subscriber for a share will receive a nicely printed certificate and information concerning the station during the year.



The Workers' Corner



The editor invites helpful contributions for this department of the Visitor

(Editor.—The following reports from mission workers are deemed worthy of space here.)

MISSIONARY SOCIETY REPORT

BRUMMETTS CREEK Missionary Society was organized in April, 1919. We held eight meetings; average attendance, eight. We gave liberally to world-wide missions in August, during the District Meeting which was held here.

Recently we sent \$5 to a widow who has several small children. In this mail we are sending \$6.50 to the Armenians. We are planning greater things this year.

Our members belong to five different denominations, and work together in harmony.

Much sickness prevented several meetings. We held the meetings at the church during the summer months, and in the homes of members during winter. One meeting was a failure, because of literature not being sent to each member. All are anxious to take part and help along in every meeting.

The officers are: President, Anna M. Whitson; vice-president, Blanche V. Bradshaw; secretary, Atlas H. Bradshaw; treasurer, Ruth M. Bailey.

Relief, N. C. Blanche V. Bradshaw.



A MISSIONARY COMMITTEE REPORT FROM SUNFIELD, MICHIGAN

Erba Gorham

Question No. 8: What definite work have we planned for the year 1920?

1. Missionary program in Christian Workers' Society once a month, with a missionary collection.

2. A missionary sermon once a month.

3. A missionary talk or reading by a member of the missionary committee before the Sunday-school, once a month.

4. We planned to have an adult mission study class, with graduates.

5. We also plan for primary and junior missionary instruction.

6. We had ten missionary books in the library and plan on adding ten new ones in 1920.

7. We will try and get the Missionary Visitor in every home.

8. We plan for a community survey and a Christian stewardship canvass, trying to get thirty members (or about two-thirds of the total membership) to tithe.

Editor's Note: The above is in answer to question eight on the blank sent to the Missionary Committees. How do the plans in your church compare with these?



A LETTER FROM LA VERNE

General Mission Board, Elgin, Ill.—Dear Brethren:

Recently our church has raised \$1,885 for the Near East relief. This was largely in excess of the amount which was asked.

Would you please send me information concerning the new share plan of which you make mention in your last letter?

We are getting ready for the study of the book, "Christian Americanization." Our plan is to have the classes meet in the homes of the members. There will be ten meetings in as many homes of the congregation each week. By this means we think we will be able to reach more than we could if we were to have a class at the church. These classes will begin the first week of April. The ten teachers are now meeting weekly to study the book in preparation for their work. The presence of about 500 Mexicans in our town affords quite an opportunity and has awakened some interest in the subject of Americanization.

Yours fraternally,

R. H. Miller.

La Verne, Calif., March 8.

PROGRAM AT STERLING

The following splendid missionary program was rendered by the church at Sterling, Ill. Much of the material used was secured from the book, "Missionary Programs," which can be secured for 35c from the General Mission Board:

Song: The Lord of the Harvest Calls
Prayer
Song: Jesus Loves Even Me,Primary
Recitation: A Boy's Prayer, Wayne Sheidler
Recitation: What I Can Give, ..Ethel Cosy
Song: The World Children for Jesus,
.....Primary
Recitation: The Little Brown Girl and I,
.....Ruth Gerdes
Exercise: Lessons in Arithmetic, Mae Was-
ner, Beulah Burk, Murray Lindsley,
Everet Burk
Recitation. The Little Widows of India,
.....Ethel Cosy
Recitation: The Children's Pledge,
.....Bertha Frantz
Recitation: When I Met My Master Face to
Face,Miss Eva Kilhefner
Presentation of Diplomas to Mission Study
Classes by Pastor
Short Address,Rev. Claybaugh
Chorus: On to the Goal

Devotional Services

Singing and Prayer,Congregation
Stereopticon Lecture,Rev. Claybaugh
Male Quartet: Speed Away, Mr. Kilhefner,
Mr. Cosy, Mr. Whisler, Mr. Slater

Free-will offering for the Lord's work in
Chicago.

AN UNSOLICITED TESTIMONY

The General Mission Board of the Church
of the Brethren, Elgin, Ill.—Brethren:

Thinking you would not be adverse to hear from a student of missionary literature, even though he may belong to another communion than your own, I am writing you simply to state how much I have enjoyed reading your booklets, "China—A Challenge to the Church," and "A Year with Our Missionaries in India." I took increasing delight in the stories told of the work being done on both mission fields, especially with the last booklet anent India. By the use of the large map, always lying flat on the floor by my side, I was able to

trace the journey taken over the mission field in India. I can truly say that no book on missions ever proved more instructive than this one, and, together with the large map of the field, it ought to be in the hands of every student of missions in your church. I am confident that a wide circulation of both books will result in an increased devotion to missions throughout your church. That such may be the result of the influence of these booklets is the prayer of

Faternally yours,

George Humberstone.

Toledo, Ohio, March 15.



THE BRIDGE BUILDER

An old man going a lone highway
Came at the evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim;
The sullen stream had no fear for him.
But he turned when safe on the other side
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength building
here;
Your journey ends with the ending day;
You never again will pass this way;
You've crossed the chasm deep and wide—
Why build ye here at the evening tide?"
The builder raised his old gray head.
"Good friend, in the path I've come," he
said,
"There followeth after me today
A youth whose feet must pass this way;
The chasm that held no fear for me
To the fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim.
Good friend, I'm building this bridge for
him."
—Selected.

NOTICE TO MISSIONARY COMMITTEES

The reports for 1919 have been over-
looked by a number of Committees. Has
yours been sent to the General Mission
Board?

Savior to All

So long ago the Savior came—
We've now almost forgot His name.
We call Him Jesus, Lord of all;
We call Him God's Begotten Son,
And humbly we before Him fall,
To worship Him for what He's done.

Our prayers for self on high ascend,
And prayers for friends with them we blend.
We pray, "Cleanse us from sin's dark
stain";
We pray for blessings on the poor,
We pray for power in His name;
And for the needs we feel so sore.

But have we not forgot the task?
For as we from our Savior ask
For daily needs, will we fulfill
Our part and do our best to bring
The kingdom in which sages tell,
And angels in the highest sing:

"Of peace on earth, good will to men,"
Of love which shall the whole world win?
Comes this about by seraph's song
Or must we His torch-bearers be,
To light this world where darkness long
Has peoples held beyond the sea?

If we would have Him hear our plea,
Our love must not stop with the sea.
We must compass the world around,
For sin, and hate and woe and pain
In many lands may still be found.
Christ came for them—not you—in vain?

Can you call Him your Savior dear,
And let the heathen bow so near,
Down to their wooden idols dumb,
While you in church on worship bent,
Some sacred tune with rapture hum,
And praise the Lord Whom love has sent?

The Lord looks down on you this day,
And longingly He has to say:
"My 'other sheep' have not been brought
Into my fold of love and joy.
Before I give the blessing sought
You all must enter My employ,

And seek the wandering and lost,
For I must have, whate'er the cost,
These millions for whom I have died;
My blessings are bestowed on those
Who minister to the crucified
In earth's great harvest field of woe."
F. M. H.

Tapestry Weavers

(This beautiful poem has often appeared anonymously. C. T. Wettstein, of Milwaukee, Wis., searched for the author recently, and received word from Mr. F. Marvin, of Savannah, Mo., and Mrs. Frances Carter, of Stellia, Mo., saying that Anson G. Chester, M. D., penned the lines.)

Let us take to our hearts a lesson—no lesson can nobler be—
From the ways of the tapestry weavers,
on the other side of the sea.
Above their heads their pattern hangs;
they study it with care;
And while their fingers deftly work, their eyes are fastened there.
They tell this curious thing beside, of the patient, plodding weaver:
He works on the wrong side evermore,
but he works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork, that his marvelous skill is learned.
Oh, the sight of its delicate beauty! How it pays him for all its costs!
No rarer, daintier work than his was ever done by the frost.
Then his master bringeth him golden hire,
and giveth him praise as well,

And how happy the heart of the weaver is,
no tongue but his own can tell.
The years of man are the looms of God let down from the place of the sun,
Whereon we are weaving always till the appointed task is done.
Weaving blindly, but weaving surely, each man for himself his fate.
We may not see how the right side looks, we can only weave and wait.
But looking above for the pattern, no weaver need have fear;
Only let him look clear into heaven—the Perfect Pattern is there.
If he keep the face of the Master forever and always in sight,
His weaving is sure to be perfect, his work is sure to be right.
And at last when the task is ended, and the web is turned and shown,
He shall hear the voice of his Master! it shall say unto him: "Well done!"
And the white-winged angels of heaven to bear him thence shall come down;
And God for his wage shall give him, not coin, but a golden crown.

What if These 60,000,000 Become Christians?

Anetta C. Mow

IF these sixty million people from the depressed classes become Christians, such a transformation will take place over India as India has never seen. When this lower stratum of Indian society becomes leavened with the principles of Christianity, there will be such a mighty influence permeating the empire that the middle classes and the higher castes must yield to the power of the Holy Spirit and in time also become followers of the Christ. One man has summed up the situation in these words: "Undermine and you will get the whole hill."

If these sixty million souls, who for ages have been no people, turn to Christianity, they will move to jealousy those about them. In educational, social and industrial lines, these despised and depressed classes will take their places and put to shame those who today are looking down upon them with caste hatred.

If these sixty million outcasts become Christians it means that the Christian missions of India will have to undertake and accomplish a stupendous task. The work of lifting downtrodden humanity to planes of Christian living will be the church's great privilege. She will need to have a definite schedule for thorough work. Since the church must accomplish more than reforms, reconstruction and advancements, such as the aroused Arya Samaj has undertaken, she will need Spirit-filled workers, both missionary and Indian, who will be able to lead these peoples into that newness of life found in Jesus Christ alone. Every phase of civilization which follows in the wake of Christianity will need to be brought to these classes. Truly, as one missionary has expressed it, "To gather in this harvest and to train and educate the converts demand a far greater and more widespread effort than has yet been made."

The acceptance of Christianity is the first great step, but it is initial. A growth must follow, and that means that much teaching will need to be done. Schools will be scattered among the villages, so that boys and girls, who have spent

the days in useless play, or in herding cattle, or in helping their parents to make a bare livelihood, may learn the first rudiments of education, cleanliness and morality.

A step further on will be the mission boarding school, into which the brightest children will come. Here their vision will broaden and they will begin to understand the value of a useful life. These children of the dull, ignorant outcaste will be as ready and alert as are the children of the educated Brahmin.

During these years of study in the boarding school, the life work will be chosen. Perhaps the path will lead through the English high school and university on to a government position; and again, the same course may result in a trained worker, willing to dedicate his life to Christian teaching. Perhaps the vernacular course will be selected, which course in reality may keep the student in closer touch with his own people. After taking normal training and finishing a Bible course, many will devote their lives to definite teaching and preaching. This result is always a joy to the missionary, for upon lives thus consecrated to the work lie the leadership and hope of the future church. Others may fit themselves along industrial lines, learning to be carpenters or farmers. This in the main will be the educational program, but there will be many side issues, each one tending toward the uplift of the masses.

The general social position of these people will be changed. Not long will they remain outside the pale of respectability, for as Christians they will take a recognized place in society. Many of them will hold official positions under government. Some will be the teachers, at whose feet even the Brahmin must sit. To a far greater extent than at present, this testimony of a Brahmin will be true. In talking to a missionary, a Brahmin said, "I cannot understand your religion." "In what particular?" the missionary inquired. He answered, "We have through the centuries regarded the low-caste people as untouch-

able, but missionaries mingle with them, start village schools among them, bring the brightest of them into middle and high schools, and before we know what is happening we find these outcaste people as



Educated in Christian School

head masters and mistresses of the school and we Brahmins are sending our children to them to be educated. When we meet them we are compelled, because of their standing, to greet them as our equals, and when they come to our houses we give them the place of honor. This is the reason I cannot understand your religion." The missionary replied, "When you get the Spirit of Christ, you will understand." Lord Crewe, when secretary of state for India, said, "The kindly touch of the Christian religion elevates the mahar at once and forever, socially as well as politically."

The moral condition of these peoples will show wonderful transformation. It speaks a loud testimony to the power of Jesus Christ that those who have lived the lowest and most degraded can become changed into strong moral characters.

And the change it will cause among these low castes in an industrial way, if they become Christians, cannot be counted in rupees and annas. To loosen these thousands from their slavery to the rich land owners, who compel them to work for a mere pittance during the harvest seasons and provide no work or wage during several months of the year, and who charge an outrageous rate of interest on all debts, is to give release to the captive.

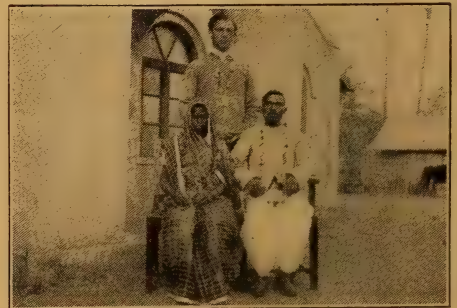
When they become Christians they will be shown how to lift burdens of debt; will be taught better to withstand years of famine, and will be instructed to provide for

their families. And because of better living conditions they will be better able to withstand the scourge of diseases, such as cholera and plague, which always reap their greatest harvest in unsanitary places among an ignorant people, already weakened in body because of under-nourishment.

Great as are the changes which will come to the depressed classes through education and social, moral and industrial uplift, they are but minor issues when compared to the new-found life in Jesus Christ.

You may imagine what it would mean if these people turned to believe in Jesus as a loving, personal Savior and to worship God as a kind, loving Father after living in constant fear of capricious demons, ghosts, fierce goblins and revengeful spirits. Contrast the peace and joy of your heart in the realization of the personal presence of God with that haunting fear of theirs when, for instance, the "people of the village are fever-stricken and they believe 'a presence' is in the neem tree at the end of the street. Tom-toms must be beaten, cocoanuts and plantains (bananas) must be offered, a fowl must be sacrificed, or better still, a sheep's head struck off at one blow under the tree, and then only will the fever cease." In this contrast you realize what it will mean if these sixty millions become Christians.

There are many deep spiritual truths in store for these thousands when once they



Married by Christian Preacher

have turned to Christianity. It will require years of earnest work, teaching and prayer before they come to know their full inheritance. Persecution awaits them. Those who have ruled over them, despised

and misused them, are not going to stand aside and calmly watch the low caste throw off this yoke. But by the power of him who calls them out of darkness they will be able to withstand the persecution and be all the stronger for it.

With the vast majority of these people, Christianity is the "something better" toward which they are groping, and since they believe this help comes from Jesus Christ, they join themselves to him. Thus the growth begins, and slowly they will learn to know him better. They will begin to learn about his kingdom, will learn to love his church, will give to his cause, even out of their poverty, and will realize their own responsibility in saving others.

A missionary who had worked among these low castes for eighteen years, says: "Though the brain and heart of the pariahs have been galled to a pitiable apathy by the social tyranny of centuries, till they seem covered with a callus as hard as those

on their work-worn hands and wayworn feet, they are responding wonderfully to the touch of the Great Healer and vindicating once again Christ's faith in the spiritual capacity even of the lowest of the sons of men."

If these sixty millions turn to Christ, a mighty challenge is before the church. The Indian workers and the missionaries will need the most earnest support in money, men and prayer. There are many dangers to be avoided, many pitfalls to be shunned, and it will only be as the church holds on to God for the life of these millions that they will come to know the meaning of Christ's farewell prayer for them:

"Father, I pray that they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

Bulsar, Surat District, India.



Worshipping in Christian Congregation



FINANCIAL REPORT



During the month of March the Board sent 142,878 pages of tracts.

Correction: The \$50 credited to Elmer Hersch in the March Visitor for India Share Plan should have been credited to Mr. and Mrs. Elmer Hersch for the same purpose.

WORLD-WIDE MISSIONS

Pennsylvania—\$210.50

Western District, Individuals
Linda Griffith, \$5; H. L. Griffith, \$8; C. W. Martin, \$50; C. Walter Warstler, \$1.50; Thomas Hardin and Son, \$1; J. H. Lehman, \$1; Alice A. Boddy, \$5; Wilbur J. Hofecker, \$2,\$ 73 50

Southern District, Individuals
Mr. and Mrs. C. L. Martin, \$2; Susie S. Resser, \$1; A Sister (Back Creek Cong.), \$5; William W. Leiter and wife, \$20; John F. Sprengle, \$50, 78 00

Middle District, Individuals
Andrew and Susan Grines, \$2; A Sister and her Husband, \$5; Aaron Teeter, \$4; Mrs. Hannah Puderbaugh, \$3; Mary A. Kinsey, \$10, 24 00

Southeastern District, Congregation
Coventry, 35 00

Virginia—\$1,419.40
Southern District, Individual
Anna Perrell, 20 00

First District, Congregations
Green Hill, \$2.45; Roanoke City, \$100; Pleasant Grove S. S., Chestnut Grove Cong., \$4, 106 45

Eastern District, Individuals
B. F. A. and Edna Myers, \$1.25; S. A. Sanger, \$1.20; Lucy Figgers, \$1; Alice Davis, \$1, 4 45

Second District, Individuals
N. J. Miller, 50c; Mrs. Lucy S. Huffer, \$1; E. C. Geiman, \$10, 11 50

Northern District, Congregation
Timberville, 77 00

Individuals
S. M. Bowman (Deceased), \$1,000; Mrs. Rebecca Shreckhise, \$200, 1,200 00

Illinois—\$125.30
Northern District, Individuals
George W. Miller, 50c; H. A. Claybaugh, 50c; Ivan Connell, \$10; S. I. Newcomer, 50c; Calvin Binkley, \$7.80; E. Sliifer, \$25; Geo. Fisher, \$5, 49 30

Southern District, Congregation
Okaw, 15 00

Aid Society
Centralia, 50 00

Individuals
Barbara and Emmert Eshelman, \$10; M. Flory, \$1, 11 00

Indiana—\$278.14
Northern District, Congregations
First South Bend, \$9; English Prairie, \$10.57, 19 57

Individuals
Clarence E. Brower, \$100; Jesse Longacker and Family, \$16; Receipt No. 47327, \$50; E. M. Rowe, \$1, 167 00

Southern District, Congregation
Rossville, 3 00

Individuals
A Shut-in Sister, \$1; Austin Hines, \$50, .. Middle District, Sunday-school
Class No. 8 (Salamonie), 20 40

Individual
B. F. France, 17 17

Ohio—\$223.80
Northeastern District, Congregation
Jonathan Creek, 50 00

Christian Workers

Akron, 110 00

Individuals
Mata Brubaker, \$2; D. N. Garver, \$1; S. A. Kreiner, 50c; Friends, \$28, 31 50

Southern District, Congregation
Cottage Grove, 12 10

Sunday-school
Pittsburg, 7 70

Individuals
A. H. Weimer, 50c; Katie Beash, \$2, 2 50

Northwestern District, Congregation
Lick Creek, 10 00

Iowa—\$590.53
Middle District, Sunday-school
Panther Creek, 21 06

Southern District, Congregation
Libertyville, 55 47

Individuals
M. M. Albright, \$500; Elizabeth Albright, \$5, 505 00

Northern District, Individuals
E. M. Lichty, \$3; N. M. Miller, \$6, 9 00

Kansas—\$47.73
Northwestern District, Sunday-school
Victor, 10 23

Southwestern District, Sunday-school
Excelsior Class (Larned), 25 00

Individuals
Eldorn L. Walker, \$1; H. D. Michael, 50c, 1 50

Southeastern District, Congregation
New Hope, 10 00

Northwestern District, Individual
Mrs. Mary A. Steele, 1 00

Michigan—\$26.55
Christian Workers
Woodland, 10 55

Individuals
Harriet C. Lowder, \$2; Mr. and Mrs. E. G. Sellers, \$10; E. J. Neher, \$1; Perry McKimmy, \$3, 16 00

Missouri—\$13.26
Middle District, Sunday-school
Happy Hill, 3 26

Individuals
J. P. Harris and Wife, 10 00

Tennessee—\$9.00
Individuals
Mary M. Reed, \$2; Mrs. Salina Pence, \$2; Mrs. T. A. Mooney, \$5, 9 00

South Dakota—\$18.00
Individual
D. R. Baldwin, 18 00

North Dakota—\$5.50
Individuals
G. A. Stevens, 50c; S. M. Clapper, \$5, 5 50

Wisconsin—\$4.00
Individuals
Sarah Wilson, \$1; Mrs. Charles D. Pulford, \$3, 4 00

Oklahoma—\$43.51
Sunday-school
Washita, 16 51

Individuals
Mrs. B. F. Carter, \$2; J. E. Young and Family, \$25, 27 00

California—\$15.13
Northern District, Congregation
Waterford, 15 13

Maryland—\$0.50
Eastern District, Individual
Wm. E. Roop (Mar. Not.), 50

West Virginia—\$5.00
Second District, Individuals
C. W. Obrien and Wife, 5 00

Delaware—\$7.00
Individual
Helen Biddle, 7 00

New Jersey—\$2.50

Individual	
Louisa Burris,	2 50
Total for the month,	\$ 3,045 35

INDIA MISSIONS**Illinois—\$5.00**

Northern District, Individuals	
J. Edwin Jarboe and Wife,	5 00

Nebraska—\$23.95

Congregation	
South Beatrice,	23 95

Iowa—\$5.00

Middle District, Individual	
Sarah Fike,	5 00

Pennsylvania—\$109.00

Eastern District, Individual	
Oscar Kratz,	9 00
Southeastern District, Individual	
A Thank Offering from a Friend,	100 00

Oregon—\$10.00

Individuals	
A. E. Troyer and Wife,	10 00

Virginia—\$0.37

First District, Congregation	
Green Hill,	37

Total for the month,	\$ 153 32
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INDIA BOARDING SCHOOL**Pennsylvania—\$343.82**

Southern District, Congregation	
First Church, York,	10 00

Sunday-schools

York, \$57; Sunbeam Class, Carlisle, \$6.25, Aid Society	
Carlisle,	63 25

Individuals

D. R. Hedding and Wife,	16 00
Western District, Sunday-schools	
True Blue Class, Meyersdale, \$25; Class No. 3, Locust Grove, \$9.20; Class No. 1, Locust Grove, \$1; Class No. 2, Locust Grove, \$12.62; Class No. 4, Locust Grove, \$28,	75 82

Southeastern District, Sunday-school	
Parkerford,	15 00
Christian Workers	
Parkerford,	15 00

Eastern District, Sunday-schools	
Quakertown, \$35; Other Folks' Class, Hatfield, \$8.75,	43 75

Individuals

Mr. and Mrs. R. C. Hinkle,	35 00
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Indiana—\$267.50

Middle District, Sunday-schools	
Denver, \$35; N. Manchester, Children's Division, \$35; Class No. 18, Flora, \$35; Missionary Class, Mexico, \$17.50; Class No. 6, Salamonie, \$6.25; Class No. 7, Salamonie, \$6.25; Class No. 5, Salamonie, \$25; Young People's Class, Peru, \$35,	195 00

Aid Society

N. Manchester,	10 00
Northern District, Sunday-schools	
Class No. 7, Goshen, \$7.50; Primary Department, Walnut, \$21.25,	28 75

Aid Society	
New Salem,	25 00

Southern District, Sunday-school	
Arcadia,	8 75

Ohio—\$156.25

Northern District, Sunday-schools	
Mrs. Sheffer's Class, \$35; Gleaners' Class, Marion, \$35; Willing Workers, Marion, \$35,	105 00

Individuals

Ephraim Yoder, \$8.75; Mr. Pearl Rhine, \$17.50,	26 25
Northeastern District, Sunday-school	
Springfield,	25 00

Kansas—\$85.50

Southwestern District, Sunday-school	
Eden Valley,	35 00

Christian Workers

Newton City,	9 25
Southeastern District, Sunday-school	

Cherry Grove,	50 00
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Loyal Workers' Class, Parsons,	6 25
Northeastern District, Individual	
W. H. Yoder,	35 00

Iowa—\$40.00

Southern District, Sunday-school	
S. Keokuk,	5 00

Aid Society

Libertyville,	15 00
Northern District, Individual	
Mary S. Newton,	20 00

Maryland—\$25.00

Eastern District, Sunday-school	
Pipe Creek,	25 00

Missouri—\$70.00

Northern District, Individual	
George A. Miller,	35 00

Middle District, Individual

Sadie Hoover,	35 00
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Virginia—\$17.50

Northern District, Sunday-school	
Truth Seekers' Class, Timberville,	17 50

Michigan—\$9.00

Individual	
Morris Weisel,	9 00

California—\$42.00

Southern District, Sunday-school	
Class No. 9, First Church, Los Angeles,	42 00

Minnesota—\$25.00

Christian Workers	
Lewiston,	25 00

Colorado—\$25.00

Southeastern District, Sunday-school	
Bible Class, Wiley,	25 00

Total for the month,	\$ 1,106 57
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ANKLESVAR GIRLS' BOARDING SCHOOL BUILDING**Pennsylvania—\$70.00**

Southeastern District, Aid Societies	
Geiger Memorial, \$5; Amwell, \$2.50; Harmonyville, \$2.50; Wilmington, \$2.50; Pottstown, \$2.50; Brooklyn, \$2.50; Upper Dublin, \$2.50; Norristown, \$12.50; Royersford, \$2.50; Green Tree, \$25,	65 00

Western District, Aid Society

Penn Run,	5 00
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Maryland—\$113.83

Middle District, Aid Societies	
Brownsville, \$25; W. Hagerstown, \$10; W. Brownsville, \$8; Broadfording, \$22.50; Berkley, \$8.33; Manor, \$20; Hagerstown, \$20,	113 83

California—\$13.50

Southern District, Aid Societies	
Egan, \$10; Herman Beach Mission, \$1; Boyle Heights Mission, \$2.50,	13 50

Ohio—\$229.25

Northeastern District, Aid Societies	
Black River, \$25; Owl Creek, \$15,	40 00

Northwestern District, Aid Society

Black Swamp,	10 00
Southern District Aid Societies,	179 25

Illinois—\$29.80

Southern District, Aid Society	
Viriden,	13 00

Northern District Aid Societies,

	16 80
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Virginia—\$25.13

Eastern District, Aid Societies	
Nokesville, \$16.67; Fairfax, \$9.46,	25 13

Kansas—\$25.00

Southwestern District, Aid Society	
Newton,	15 00

Northeastern District Aid Societies,

	10 00
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Oregon—\$5.00

Aid Society	
Portland,	5 00

Total for the month,	\$ 511 51
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INDIA SHARE PLAN**Illinois—\$100.00**

Southern District, Individuals	
Mr. and Mrs. Elmer Hersch,	50 00

Northern District, Sunday-school

Cherry Grove,	50 00
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Ohio—\$75.00

Southern District, Individual	
N. D. Groff,	25 00
Northwestern District	
Canton S. S. and C. W.,	50 00

North Dakota—\$50.00

Individuals	
Joseph Reish and Wife,	50 00

Indiana—\$25.00

Northern District, Sunday-school	
Anchor Class, Oak Grove,	25 00

Oregon—\$5.00

Sunday-school	
Newberg,	5 00

Missouri—\$50.00

Northern District, Individual	
Geo. A. Miller,	50 00

New Mexico—\$65.42

Individual	
Chester A. Brunk,	50 00
Christian Workers	
Clovis,	15 42

West Virginia—\$12.50

Second District, Sunday-school	
Beans Chapel,	12 50

Iowa—\$10.00

Northern District, Individual	
M. L. Kimmel,	10 00

Michigan—\$12.50

Individuals	
Dr. and Mrs. C. M. Mote,	12 50

Nebraska—\$3.11

Sunday-school	
Alvo,	3 11

Total for the month,\$ 408 53

INDIA NATIVE WORKER**Indiana—\$75.00**

Middle District,	
Mission Sewing Circle, N. Manchester, ..	75 00

South Dakota—\$12.50

Sunday-school	
Willow Creek,	12 50

Minnesota—\$80.00

Sunday-school	
Root River,	80 00

California—\$20.00

Southern District, Sunday-school	
Gleaners' Class, Los Angeles,	20 00

Ohio—\$15.00

Southern District, Sunday-school	
Greenville,	15 00

Maryland—\$5.00

Eastern District, Sunday-school	
Edgewood,	5 00

Total for the month,\$ 207 50

INDIA FAMINE RELIEF**Kansas—\$5.00**

Southwestern District, Individual	
Mrs. A. C. Weiser,	5 00

Pennsylvania—\$3.00

Southern District, Individual	
A Sister, Lost Creek Cong.,	3 00

Arizona—\$3.85

Individual	
B. F. Glick,	3 85

Michigan—\$2.00

Individual	
Mrs. Harriet Lowder,	2 00

North Carolina—\$8.00

Individual	
Miss Ellie Nolen,	8 00

Total for the month,\$ 21 85

INDIA WIDOWS' HOME**California—\$5.00**

Southern District, Aid Society	
Egan,	5 00

Ohio—\$50.00**Northeastern District, Aid Society**

Black River,	50 00
Total for the month,	\$ 55 00

QUINTER MEMORIAL HOSPITAL**Nebraska—\$49.50**

Mrs. M. J. Kanost,	49 50
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California—\$9.75

Southern District, Aid Societies	
Glendora, \$5; Egan, \$4.75,	9 75

Total for the month,\$ 59 25

VADA AUTO FUND**Pennsylvania—\$600.00**

Southern District Sunday-schools,	600 00
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Maryland—\$65.60

Eastern District, Congregations	
Beaver Dam and Union Bridge,	65 60

Total for the month,\$ 665 60

CHINA MISSION**Ohio—\$55.50**

Northeastern District, Individuals	
A Brother and Sister, Black River Cong., \$50; Simon and Sarah Eshelman, \$5.50,	55 50

Illinois—\$5.00

Northern District, Individuals	
J. Edwin Jarboe and Wife,	5 00

Pennsylvania—\$5.00

Middle District, Individuals	
A Sister and her Husband,	5 00

Virginia—\$0.05

First District, Congregation	
Green Hill,	05

Total for the month,\$ 65 55

PING TING HOSPITAL ADMINISTRATION BUILDING**Pennsylvania—\$70.00**

Southeastern District, Aid Societies	
Geiger Memorial, \$5; Brooklyn, \$2.50; Pottstown, \$2.50; Wilmington, \$2.50; Harmonyville, \$2.50; Amwell, \$2.50; Upper Dublin, \$7.50; Norristown, \$12.50; Royersford, \$2.50; Green Tree, \$25,	65 00
Western District, Aid Society	
Penn Run,	5 00

Maryland—\$113.83

Middle District, Aid Societies	
Brownsville, \$25; W. Hagerstown, \$10; W. Brownsville, \$8; Broadfording, \$22.50; Berkley, \$8.33; Manor, \$20; Hagerstown, \$20,	113 83

Virginia—\$24.46

Eastern District, Aid Societies	
Nokesville, \$16; Fairfax, \$8.46,	24 46

California—\$3.50

Southern District, Aid Societies	
Boyle Heights Mission, \$2.50; Hermosa Beach Mission, \$1,	3 50

Ohio—\$204.25

Southern District Aid Societies,	179 25
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Northeastern District, Aid Society	
Black River,	25 00

Illinois—\$30 05

Southern District, Aid Society	
Viriden,	13 25

Northern District Aid Societies,	16 80
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Oregon—\$5.00

Aid Society	
Portland,	5 00

Kansas—\$10 00

Northeastern District Aid Societies,	10 00
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Total for the month,\$ 461 09

CHINA NATIVE WORKER**Ohio—\$89.00**

Northwestern District, Congregation	
Baker,	14 00

Sunday-school	
Men's Bible Class, Sugar Creek,	75 00

Virginia—\$75.00

Northern District, Sunday-school	
Class No. 3, Greenmount,	75 00

Indiana—\$86.25

Middle District, Christian Workers	
Markle,	18 75
Aid Society	
N. Manchester,	37 50
Sunday-school	
Elite Class, Nappanee,	30 00

Michigan—\$40.72

Sunday-school	
Sugar Ridge,	20 72
Christian Workers	
Elmdale,	20 00

Iowa—\$9.58

Northern District, Sunday-school	
Greene,	9 58

Alabama—\$6.38

Sunday-schools	
Fruitdale and Cedar Creek,	6 38
Total for the month,	\$ 306 93

PING TING HOSPITAL**Ohio—\$4.00**

Northeastern District, Individual	
The Lord's share of a young Sister's earnings,	4 00

California—\$30.00

Southern District, Aid Society	
Glendora,	5 00
Sunday-school	
Primary Department, Long Beach,	25 00

Maryland—\$10.00

Eastern District, Individual	
Miss Mary Weybright,	10 00

Virginia—\$23.42

Northern District, Sunday-school	
Classes 4, 6 and 7, Greenmount,	23 42
Total for the month,	\$ 67 42

LIAO CHOU HOSPITAL**Maryland—\$10.00**

Eastern District, Individual	
Miss Mary Weybright,	10 00

Ohio—\$15.00

Southern District, Aid Society	
Ft. McKinley,	15 00

California—\$5.00

Southern District, Individual	
A Sister,	5 00
Total for the month,	\$ 30 00

CHINA BOYS' SCHOOL**Ohio—\$37.00**

Northeastern District, Sunday-school	
Springfield,	25 00
Southern District, Individual	
Mrs. Harvey Mote,	22 00
Total for the month,	\$ 47 00

CHINA GIRLS' SCHOOL**Nebraska—\$7.50**

Individuals	
Ruth Miller and Gladys Neuman,	7 50

Indiana—\$5.00

Northern District, Sunday-school	
English Prairie,	5 00
Total for the month,	\$ 12 50

LIAO CHOU GIRLS' SCHOOL BUILDING**Iowa—\$800.00**

Northern District, Individual	
Eliza Switzer,	800 00
Total for the month,	\$ 800 00

HOME MISSIONS**Ohio—\$25.00**

District of Northwestern Ohio,	25 00
Total for the month,	\$ 25 00

**RELIEF AND RECONSTRUCTION
REPORT FOR MARCH, 1920****ARMENIAN AND SYRIAN RELIEF**

Arizona	
Glendale Cong.,	\$ 137 97

Arkansas

M. A. Whitchee, Austin,	10 00
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California

Mrs. A. M. White, Empire, \$100; Mr. and Mrs. Wm. C. Halsey, Richmond, \$25; Boyle Heights Mission, Los Angeles, \$53.26; Boyle Heights S. S., Los Angeles, \$3.19; Tropico Church, \$10; La Verne Cong., \$413.51; Edmund Taylor, La Verne Cong., \$150; M. M. and Saloma Eshelman, Glendale, \$5; Pasadena Church, \$157; Long Beach Ch., \$82; McFarland Cong., \$65.78; D. E. Lyon, Casmalia, \$1,	1,065 74
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Colorado

Rocky Ford Church, \$146.45; Rocky Ford S. S., \$98.60; Sterling Church, \$43.75,	288 80
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Idaho

A Brother and Sister, Caldwell, \$30; Weiser Church, \$31.73,	61 73
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Illinois

Dixon Church, \$53; A Sister, Shannon, \$5; C. J. Sell, Joliet, \$10; Mrs. Fanny Gible, Girard, \$4; C. W. Lahman, Franklin Grove, \$320; Centennial Aid Society, Hammond, \$50; Mrs. Susan Kesler, Marengo, \$5,	447 00
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Indiana

Goshen City S. S., \$152; Goshen City Ch. Aid Society, One Orphan for one year, \$60; Elkhart S. S., \$25; John W. Root and Wife, La Fayette, \$10; D. K. Hardman, Warren, \$5; Floyd McGuire, Indianapolis, \$5; Levi Zumbun, Columbia City, \$25; J. L. and Ida Cunningham, Flora, \$5; Mrs. Vinia Maharney, Ladoga, \$1; S. C. Perkins and Family, Hudson, \$37; Cedar Lake Church, \$55.80; Turkey Creek S. S., Milford, \$10; S. S. in Northern part of Cedar Lake District, \$10; Baugo Cong., \$140; Missionary Class, Mexico, \$10; Pine Creek Cong., \$25; Auburn S. S., \$30; Primary Class, North Liberty S. S., \$2; Spring Creek Church, \$252.50; Wakarusa S. S., \$25; Upper Deer Creek Church, \$1.75; Elkhart City Church, \$5; West Branch S. S., Pine Creek District, \$51.36; English Prairie Cong., \$17.94; Ogans Creek Cong., \$10; Pipe Creek Ch., \$314.30; Beginner H. D. Birthday Offering of Fairview S. S., \$1.11; Cedar Creek S. S. and Ch., \$15.13; Bachelor Run S. S., \$103,	1,404 89
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Iowa

F. H. Heieman, Richland, \$10; Grundy County Cong., \$10; W. L. Buckingham, Hampton, \$25; Sister Lydia Ommen, Guthrie Center, \$10; Greene S. S., \$50; Sisters' Aid Society, Dallas Center, \$25; Dallas Center S. S., \$125.88,	255 88
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Kansas

Johanna Jolitz, Talmage, \$10; Garden City Church, \$25; Topeka Church, \$20; Brother and Sister J. E. Ott, Ottawa, \$3; Pleasant View Church, \$66.08; Armourdale Mission, Kansas City, \$1.25; Nellie Albin, Norcatur, \$6; Mrs. Alice Vaniman, McPherson, \$5, ..	136 33
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Maryland

Wm. E. Gosnell and Wife, Mt. Airy, \$5; Mrs. J. E. Rowland, Maugansville, \$10; Mrs. A. W. Ecker, Woodsboro, \$10; Jesse C. Merrill and Wife, Lonaconing, \$10; W. A. Spiker, Accident, \$2; Peach Blossom Church, \$2,	39 00
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Michigan

E. J. Neher, Grand Rapids, \$2; Grand Rapids S. S., \$5; A Sister, Nashville, \$2, ..	9 00
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Minnesota

Harvey and Anna Long, Faribault,	5 00
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Missouri

Lizzie Fahnestock, Montrose,	5 00
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Nebraska

D. E. Phillips, Red Cloud, \$5; Mrs. Alfred Phillips, Red Cloud, \$5,	10 00
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Ohio

Ida Helm, Ashland, \$1; A Brother and Sister of Black River Cong., \$50; Springfield S. S., \$43.30; Helpers' Class No. 5, Wooster Church, \$5; Wooster Church, \$67.65; Sisters' Aid Society of Owl Creek Church, \$50; Pleasant Hill Church, \$71; Isaac Miller and Wife, Beaverdam, \$10; Zion S. S., \$2.24; Mohican Church, \$10.80; W. D. F., Lick Creek Cong., \$5; J. H. Root, Catharine Wohlgamuth, Burbank, \$20; Mrs. Brookville, \$10; W. T. Hoover, Brookville, \$5; Roy Mellekin, Brookville, \$5; Effie Diehl, Brookville, \$1; Parker Cain, Brookville, \$5; Tom Dillon, Brookville, \$5, 366 99

Oklahoma

Ed. R. Herndon, Weatherford, 100 00

Oregon

Portland Church, \$170; Mrs. W. A. Lett, Bridge, \$10, 180 00

Pennsylvania

Caroline Meyers, Friedens, \$10; Miss Lizzie Replogle, Hollidaysburg, \$10; Mrs. Katharine R. Hawn, Hollidaysburg, \$5; Rosie S. Myers, Martinsburg, \$5; Red Bank Church, \$17.35; Williamsburg C. W., \$10; Williamsburg S. S., \$23.18; Norristown S. S., \$5; First Church, Philadelphia, \$100; Parker Ford Church, \$100; Rummel S. S., \$115; Curry House, in Woodbury Cong., \$127.15; Martinsburg S. S., \$65.38; Johnstown Cong., \$49.50; Lost Creek Cong., \$13; Shrewsbury S. S., \$20; New Freedom S. S. of Codorus Cong., \$20; Missionary Society, Clover Creek Church, \$25; A Sister of Lost Creek Cong., \$3; Claar Church, \$72; Cone-wago Cong., \$3; Shippensburg S. S., \$3; Everett Cong., \$105.70; A Sister, Elizabethtown, \$10; A Sister, Somerset, \$10; Mrs. Hannah Puderbaugh, Martinsburg, \$3; Mrs. S. B. Roop, Waynesboro, \$5; Spring Creek Church, \$100; Lebanon S. S., Midway Church, \$123; Midway S. S., \$293.31; Richland Church, \$370; Heidelberg S. S., \$30.06; Eastville S. S., Sugar Valley Cong., \$50; Hollidaysburg Cong., \$32.50; Indian Creek Church (A Brother and Sister), \$5; Queen Church, \$7; Brothers Valley Cong., \$201.04; Francis Baker, Everett, \$20; Leamersville S. S., \$108.22; F. B. Myers, Mt. Pleasant, \$3; Norristown S. S., \$13.32; Upper Cumberland Cong., \$72.15; Huntsdale S. S., Upper Cumberland Cong., \$141.95; Meyersdale S. S., \$10.17; Meyersdale Church, \$117.33; Antietam Cong., \$152.65; Marsh Creek Church, \$5.50; Carson Valley S. S., \$30; Williamsburg, Men's O. A. B. Class, \$10; Williamsburg Temperance Committee, \$3.20, 2,834 66

Virginia

Mrs. Isaac Hooker, Buffalo Ridge, \$10; Unity Aid Society of Unity Cong., \$60; Christiansburg Cong., \$14.85; D. C. Cline, Grottoes, \$20; Lower Union S. S., \$20; Sangerville Cong., \$10; S. S.'s of Unity Cong., No. Va., \$145.25; Chestnut Grove Cong., Pleasant View S. S., \$15.21; Mrs. Byrd S. Manuel, Nokesville, \$3; Mrs. G. R. Campbell, Winchester, \$2; Bridgewater Cong., \$225.04; Sangerville Cong., \$108; Jos. S. Wine and Wife, Falls Church, \$31; Roanoke Church, \$21.90; E. C. Geiman, Crimora, \$5; Fairview S. S., Unity Cong., \$66; W. H. Quisenberry, East Va., \$6, 763 25

Washington

A Friend, Seattle, \$10; Forest Center S. S., \$20.45, 30 45

West Virginia

Beaver Run Cong., 37 51

Wisconsin

Mrs. Chas. D. Pulford, Milwaukee, 5 00

Unknown, 2 00

Total for month of March,\$ 8,196 20

FRENCH ORPHAN RELIEF FOR MARCH**Minnesota**

Loyal Class of Nemadji, Barnum, 9 00

Total for month of March,\$ 9 00

SERBIAN RELIEF FOR MARCH**Pennsylvania**

Sister Ida K. B. Hetric, Royersford, \$25; Mrs. S. B. Roop, Waynesboro, \$5, 30 00

Total for month of March,\$ 30 00

**THE FATHER'S REGARD**

John M. Roller

Across the street, in a mansion snug and warm,

A child lay sick in fever and in pain;
'Twas one the father dearly loved, and wished

That he his heir should be to treasures great.

When called, the doctor came with laws of science,

The nurse stood by with hands and heart of love,

The neighbors from across the street, were moved,

And sent regards, and prayed for the stricken one.

Meanwhile the child to health was again restored,

And the father's heart was with rejoicing filled.

Across the sea, in a cabin low and dim,

A child lay sick in fever and in pain;

'Twas one of those the Father dearly loved,

And for his life great blessings he had planned.

Alas, no doctor came with law of science,
No nurse stood by with hands and heart of love,

No neighbors from across the sea, were moved

To send relief in substance or in prayers.

Meanwhile the child's brief life had passed away,

And one more grave was added to the list
Of those, of whom it may be said: "Alas,
It might have been," and the Father's heart was grieved.

To him, who holds the world within his hand,

Shall we not give our means, our time, our all?

Then 'twill be done; to fields of ripened grain

H'll lead us forth, the precious sheaves to reap;

And then in him triumphant we shall be,
While all shall know the riches of his grace.



An African missionary, in speaking of the Christians in Africa, said he wished the Mohammedans were as nominally Mohammedans as Christians were nominally Christians.

GENERAL MISSION BOARD

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All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, Pr.
Mordum
Glasmire, W. E.
Glasmire, Leah S.

SWEDEN

Früsgatan No. 1,
Malmö, Sweden
Buckingham, Ida
Graybill, J. F.
Graybill, Alice M.

CHINA

Ping Ting Hsien,
Shansi, China

Bowman, Samuel B.
Bowman, Pearl S.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Horning, Emma
Metzger, Minerva
Rider, Bessie M.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

North China
Language School,
Pekin, China

Horning, Dr. D. L.
Horning, Martha Daggett
Miller, Valley
Myers, Minor M.
Myers, Elizabeth Z.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Cop-
pock
Ullom, Lulu

Liao Chou, Shansi, China

Brubaker, Dr. O. G.
Brubaker, Cora M.
Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Hutchison, Anna
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Schaeffer, Mary

On Furlough

Blough, Anna V., 266
Hammond Ave., Wa-
terloo, Ia.
Vaniman, Ernest D., La
Verne, Calif.
Vaniman, Susie C., La
Verne, Calif.

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India

Arnold, S. Ira
Arnold, Elizabeth
Lichty, D. J.
Miller, Eliza B.
Mow, Anetta
Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Verna M.
Brown, Nettie P.
Brumbaugh, Anna B.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Hollenberg, Fred M.
Hollenberg, Nora R.
Kintner, Elizabeth
Miller, A. S. B.
Miller, Jennie B.
Miller, Sadie J.
Mohler, Jennie
Replogle, Sara G.
Ross, A. W.
Ross, Flora N.
Shull, Chalmer G.
Shull, Mary S.
Summer, Benjamin F.
Wagoner, J. Elmer
Wagoner, Ellen H.

Dahanu, Thana Dist., India

Alley, Howard I.
Alley, Hattie Z.

Ebbert, Ella
Nickey, Dr. Barbara M.

Jalalpor, Surat Dist., India

Forney, D. L.
Forney, Anna M.
Grisso, Lillian
Shumaker, Ida C.

Vada, Thana Dist., India

Garner, H. P.
Garner, Kathryn B.
Powell, Josephine

Post: Umalla, via Aanklesvar, India

Himmelsbaugh, Ida
Holsopple, O. A.
Holsopple, Kathren R.

Vyara, via Surat, India

Long, I. S.
Long, Effie V.

On Furlough

Blough, J. M., Hunting-
don, Pa.
Blough, Anna Z., Hunt-
ingdon, Pa.
Cottrell, Dr. A. R., North
Manchester, Ind.
Cottrell, Dr. Laura M.,
N. Manchester, Ind.
Eby, Anna M., Trotwood,
Ohio
Emmert, Jesse B., Hunt-
ingdon, Pa.
Emmert, Gertrude R.,
Huntingdon, Pa.
Kaylor, John I., La Verne,
Calif.
Pittenger, J. M., Grants-
ville, Md.
Pittenger, Florence B.,
Grantsville, Md.
Royer, B. Mary, Richland,
Pa.
Stover, W. B. Mt. Morris,
Ill.
Stover, Mary E., Mt.
Morris, Ill.
Swartz, Goldie, Ashland,
Ohio.
Widdowson, Olive, Hunt-
ingdon, Pa.

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

“Lift Up Your Heads” O Ye Christians

*Lift them high enough that you may
get a world-view of a world-wide field*

This is what the

Forward Movement of the Church of the Brethren

Is endeavoring to bring to you.

***The Master's Command to His
Followers is to “Go Forward.”***

FORWARD to a deeper Spiritual life
FORWARD to an effectual Prayer life
FORWARD in every Spiritual resource
FORWARD in Stewardship---Stewardship
of life, of ability, of influence
and possessions.

FORWARD in Evangelism in the home
fields.

FORWARD in the Great Fields over seas.

FORWARD until he says, “It is enough.”

***To this program the Forward Movement is
committed by the sacred vow of service.***

THE FORWARD MOVEMENT

Church of the Brethren

ELGIN

ILLINOIS

THE MISSIONARY Visitor

Church of the Brethren



MOTHER—The Missionaries' Inspiration

This Group of mothers of our missionaries were present during the 1919 Winona Lake Conference. Some of them at that time saw their children approved for mission service. Others had experienced this before. Like Hannah, they have dedicated their best to the service of him whom they have themselves long served.

What could not the Church of the Brethren accomplish for God if she were blessed with a generation of mothers like these!

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

Subscription Terms

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

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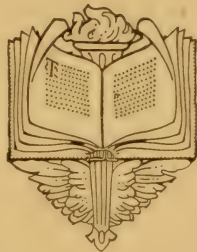
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The Thirty-Fifth
ANNUAL REPORT

of the
General Mission Board
of the
Church of the Brethren

For the Year Ending
Feb. 29, 1920



Published by the General Mission Board, Elgin, Illinois

For distribution free to all who are interested

General Mission Board

of the

Church of the Brethren

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Term expires 1920

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Elgin, Illinois

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Elgin, Illinois

Office of the Board, Elgin, Ill. Time of Annual Meeting, third Wednesday in August. Other regular meetings, third Wednesday of April and December and at Annual Conference.

To insure prompt attention, all correspondence relative to mission work, or any activities of the Board, that is intended for the Board, should be addressed to General Mission Board, Elgin, Ill., and to no individual.

Our Missionary Force

Below may be found a list of the missionaries who are at present serving under direction of the General Mission Board, with present addresses, and date of entering service:

DENMARK

Villa Pax, Koldby, Pr. Hordum

Glasmire, W. E.,	1919
Glasmire, Leah S.,	1919

SWEDEN

Früsgatan No. 1, Malmö, Sweden

Graybill, J. F.,	1911
Graybill, Alice M.,	1911

On Furlough

Cerro Gordo, Ill.	
Buckingham, Ida,	1913

CHINA

Ping Ting Hsien, Shansi, China

Bowman, Samuel B.,	1918
Bowman, Pearl S.,	1918
Bright, J. Homer,	1911
Bright, Minnie F.,	1911
Crumpacker, F. H.,	1908
Crumpacker, Anna M.,	1908
Flory, Edna R.,	1917
Horning, Emma,	1908
Metzger, Minerva,	1910
Rider, Bessie M.,	1916
Wampler, Dr. Fred J.,	1913
Wampler, Rebecca C.,	1913

North China Language School

Pekin, China

Horning, Dr. D. L.,	1919
Horning, Martha Daggett,	1919
Miller, Valley,	1919
Myers, Minor M.,	1919
Myers, Elizabeth Z.,	1919
Shock, Laura J.,	1916
Sollenberger, O. C.,	1919
Sollenberger, Hazel Coppock,	1919
Ullom, Lulu,	1919

Liao Chou, Shansi, China

Cripe, Winnie E.,	1911
Flory, Raymond C.,	1914
Flory, Lizzie N.,	1914
Hutchison, Anna,	1913
Oberholtzer, I. E.,	1916
Oberholtzer, Elizabeth W.,	1916
Pollock, Myrtle,	1917
Seese, Norman A.,	1917
Seese, Anna,	1917
Senger, Nettie M.,	1916
Wampler, Ernest M.,	1918
Wampler, Vida M.,	1918

Shou Yang, Shansi, China

Clapper, V. Grace,	1917
Flory, Byron M.,	1917

Flory, Nora,	1917
Heisey, Walter J.,	1917
Heisey, Sue R.,	1917
Schaeffer, Mary	1917

On Furlough

266 Hammond Ave., Waterloo, Ia.	
Blough, Anna V.,	1913
Burlington, Ind.	
Brubaker, Dr. O. G.,	1913
Brubaker, Cora M.,	1913
La Verne, Calif.	
Vaniman, Ernest D.,	1913
Vaniman, Susie C.,	1913

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam,	1900
Ebey, Alice K.,	1900

Anklesvar, Broach Dist., India

Arnold, S. Ira,	1913
Arnold, Elizabeth,	1913
Lichty, D. J.,	1902
Miller, Eliza B.,	1900
Mow, Anetta,	1917
Ziegler, Kathryn,	1908

Bulsar, Surat Dist., India

Blickenstaff, Verna M.,	1919
Brown, Nettie P.,	1919
Brumbaugh, Anna B.,	1919
Butterbaugh, Andrew G.,	1919
Butterbaugh, Bertha L.,	1919
Eby, E. H.,	1904
Eby, Emma H.,	1904
Hoffert, A. T.,	1916
Hollenberg, Fred M.,	1919
Hollenberg, Nora R.,	1919
Kintner, Elizabeth,	1919
Miller, A. S. B.,	1919
Miller, Jennie B.,	1919
Miller, Sadie J.,	1903
Mohler, Jennie,	1916
Replogle, Sara G.,	1919
Ross, A. W.,	1904
Ross, Flora N.,	1904
Shull, Chalmer G.,	1919
Shull, Mary S.,	1919
Summer, Benjamin F.,	1919
Wagoner, J. Elmer,	1919
Wagoner, Ellen H.,	1919

Dahanu, Thana Dist., India

Alley, Howard L.,	1917
Alley, Hattie Z.,	1917
Ebbert, Ella,	1917
Nickey, Dr. Barbara M.,	1915

Jalalpor, Surat Dist., India

Forney, D. L.,	1897
Forney, Anna M.,	1897
Grisso, Lillian	1917
Shumaker, Ida C.,	1910

Vada, Thana Dist., India

Garner, H. P.,	1916
Garner, Kathryn B.,	1916
Powell, Josephine	1906

Post: Umalla, via Anklesvar, India

Himmelsbaugh, Ida	1908
Holsopple, Q. A.,	1911
Holsopple, Kathren R.,	1911

Vyara, via Surat, India

Long, I. S.,	1903
Long, Effie V.,	1903

On Furlough**Huntingdon, Pa.**

Blough, J. M.,	1903
Blough, Anna Z.,	1903

Emmert, Jesse B.,	1902
Emmert, Gertrude R.,	1902
Widdowson, Olive,	1912

North Manchester, Ind.

Cottrell, Dr. A. R.,	1913
Cottrell, Dr. Laura M.,	1913

Trotwood, Ohio

Eby, Anna M.,	1912
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La Verne, Calif.

Kaylor, John L.,	1911
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Grantsville, Md.

Pittenger, J. M.,	1904
Pittenger, Florence B.,	1904

Richland, Pa.

Royer, B. Mary,	1913
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Mt. Morris, Ill.

Stover, W. B.,	1894
Stover, Mary E.,	1894

Ashland, Ohio

Swartz, Goldie,	1916
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Representatives of the United Student Volunteers of the Church of the Brethren, Attending the Becker Bicentennial Life Work Conference, Winona Lake, Indiana

From the Volunteers will the future Missionary Force be built. Ten years ago the Annual Report listed the names of 30 missionaries. Four of those in service then have died, but Volunteers have quickly taken their places and now the Missionary Force numbers 101.

Our Thirty-Fifth Annual Report

INTRODUCTORY

Once again old Father Time records a milestone passed, and we must pause even in these days of hurry and bustle to recount at some length the efforts, endeavors, and victories of the year which closed with February 29, 1920. It would be entirely deplorable if we could not report progress in the Lord's work during such a year as that through which we have just passed.

The Father has been good and his face has never failed to shine upon the work of his children when their efforts were attended with prayer and consecration, and were considered in his name. Weak though our efforts have been, faltering though our endeavors often have seemed, short though our vision often has appeared, yet the Father has seen fit to use the work of the General Mission Board, we confidently believe, to magnify his name. We give him the praise for anything that has happened which has brought joy to his children. We charge to our own frailty and insufficiency everything that has come short of being what it should have been.

CHRIST, THE WORLD'S GREAT NEED

We have just come through, we believe, one of the years of greatest chaos in the history of the world. The titanic struggle of arms is over, so far as our country has been concerned in it, and while the great war is ended, yet more than twenty small wars have been waged during the year which we report. The sickness of this old world is manifest when we consider that American doctors and nurses have been thrust out into the remote corners of the earth because of humanity's physical ills. Great unrest has characterized the entire fabric of our civilization in every land; class hatred has burst forth in many places into a great conflagration; the industrial world has shown signs of increasing distress, and, politically, the peoples of the world have caught the foregleam of such freedom as many of them had never dreamed of enjoying, while religiously, men have come to see, though this great war, that their old religions have been inadequate for the needs of the world. Peoples of heathen lands are discovering that their gods are insufficient, and the peoples of our own land are discovering, with strengthened conviction, that our own religious tenets have proved entirely inadequate for the needs of the world.

There is hope even in the face of all these signs of unrest, and we should not allow ourselves to be overcome with anything approaching pessimism, for thoughtful men from the corners of the earth are beginning to see that Christianity has not failed, and that Jesus Christ has not proved insufficient, but they are adding their weight of testimony to the fact that Jesus Christ with his principles is the only hope of the world. Now is the time for the exercise of such an optimism and faith in Jesus Christ as we did not know we possessed. May God help the Christian church, that has been so lethargic, that it may rise in this supreme hour to meet the supreme challenge of the world's supreme need. In the face of these things, it is with unmixed joy that we note the advancing tide of faith and desire for action in the Church of the Brethren. We are glad that she is showing every evidence of awakening to her fullest to do the Lord's will and to assert her undying principles in behalf of the spiritual life of mankind.

WITH OUR MISSIONARIES

Nearly all of the missionaries appointed at the Winona Lake Conference have reached their fields of endeavor. Brother and Sister Glasmire went to Denmark to take up the duties which Brother and Sister A. F. Wine were compelled to lay down some years ago. After a considerable search for a home, they are now pleasantly located and are hard at work at the language. The new missionaries for China have been engaged during the past winter in the North China Language School at Peking. From experience our missionaries have learned that it is of utmost importance

and value to new workers to receive their first language impressions in this place. Chinese sounds are hard to get anywhere, and it is very necessary that the missionaries begin right in the study of this difficult tongue. Brother and Sister J. Homer Bright, Dr. and Sister Fred J. Wampler, and Sister Anna Hutchison returned to the field during the year. Bro. Bright has been chosen as the architect and builder of the China Mission, while Dr. Wampler returns to Ping Ting Chou with pledges for money to erect a very modern and commodious hospital there. Sister Hutchison has returned with joy to her schoolgirls at Liao Chou.

Going out to India, sixteen new workers left America during the month of January, 1920. By the first days of April all had reached their field. With them there also went Brother and Sister D. L. Forney, who have been sixteen years away from India. It is with no small joy we are able to record that no missionaries have ever gone to the field from us, and have remained there any length of time, without becoming homesick to return to their adopted land after they have been in their homeland for an extended sojourn. Brother and Sister Forney have never lost their first love for the India people. Leaving their four daughters behind to complete their education, and possibly to join them in years to come, they returned to India, taking with them their youngest daughter.

Because of the difficulties of securing accommodations for India, our missionaries going to the field were divided into three groups. The first of these sailed from New York Nov. 11. In this party were Bro. Dan Lichty, returning from furlough, and Brother and Sister Q. A. Holsopple, with Sisters Sara Replogle and Elizabeth Kintner, who went out for their first term of service. Brother and Sister Holsopple were retained at home because of Sister Holsopple's health. We are glad to know that she fully recovered, and they are happy once more in their old station at Umalla, India. The first one of the other two parties, with Sister Sadie Miller, sailed from Seattle Jan. 10, while the other party sailed from the same port Jan. 27 with Brother and Sister D. L. Forney.

Our missionaries, with few exceptions, have enjoyed good health during the year. Bro. S. P. Berkebile, who spent a faithful term of service in India, returning to America in order to fight against the dread disease, tuberculosis, which had taken hold of him, finally succumbed in September, 1919. The sympathies of our church are with Sister Berkebile and her three splendid sons.

SUPPORTS OF MISSIONARIES

Our missionaries are being supported without a single exception, by some individuals or local organizations. The following are those entitled to special mention because of their supporting missionaries either entirely or in part:

Altoona Sunday-school, Pa., Sister Ida Himmelsbaugh, India.
 Antietam congregation, Pa., Sister Lizzie A. Flory, China.
 Antioch, Brick, and Bethlehem congregations, Va., Bro. I. E. Oberholtzer, China.
 Barren Ridge congregation, Va., Sister Nora Flory, China.
 Bear Creek congregation, Ohio, Sister Anna M. Eby, India.
 Bethel congregation and Sunday-school, Nebr., Bro. R. C. Flory, China.
 Blickenstaff, Noah and wife, Sister Verna Blickenstaff, India.
 Botetourt Memorial Missionary Society, Va., Bro. A. W. Ross and Family, India.
 Breneman, I. and O., Calif., Bro. John I. Kaylor, India.
 Bridgewater Sunday-school, Va., Bro. Norman A. Seese, China.
 Buck Creek Sunday-school and congregation, Sister Nettie Brown, India.
 Butterbaugh family, Ill., Bro. A. G. Butterbaugh, India.
 California, Southern, Sunday-schools, Sister Gertrude Emmert, India.
 Cedar Rapids Sunday-school, Iowa, Sister Emma Horning, China.
 Cerro Gordo Sunday-school, Ill., Dr. A. R. Cottrell, India.
 Chiques congregation, Pa., Sister Alice M. Graybill, Sweden.
 Conestoga congregation, Pa., Sister W. E. Glasmire, Denmark.

- Coon River congregation, Iowa, Sister Elizabeth Arnold, India.
 Daggett, A. C., Sister Martha Horning, China.
 Dallas Center Sunday-school, Iowa, partial support of Sister Anna Hutchison, China.
- East Nimishillen congregation, Ohio, Sister Anna Brumbaugh, India.
 Elizabethtown congregation, Pa., Sister Bessie M. Rider, China.
 Elk Run and Greenmount congregations, Va., Sister Sarah Z. Myers, China.
 Erb, C. H. and wife, Iowa, Sister Cora Brubaker, China.
 Franklin Grove congregation, Ill., Sister Bertha Butterbaugh, India.
 Hagerstown Young People's Society, Md., Sister E. M. Wampler, China.
 Huntingdon congregation and College, Pa., Bro. J. M. Blough, India.
 Idaho and Western Montana Christian Workers' Societies, Sister Anetta C. Mow, India.
- Illinois, Northern, Sunday-schools, Sister Kathryn Garner, India.
 Illinois, Southern, Sunday-schools, Sister Eliza B. Miller, India.
 Indiana, Middle, Sunday-schools, Bro. Adam Ebey, India.
 Indiana, Northern, Sunday-schools, Sisters Mary Stover, India; Minerva Metzger, Mary Schaeffer, China.
 Indiana, Southern, Sunday-schools, Bro. W. J. Heisey, China.
 Iowa, Middle, Sunday-schools, Bro. S. Ira Arnold, India.
 Iowa, Northern, Sunday-schools, Sister Anna V. Blough, China.
 Kansas, Northeastern, Sunday-schools, Sister Ella Ebbert, India.
 Kansas, Northwestern, Sunday-schools, Bro. H. L. Alley, India.
 Kansas, Southeastern, Christian Workers' Societies, Sister E. H. Eby, India.
 Kansas, Southwestern, congregations, Brother and Sister F. H. Crumpacker, China.
 Knob Creek congregation, Tenn., Sister Anna B. Seese, China.
 La Verne congregation and Sunday-school, Calif., Brother and Sister Ernest Vaniman, China.
- Lebanon congregation, Va., Sister Valley Miller, China.
 Lick Creek congregation, Ohio, Sister Elizabeth Kinter, India.
 Locust Grove Sunday-school, Ind., Sister Sue R. Heisey, China.
 Manchester College Sunday-school, Ind., Sister Laura J. Shock, China.
 Maryland, Middle, Sunday-schools, Brethren H. P. Garner and Benjamin F. Summer, India.
- McFarland congregation, Calif., Sister Elsie Blickenstaff, India.
 Mexico congregation, Ind., Sister Lillian Grisso, India.
 Michigan Sunday-schools, Sister Pearl S. Bowman, China.
 Middle River congregation, Va., Bro. Byron M. Flory, China.
 Midway congregation, Pa., Bro. J. F. Graybill, Sweden.
 Missouri, Middle, congregations, Sister Jennie Mohler, India.
 Monitor congregation, Kans., Sister Myrtle Pollock, China.
 Mount Morris College Missionary Society, Ill., Bro. D. J. Lichty, India.
 Mount Morris Sunday-school, Ill., Sister Sadie J. Miller, India.
 Myers Brothers, Va., Bro. M. M. Myers, China.
 Nebraska congregations, Sister Josephine Powell, India.
 New Carlisle, West Charleston, Donnels Creek, Springfield, congregations, Ohio, Bro. O. C. Sollenberger, China.
- Nezperce congregation, Idaho, Dr. D. L. Horning, China.
 Nickey and Buckingham families, Dr. Barbara M. Nickey, India.
 North Manchester Sunday-school, Ind., Sister Alice K. Ebey, India.
 North and South English River Sunday-schools, Iowa, Sister Nettie M. Senger, China.
- Oakley congregation and Sunday-school, Ill., Sister Ida Buckingham, Sweden.
 Ohio, Northeastern, Sunday-schools, Goldie Swartz, India.

- Ohio, Northwestern, Sunday-schools, Sister Hattie Z. Alley, India.
 Ohio, Southern, Sunday-schools, Bro. J. M. Pittenger, India, Bro. J. Homer Bright, China.
 Okaw congregation, Ill., Bro. J. E. Wagoner, India.
 Painter Creek congregation, Ohio, Dr. O. G. Brubaker, China.
 Peach Blossom congregation, Md., partial support Sister Anna Hutchison, China.
 Pennsylvania, Eastern, Sunday-schools, Sister Kathryn Ziegler, India.
 Pennsylvania, Middle, congregations, Sister Sara Replogle, India.
 Pennsylvania, Middle, Sunday-schools, Bro. Jesse B. Emmert, India.
 Pennsylvania, Western, Sunday-schools, Sisters Olive Widdowson, Ida Shumaker, India; Sister Grace Clapper, China.
 Pine Creek congregation, Ind., Sister Winnie E. Cripe, China.
 Pipe Creek congregation, Ind., Bro. D. L. Forney, India.
 Pipe Creek congregation, Md., Bro. W. B. Stover, India.
 Pleasant View congregation, Va., Sister Edna Flory, China.
 Pleasant View Sunday-school, Ohio, Bro. Levi Stump, India.
 Quemahoning congregation, Pa., Bro. Q. A. Holsopple, India.
 Salem congregation, Ohio, Sister Minnie F. Bright, China.
 Seventh Circuit Sunday-schools, Pa., Sister Kathren Holsopple, India.
 Shade Creek, Rummel, Scalp Level congregations, Pa., Sister Anna Z. Blough, India.
 Shirkey, G. E., Kans., Bro. E. H. Eby, India.
 South Waterloo Christian Workers' Society, Sister A. S. B. Miller, India.
 South Waterloo Sunday-school, Bro. A. S. B. Miller, India.
 Spring Creek congregation, Pa., Bro. W. E. Glasmire, Denmark.
 Timberville congregation, Va., Bro. E. M. Wampler, China.
 Trotwood congregation, Ohio, Sister Elizabeth Oberholtzer, China.
 Tulpehocken congregation, Pa., Sister B. Mary Royer, India.
 Virden congregation, Ill., Bro. C. G. Shull, India.
 Virden and Girard Sunday-schools, Ill., Dr. Laura M. Cottrell, India.
 Virginia, First and Southern, Sunday-schools, Sister Rebecca Wampler, China.
 Virginia, Northern, Sunday-schools, Dr. F. J. Wampler, China.
 Virginia, Second, congregations, Brother and Sister I. S. Long, India.
 Walnut Sunday-school, Ind., Bro. Andrew Hoffert, India.
 Walnut Grove Sunday-school, Pa., Bro. Samuel Bowman, China.
 Waterloo City Sunday-school, Iowa, Sister C. G. Shull, India.
 Waynesboro Sunday-school, Pa., Bro. W. E. Sollenberger, China.
 Woodbury congregation, Pa., Sister Florence Pittenger, India.
 Yoder, J. D., Kans., Lulu Ullom, China.

The following desire to support missionaries and have paid a year's support, but as yet have no one assigned:

- Andrews congregation, W. Va.
- First Church, Philadelphia, Pa.
- Oller, J. J., Pa.
- Sandy Creek, W. Va.
- United Student Volunteers.
- White Oak congregation, Pa.

FINANCIAL

The finances of the General Mission Board show up very splendidly for the year which has just closed, thanks to the liberality of the members of our church. The Father, who has permitted these terrible conditions of warfare to be waged in the world, and through which war conditions of exchange have been so serious on the fields, has forecast our needs with a bountiful hand, and more money has been raised

this year by more than one hundred thousand dollars than in any year preceding. The following financial table, which we present from year to year, will help the reader to understand something of our receipts and expenditures:

Receipts			
	1918-1919	1919-1920	Increase
Donations to Board funds reported in Visitor, etc.,	\$133,574.21	\$198,391.07	\$ 64,816.86
Special relief funds,	4,478.99	6,717.93	2,238.94
Special supports, transmissions, native workers, schools, hospitals,	57,261.74	68,730.30	11,468.56
Income endowment, earnings bank account, Publishing House, missionary education, etc.,	82,102.97	107,900.91	25,797.94
Total receipts for work,	\$277,417.91	\$381,740.21	\$104,322.30
Endowment received all funds,	\$ 85,895.75	95,254.45	9,358.70
Expenditures			
	1918-1919	1919-1920	
World-Wide, annuities, publications, District work, general expense, etc.,	\$ 69,532.61	\$ 85,861.55	\$ 16,328.94
India,	76,981.11	177,119.07	100,137.96
China,	71,301.72	62,155.23	*9,146.49
Denmark and Sweden,	8,025.37	12,035.62	4,010.25
Special relief funds,	316.14	157.01	159.13
Total expenditures for work,	\$226,156.95	\$337,328.48	\$111,171.53
*Decrease.			

In addition to this statement, we desire to say that, as might be gleaned from the World-Wide account under the Financial Statement appearing at the end of this report, the year has closed with a balance of \$84,105.08 in the World-Wide Mission account. It might be explained that this amount would not be nearly so high if China had received her full allowance for the fiscal year, but through the sight-draft method, now in operation on our fields, their full amount has not been drawn by them, possibly by about \$30,000. This amount, too, can be largely charged to deflated exchange.

Especially would we call your attention to the large expenditures for India. The amount for India was increased by a large sum, which was necessarily expended to get our large body of new missionaries to the field. Rates of ocean travel have increased to such an extent that no one can travel these days at the prices we remember of a few years ago. The increase in World-Wide balance can be attributed in great measure to the large Winona Conference offering and the Publishing House earnings for the preceding year, but not all of this can be credited to that, for there has been a healthy increase in gifts all along the line. Some large gifts, too, can be reported for the year. A good brother and sister in Indiana gave us \$12,000 for endowment from the sale of land deeded to us in January, 1919. Another brother and sister have deeded us a seventy-four acre farm, retaining life tenure. A good friend in Nebraska has given us \$10,000 in endowment, while another brother and sister in Iowa are turning over to us a large sum as memorials for their only son, who died in camp during the war. From all prospects and inquiries, if we understand the signs of the times, there is a great deal of money available for our Board in large gifts. The annuity plan of the Board, as will be noted from the large amount of gifts during the year, continues to meet with the favor of our Brotherhood. No funds are turned over to us which we hold in higher trust than these sums, which are given to us from the funds of our dear brethren and sisters. The dollars which they turn over to us, representing years of hard work and strenuous toil, are dollars that we can not lightly appreciate. To our knowledge we have never sent out from this office the annuity checks to our

annuitants later than the date specified in the annuity bonds, and we trust that this record may be maintained.

In the farm-loan field of investments we are able to secure good six per cent loans in abundant supply. This is brought about to some extent because of the condition of the stock market, in which so much money is flowing at the present time.

THE VOLUNTEERS

It is a matter of no small interest to know that the students of our schools in their Fellowship Campaign of February and March gloriously went over the top. Seven schools thus far heard from oversubscribed the \$8,400 set as a goal, by more than \$4,000. The amount set as a goal is to be used for the equipping of the Ping Ting Chou Hospital. Increasing call is coming for assistance to prospective missionaries in their school work, and especially those in medical colleges. It seems absolutely imperative that worthy students, who are not blessed with sufficient financial means of their own, must be helped if we are to have a sufficient number of doctors and missionaries for our fields. It would seem no more than the part of justice for the church to help those worthy ones whom we are asking to devote their lives without stint to the work of the Lord.

The following officers have served the united organization during the past year:

President,	Foster B. Statler
Vice President,	I. W. Moomaw
Secretary-Treasurer,	Ruth Forney
Editorial Secretary,	Miles Blickenstaff
Traveling Secretary,	A. D. Helser

From the financial statement given it would seem that the Lord is answering our prayers with abundance of resources, and is unmistakably pointing the way towards the unoccupied regions beyond. At the same time, when exchange is so deflated, men are so restless, living is so expensive, and all conditions abnormal, it is the part of judicious missionary finance to be prepared for any kind of political and social upheaval that mortal man can devise.

THE FORWARD MOVEMENT

Beginning with Jan. 1, 1919, our Board, in harmony with the Sunday School and Educational Boards, inaugurated their Five-Year Forward Movement.

At the beginning of 1920 the Board felt it to be necessary that this Movement be given new impetus, as no one was available until that date who could give his entire time to this movement. A special meeting of the Joint Boards was called, at which all the members of our Board were present, in January, 1920. At this meeting Bro. Chas. D. Bonsack was appointed director of the Forward Movement. The goals, as already set, and with which our people have become acquainted, will continue, with some exceptions, to be those for which we are striving. Financially, it has seemed from the very outset that the goals have been made too low. Accordingly, this Joint Meeting, of which our Board was a part, decided that for missions and education we should call upon the church during this fiscal year to contribute the sum of one million dollars as a Conference offering. Associated with our general director, a number of others were appointed, and in turn, District and local directors were chosen. However, the Joint Boards felt that it was absolutely necessary, if greater things were attempted for missions, to provide the necessary trained men to carry out the plans which might be projected. This work could be done only by our schools, than which we have no more worthy agencies. In order, therefore, that the facilities of our schools might be increased sufficiently to give the necessary training for that increasing body of young people who are knocking at their doors for admittance, our schoolmen held a meeting in February and decided to ask for \$1,670,000 during the year for purposes of equipment, buildings, and endowment for our educational institutions. The Church of the Brethren is rising loyally and heroically to this great program, and we feel

that this great sum will be raised by our loyal brethren and sisters. If all do their part, the amount can be easily reached, and far more.

In addition to these financial matters, pertaining to the Forward Movement, the General Mission Board is organizing itself with a desire to promote spiritual lines of activity, at the same time and in a measure commensurate with their financial askings. Bro. M. R. Zigler, of Virginia, was chosen Home Mission Secretary in the latter part of the fiscal year and is already at his task. It is his part and desire to make his office and himself the clearing house through which various ideas from the different District Boards can be made available for all the rest. Among his duties will be a closer investigation of the southern field and a more careful organization for assisting in those needy territories of the Brotherhood.

MISSIONARY EDUCATION

Bro. H. Spenser Minnich has been chosen as Missionary Educational Secretary, whose duties will be to promote missionary education and devotions through mission study, programs, lantern slides, maps, charts, leaflets, exhibits, and District gatherings. There is a widespread and growing interest in missionary educational and inspirational work. A splendid body of young men and women were occupied in the summer of 1919 with visiting our churches in behalf of missionary education and the Forward Movement. Twenty-four State Districts were wholly or partially canvassed in this cause. Those not touched, with few exceptions, had been reached in the two years preceding, or will be during the coming summer. The Board has endeavored to promote missionary education, and the increase in volunteers, workers for the field, and funds available for work, is splendid evidence that our church is being favorably informed along missionary lines. The goal to which we strive has by no means been reached, and so we strive to go forward. The Missionary Educational Secretary will be glad to consider, with the missionary committee and District workers, any plans for aggressive work. It is his desire personally to visit churches where there is an opportunity to be helpful. It is a noticeable fact that some churches with a missionary committee or secretary are far in advance of those not having these workers. The Board urgently asks each church to place some good person at this task.

DISTRICT MISSIONARY SECRETARIES

Arkansas, First District and Southeastern Missouri.
 California, Northern, S. P. Noll, Parlier, Calif.
 California, Southern and Arizona, J. W. Cline, 1823 11th Ave., Los Angeles, Calif.
 Colorado, Western, and Utah, J. A. Austin, Fruita, Colo.
 Idaho and Western Montana, M. Alva Long, Weiser, Idaho.
 Illinois, Northern, and Wisconsin, none appointed.
 Illinois, Southern, S. G. Bucher, Astoria, Ill.
 Indiana, Middle, Ira E. Long, Andrews, Ind.
 Indiana, Northern, Harvey Hartsough, Nappanee, Ind.
 Indiana, Southern, none appointed.
 Iowa, Middle, O. W. Diehl, Beaver, Iowa.
 Iowa, Northern, Minnesota and South Dakota, Virgil C. Finnell, Elgin, Ill.
 Iowa, Southern, A. W. Miller, South English, Iowa.
 Kansas, Northeastern, J. Clyde Forney, McPherson, Kans.
 Kansas, Northwestern, and Northeastern Colorado, Roy A. Crist, Quinter, Kans.
 Kansas, Southeastern, G. E. Shirkey, Madison, Kans.
 Kansas, Southwestern, and Southern Colorado, none appointed.
 Maryland, Eastern, W. E. Roop, Westminster, Md.
 Maryland, Middle, John S. Bowlus, Burkittsville, Md.
 Maryland, Western, James W. Beeghly, Oakland, Md.
 Michigan, Ethel Whitmer, Beaverton, Mich.
 Missouri, Middle, D. L. Mohler, Leeton, Mo.

- Missouri, Northern, none appointed
 Missouri, Southern, and Northwestern Arkansas, A. W. Adkins, Osceola, Mo.
 Nebraska, F. S. Eisenbise, Beatrice, Nebr.
 North Dakota, Eastern Montana and Western Canada, O. A. Myers, Williston,
 N. D.
 North and South Carolina, Georgia and Florida, Geo. A. Branscom, Campobello,
 S. C.
 Ohio, Northeastern, A. H. Miller, Louisville, Ohio.
 Ohio, Northwestern, J. S. DeJeane, Nevada, Ohio.
 Ohio, Southern, Ira G. Blocher, Greenville, Ohio.
 Oklahoma, Panhandle of Texas and New Mexico, John R. Pitzer, Cordell, Okla.
 Oregon, Thos. Barklow, Myrtle Point, Oregon.
 Pennsylvania, Eastern, Geo. W. Weaver, Manheim, Pa.
 Pennsylvania, Middle, John B. Miller, Curryville, Pa.
 Pennsylvania, Southeastern, New Jersey and Eastern New York, W. W. Kulp,
 Pottstown, Pa.
 Pennsylvania, Southern, none appointed.
 Pennsylvania, Western, D. K. Clapper, Meyersdale, Pa., Field Representative for
 District Board.
 Tennessee, A. E. Nead, Limestone, Tenn.
 Texas and Louisiana, M. H. Peters, Manvel, Texas.
 Virginia, Eastern, I. N. H. Beahm, Roanoke, Va.
 Virginia, First District, C. D. Hylton, Troutville, Va.
 Virginia, Northern, none appointed.
 Virginia, Second District, J. W. Hess, Bridgewater, Va.
 Virginia, Southern, S. P. Reed, Floyd, Va.
 Washington, C. N. Stutzman, Wenatchee, Wash.
 West Virginia, First District, W. L. Teets, Egdon, W. Va.
 West Virginia, Second District, Verna May Kirk, Junior, W. Va.

In conclusion, it would give us great pleasure to report all of the splendid heroic examples and incidents of missionary sacrifice and service that have been called to our attention during the year. We would like to give personal recognition to such, but it is apparent at once that this is impossible. We desire to express ourselves as being grateful for all the evidences of your love and interest that you constantly manifest towards us. Only by your efforts, seasoned with your prayers, have the victories been accomplished thus far. Only through your continued coöperation can victories continue to be won. May we labor together, loyal and faithful to the advancement of the cause of him whom we so much love.

SWEDEN

REPORT BY J. F. GRAYBILL

The Work in Sweden for 1919

We were not in as close touch with the work in Sweden during 1919 as the previous years. We left Sweden for our furlough March 11 and returned Nov. 12. So we have been on the field only four months. However, we kept in touch with the work as best we could by correspondence. The work in Malmö was left in the hands of Bro. Hydén, who was elected to the ministry a few years ago and is a promising young man. Sister Buckingham also was here to do her part.

Before leaving we did what we could to launch the Forward Movement and to do our little part in the advancement of the kingdom. The result in the number of accessions was not what we desired, as the statistics will show. We can plough and sow and even water, but the Lord must give the increase. In the financial end we

were able to play a better part. Our offering for mission purposes far exceeded that of previous years. For this we thank our Heavenly Father.

Our Sunday-schools have closed a successful year. While the number in attendance has not increased, the interest has been good. No new schools have been organized, but two Junior Societies were formed, and they are moving along nicely. During the past years we had quite a deficit in our Sunday-school treasury, but in 1919, for the first time in the history of our Sunday-schools, there was a little balance. This was due largely to a liberal donation from a good friend.

The Junior Society does not have the enrollment it had at the beginning of the year. Some become disinterested in the work and drop out. Others arrive at the age when they can be transferred to the Young People's Society. Those who remain are as a rule the workers. And these count most in the work if not in number. This organization, with the aid of the Sunday-school Birthday Mission Bank, is endeavoring to support an orphan in India.

The Young People's Society has, during the past year, received a number of new members into the organization and is continuing its social, charity and mission work. They succeeded in clothing thirty-two poor schoolchildren. They also had a little set-out of coffee and cakes for the feeble minded at the city poorhouse and a Christmas dinner for some seventy poor. This organization has pledged itself for the support of a native worker in China. It also supports a mission station in a country village fifteen miles from Malmö.

In the beginning of 1919 we organized a Berean Bible Class. The members are quite active and the class promises to be a center of spiritual activity in the church. The class is interested in missions and is helping to raise funds for the spread of the Gospel.

Upon our return to the work in November we conducted a series of meetings. Brother and Sister Glasmire, who were obliged to remain with us for some time, until they could rent a house to move into, assisted in these meetings. We had good meetings, but the result in converts was not what we desired. There was but one confession. We continue to work the work of him who has called us into his service. The harvest is plenteous, but the laborers are few. Help us pray for more laborers in this part of the Lord's vineyard.

District Treasurer's Report for 1919

Receipts

J. F. Graybill,	Kr. 4,569.37
General Mission Board,	18,926.00
Miss. offering, Swedish churches,	768.54
Total receipts for the year,	24,263.01

Expenditures

Hall rent in Malmö,	1,000.00
Hall rent in Simrishamn,	120.00
Hall rent in Rosenvång,	216.00
Hall rent in Olseröd,	100.00
Support A. Andersson, Limhamn,	1,787.50
Support P. Jönsson, Vanneberga,	1,787.50
Support B. Lindell, Olseröd,	1,787.50
Support, rent, etc., M. V. Olsson, Tingsryd,	2,662.50
Support P. Hydén, Malmö,	3,550.00
Support Ida Buckingham,	1,850.00
Traveling exp. and postage, A. Andersson,	234.45
Traveling exp. and postage, P. Jönsson,	200.00
Traveling exp. and postage, B. Lindell,	111.90
Traveling exp. and postage, M. V. Olsson,	233.45

Traveling exp. and postage, P. Hydéhn,	111.30
Miscellaneous,	33.20
Miscellaneous in Malmö church,	284.17
Miscellaneous in Vanneberga church,	87.40
Miscellaneous in Olseröd church,	50.00
Miscellaneous in Simrishamn church,	25.00
An account book,	11.26
Bal. for Swedish church paper,	1,062.00
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Total expenditures for the year,	17,305.13
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Balance to 1920,	6,958.78
Malmö, Jan. 16, 1920,	P. Hydéhn, Treasurer.

Statistical Report for 1919

Congregations	Elders	Ministers	Deacons	Missionaries	Meetings	Prayer Meetings	Y. P. Meetings	Junior Meetings	Aid Soc. Meetings	Pastoral Visits	Council Meetings	Love Feasts	Sunday-schools	Baptized	Disowned	Rec'd by Letter	Deaths	Total Membership	Tot. Offerings for Miss., S. S. and Relief Work
Malmö,	3	2	3	3	163	48	45	62	21	277	3	1	3	3	...	2	2	67	\$ 734.17
Vanneberga,	1	1	3	...	447	76	8	...	...	998	2	2	1	1	...	...	...	54	368.07
Olseröd,	1	1	...	...	143	29	...	...	...	170	2	1	1	1	...	...	...	18	97.30
Simrishamn, .....	...	...	...	...	20	...	...	...	...	...	1	1	...	...	1	...	...	5	20.25
Kjävlinge, .....	...	...	...	...	9	...	...	...	...	...	...	...	...	...	...	1	...	...	...
Stockholm,* .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11.50
Total,	5	4	6	3	782	153	53	62	21	1445	9	6	5	4	1	2	4	159	\$1231.29

* Not represented, no report.

DENMARK

REPORT BY J. F. GRAYBILL

The Work in Denmark for 1919

Our report of the work in Denmark will necessarily be very short. In February, just before sailing to the States, I made a trip to attend an extra committee meeting by their request. The burden of this meeting was to arrange for the financing of the debt on the chapel built in Bedsted a few years ago. There was also a little extra work planned at this meeting for the young minister who has not had an opportunity for development. This was all the work that was done in the Thy congregation last year. Eld. Martin Johansen was sick at the time of the meeting and did not recover sufficiently to do much preaching all year.

Upon our return to Sweden Bro. Glasmire and I made a trip to Denmark to attend the District Meeting which convened in December. This meeting was characterized by much interest and zeal for the Lord's work. They are very glad for Brother and Sister Glasmire, from whom they expect much help and inspiration. They are now located in the Thy congregation and are busy at the Danish language. This was not according to what we had planned, but was the best we could do. It is utterly impossible to rent a house in Copenhagen at the present time. Now they are right by the work and will be able to give the work in Thy the much-needed stimulus. They will, however, not be able to get the language as well as in Copenhagen, and the field, to our mind, is not as fruitful as the city would be. Then, again, this may be the Lord's way. Our ways and thoughts are not always the Lord's ways and thoughts.

The work in Denmark lagged more last year than in previous years. Eld. Martin Johansen had sickness and even death in his home. He was sick the greater part of the year and had a serious operation performed on his head. He has fully re-

covered but the strain was so hard on his wife that she is a nervous wreck. She has been to a sanitarium, but failed to get much relief. All the preaching done in this congregation was by a young man of very little talent.

Elders Hansen and Eskildsen, in the Vendsyssel congregation, are not able physically to do much work. They held but a few meetings during the summer. The preaching done in this congregation was by a deacon brother. There was more work done in the Vendsyssel congregation in 1919 than in the Thy congregation, and the offering for World-Wide Missions is complimentary, as the statistics accompanying will show.

There is a decrease of eight in membership, three by death, one withdrawal and four disowned. This looks as if some work had been done. The question is whether it was the right kind of work.

Brother and Sister Glasmire will fill a needy post. The harvest is plenteous and the laborers are few, is true of our field in Denmark. I trust the Board will see fit to send the young Danish brother, who is preparing himself at Bethany Bible School for his home field, as soon as he is ready for the field. He is greatly needed. We need to remember this field as well as our other fields at a throne of grace.

1919 Statistics of the Denmark Congregations

Congregations	Elders	Preachers	Deacons	Lay Members	Baptisms	Disowned	Withdrawals	Received by Letters	Deaths	Total Members	Collected for World-Wide Missions
Vendsyssel,	2	1	3	20	.....	.....	1	.....	2	25	Kr. 759.51
Thy,	1	1	4	39	.....	4	.....	.....	1	45	Kr. 73.25
Total,	3	1	7	59	.....	4	1	.....	3	70	Kr. 832.76

INDIA

REPORT FOR THE YEAR 1919 BY ADAM AND ALICE K. EBEE

Some things are hard to do, some are harder, and, usually, one thing is the hardest of all. Some things are easy to do, some are easier, and, usually, one thing is the easiest of all. When it comes to writing an annual report for the whole mission amid the worry, flurry, scurry of the average mission station, the hardest thing to do is to get a decent report ready; the easiest to let it go from day to day and not get it written at all.

In many ways this has been a hard year. The influenza of 1918, and of the earlier months of 1919, stopped active, aggressive work. The scarcity of foodstuffs and the high prices have made the year hard. But on the other hand it has been a good year. In spite of the hard things, there has been growth in every line. There have been building and getting ready to build. There have been teaching and preparing to teach. There have been language study, Bible work, medical work, and everything that go to make up the sum of mission activity. Altogether it has been a year of blessing and uplifting and growing into higher and better things. The few have stood still; the many have gone on into fuller service. It is twenty-five years since Brother and Sister Stover and Sister Ryan came to India. There has been wonderful growth in these twenty-five years. As the older missionaries look back whence we have come, and see the rugged rocks over which the mission has climbed, the winding over mountain paths, near dangerous precipices, the wading and swimming of swollen rivers of obstacles and difficulties, we thank God and take courage. We look back! We stand still for a moment and look back! We cry out, "What hath God wrought!" We praise and adore. We turn about and look at the mountains, and rocks, and rivers ahead of us. Our faith grows greater. As we look we see what God is about to do,

even more than we can think. God is ready to do more than he has done. Praise his name!

Ahwa

REPORT BY ADAM EBEBY

This has been a year of lights and shadows here; of joys and sorrows. Perhaps the shadows prevailed. There were more deaths than births. There were more hungry people than satisfied ones. First, water too little; then, water too much.

The Dangs, of which Ahwa is the capital, so to speak, are a number of petty states under Bhil chieftains. There are some fourteen of these. They are but nominal rulers. Years ago, the British Raj made treaties with these men, giving them a yearly allowance in return for good behavior, timber and other rights.

The Dangs proper have an area of nearly a thousand square miles with a population of about thirty thousand. To the south is Surgana, with an area of about three hundred and fifty square miles and a population of about thirteen thousand. Nearly all the people are of the backward jungle classes.

Brother and Sister Blough were in charge during January, 1919. We came in January and took over the work in February. We threw ourselves into the work and difficulties, sparing ourselves in no way. In October, 1918, the "flu" had made havoc in most of the surrounding villages as well as in Ahwa itself. There was a mortality in some villages of from twenty-five to forty per cent. In February, 1919, it broke out again, but usually where it had not been before. Especially did it strike hard the village of Chankal. This village had been spared before. The headman was a Christian. There were some six other Christian families with a teacher and school. The headman, Bro. Vitou Shende, took the "flu." He died. Others, Christians and Bhils, were hard hit. Most of the Christians scattered here and there. Of nineteen Christians, seven died. Most of those who died, died here at Ahwa. We did what we could for these sufferers. This was little, indeed. A few of those who were very sick got well. The school has been closed ever since.

The saddest "flu" case occurred at Chankal. Laksman Haipat, a young Christian farmer, twenty-five years old, was married Nov. 22, 1917, by Bro. Blough. The wife did not live long. Jan. 28, 1919, Bro. Blough united Bro. Laksman to his second wife. This was at Chankal just a few days before the "flu" broke out at that place. Laksman was driving a cart for another brother, being gone from home from three to five days each trip. On his return from one of these trips he found the village almost deserted. Searching for his wife, he found her under a large tree near by, dying. She died. There was no one to help him bury her. He dug a grave. She was a heavy woman. He could not carry her, so he took a rope and dragged her into the grave. What else was there for him to do? He married his third wife the day after Christmas, 1919.

Here at Ahwa the missionaries had their hands full. The District Meeting was at Vyara during this "flu" siege. Most of our Christian people went, as well as Sister Ebey. I could not go and leave the sick people. I was able to be of little real service to those who had pneumonia. There is no mission hospital here. The poor, stricken people had come here from Chankal. They put up wherever they could find a place. Bro. Raising Valab went into a deserted house with his family one Sunday. The next Friday his little girl died. He took his family, wife and two little boys, down on the river to a shack. Inside of a few days his wife and older boy died. Bro. R. was very sick, as well as the little boy. He returned to Ahwa and lived in the old oil factory building. I expected both of them to die, but they got well. His wife had a sister, a widow with several children. They were not Christians, but they came here, too. They lived in an old, forsaken house. One morning word came that she was dead. Her children forsook the body. No one paid any attention to it. I got some men to dig a grave. One of our weakest Christians, Bro. Tunia Tanhu, was always ready to help me out. He and I wrapped up the nude, forsaken body

and carried it to the open grave, the grave-digger standing off to one side until we had the corpse in the grave and the filling partly done. I always used a mask over my nose and mouth, which was kept damp in eucalyptus oil.

We are not doing much medical work here. There is not much to do. There is a government dispensary and hospital here with two doctors and several helpers. But people have much faith in the medical ability of missionaries, and hence come for medicine. It is necessary to keep a few remedies on hand. People have more faith in an un-medical missionary than in a non-missionary medical man. We had some three thousand new cases during the year. In our dispensary we also keep phenyle for cattle, so many cattle get maggots in their sores and scratches. Then people want "keerdail," worm-oil, phenyle. We sell gallons of it in small lots.

Bro. Blough asked me if I would undertake the building of a new bungalow. Plans had been about made to erect one. We have been working hard to get material together. We wanted to get the foundations in before the rains, but owing to the lack of water we could not get it done. There was a very slight rainfall in 1918. Nearly all the wells went dry. Those that did not go dry were kept in charge of the police. We had to let our clothes go a month without washing. We had to haul water for the house and then keep the barrels under lock and key, or find it had been stolen the next morning. We have seen several food famines and but one water famine. Let us have food famines, if we must have one or the other. Somehow food can be brought in, but water is hard to haul miles and miles. Bullocks and cows had to be watched, lest they leap into the wells where they smelled the water. This is a digression from building a bungalow—the big reason why we did not get the foundations in last June. In this climate it is wise to have the foundations ready at the opening of rainy season, that they may soak and settle and be ready for any leveling that needs to be done. It ensures a stronger building.

We have a Christian stone-dresser here. For him we put up a house and shed, that he might work during the rainy season. He spent several months getting stones ready for the foundations as well as for the building. The uninitiated and inexperienced can not appreciate what it means to put a large house in the jungle. There is no good clay for bricks and tiles. There is no good limestone to burn. To cart these in is to treble the price. Now, let us talk a little about water. Perhaps we may be able to digress the other way, and get back to building work from the water question.

We all suffered for water. People will go to the fast-drying-up wells at midnight, hoping to get a little water for cooking and drinking purposes. People begged water; they fought each other to get water; they stole water. Cattle had to be driven five miles to get a little stagnant, filthy water. The rivers had gone dry—only small kettles in the rock holding a little water. Deliver us from another water famine!

Sunday, June 1, was a big day for Ahwa. The forenoon was hot! So hot! Dry! So dry! We had our usual services. We suffered from the heat. In the early afternoon we saw some clouds in the east hanging over the mountains. By three o'clock they were over us and



What the Missionaries Must Fight Against. Hauling Liquor to Ahwa

it was dark like dusk. Soon a storm broke. It rained; it hailed; it blew. It was so refreshing to us! It was a dangerous storm, but we enjoyed it. There was water in sight. People rejoiced, though no one was ready for rain. They soaked the dirt off their skin that had been accumulating a month or more. Large hailstones fell; the largest I have ever seen. The children were soon out after them. Hail was a new thing to most of them. They actually ate ice in India in the hottest month of the year.

We gave much help to our teachers, workers, servants, farmers, Christians and non-Christians. We turned a bedroom into a "go-down" or storeroom for rice and other grain. It meant a lot of work, but it was service for the Master. This relief work helped to increase our church attendance about a hundred per cent. There is more than twice as much grain at the close of 1919 as there was at the end of 1918, but high prices still prevail and there will be shortage again.

The close of the rains found us ready to cut a lot of hay and stack it. We have several ox-teams to put to work hauling for the new bungalow soon. We have given money to many men as an advance on hauling. Thus they bind themselves, and others have no right to demand their services. Brick and sand are daily coming. We hope to get the foundations in before another rainy season.

At one time, in 1918, twelve schools were open. Two teachers died from the "flu." Several schools were scattered. When we arrived in January but nine were going. Several of these were about to close. Some were closed for a few months; others have not been reopened yet. Others have revived. One new school was opened. Village school-work here is uphill work. People are illiterate and most of them desire to keep their children so. It is a hard thing to create a desire for better things. Even trained teachers are not succeeding very well. When we shall be able to have some of our own boys and girls trained as teachers, we may hope for better things. There is a great open field for work here. We hope to have another family of missionaries here as soon as we have the new bungalow ready. Then some one can devote his time to supervising the schools. We have an Indian brother, a minister, who is partly supervising the schools, but he is not able to do the work required. Closer and sympathetic work is needed. The close of 1919 finds us with six schools doing fairly good work, two poor work, two very, very poor, and two closed. The Ahwa school has advantages over the others. Here we are able to give some supervision and the resident boarders help out much.

The church has grown in numbers and many members have grown spiritually. We are sorry to say a few have retrograded. The attendance has been good at Sunday-school and preaching services. The average for the third quarter was over a hundred, and for the fourth quarter it was one hundred and fifteen. The opportunities for teaching are great. Oh, that we might be able to improve them fully! There have been twenty-nine baptisms. The year opened with seventy-five members and closes with ninety-six. Several members died and one received a letter.

The mission has been operating a soda-water plant for some years. This is not for financial gain. Owing to lack of a proper place and to inefficient supervision and help, we did not get much done from April to December. In November the building was removed to a site near the bungalow, where we can help along a little as well as see that the work is properly done and things kept measurably clean. We have put a steady man on the job to learn the business and it has shown improvement at once. We have the machine in good running order and we hope to put out a lot of good soda water during 1920. We are looking to the closing of the near-by liquor shop early next year. It is two miles away, but people who want liquor will go. We want to be ready to supply good soda water, raspberryade, gingerade, and lemonade, and possibly, later, some other kinds of drinks. For the soda we charge 2 cents per bottle; for the others, 4 cents. This business will in time more than pay for itself.

The health of the missionaries, of the people in general, has been good. There has been but little serious sickness since the influenza outbreak. But one grown

Christian died since then. One boy died in the school, and several girls who were weak when they came.

We look into the future, full of faith in God's promise; full of hope for the success of the work here; and full of love—not so full, however, as we should be for these people and the work among them. We have a big job, and it seems to be getting bigger all the time, and we seem to be less and less able to do all that we are expected to do. Pray for us and help us in that way. Pray that God may be glorified through our service, and that of these saved ones. The work is yours; it is ours; it is God's!

REPORT BY ALICE K. EBEL

The year 1919 has been one of the busiest and happiest we have spent in India. Notwithstanding the isolation and the difficulties connected with a station like Ahwa, situated far from the railroad and the source of supplies, and the deprivation of fellowship with our other missionaries, the opportunities for teaching the Gospel and for helping those who are most in need of help are certainly many and great. These opportunities were increased during the past year by the larger number of needy ones who came to our doors, because of famine conditions.

The duties of the me-sahib are many, especially in a station where there is work for several missionaries. The care of the house and the children comes first, of course. Then several hours of each day, during a large part of the year, were devoted to the school lessons of our own daughters.

To the work among the women I have not been able to give the attention that this important work requires. We have about twenty Christian women in our community here at Ahwa. Most of them are new converts, women who have been reared in these Bhil huts, seeing and knowing little but the poverty and filth, the ignorance, superstition and idolatry common to primitive women of the forest and jungle. The truths of our Bible and the precepts of our Gospel are foreign to their thought and life. Two Indian Bible women, the wives of our evangelists, have been giving a little time to visiting and teaching these Christian women and occasionally making visits to some of the heathen women near us. These Bible women have their home duties and are not specially prepared for work of this kind, but under the grace of God we trust they have been able to accomplish some good.

Every Thursday we have held a meeting for our Christian women and a few others who were willing to come. At this meeting we have been trying to teach the fundamental truths of Christianity. We find it not easy to put the truth in form simple enough for their minds to grasp. We have also tried to teach the women how to pray. Our success along this line has not been great, for not more than two or three of our Dangi Christian women will attempt to pray in public. But most of them have learned to refrain from talking during services and can repeat the Lord's prayer.

Besides the two Bible women located here in Ahwa, we have six women located in villages who are supposed to spend a part of their time in visiting and teaching the women in their respective villages. We regret that we have not been able personally to spend some time with these women in the villages.

At the beginning of the year there were six girls in the boarding school. Twenty new girls came in. Some of these were orphans left after the ravages of the influenza, and some are the girls of parents unable to clothe and feed them during the famine days. Three girls died; two girls under school age have been taken home by parents since harvest, and one large girl, who was



The Place of Baptism at Ahwa, Dangs

with us only a few weeks, returned to her heathen relatives, leaving us twenty at the close of the year. These girls do their own grinding on handmills, and their own cooking, washing and sewing under the direction of a matron. They are in school every day and most of them are making commendable progress in their school work. Five of these girls have been baptized during the year, making eight members of the church among our little flock of girls. Their quarters are cramped, and we hope to have more and better arrangements soon. We praise God for these few jewels that have been gathered from the great struggling mass of heathendom and ignorance and darkness about us.

We have had teachers' meeting each Saturday afternoon. We had six teachers. These and two officers have been fairly regular attendants, and have shown a real interest in the study of the lessons and in methods of presenting them to their classes.

Anklesvar

REPORT BY W. B. STOVER

"Papa, there is a man wants to see you." "Yes, Helen, tell him to sit down a bit. I will be there in a minute." So I answered our little girl, as I had just sat down to write this report, and had a caller. I went to see him. We had a pleasant little chat. He did not want anything particular, but as being pleasant goes a long way, I just forgot my report as we chatted together. When he was ready to go there were four in his stead, all on one errand bent, but I did not know the errand. Then a village teacher came, and I took the teacher first. We talked. He was ready to make the transfer I asked him to make, as the work in his village was not as good as it should be, so he would better try elsewhere. I had been out the night for a service in Jitalie village, and when I returned it was after ten in the morning. But I had a pleasant time in the evening, a service with about twenty-two present, all Christians but one, and he under conviction of duty, and after the meeting I went to the home of a friendly Mohammedan, where we talked till we could not longer remain awake. They tell me they are hard pressed now, harder than ever; that the whole village indebtedness is about 75,000 rupees, and the outlook for crops, because of the unusual rains in December, is not at all good. The woman said, "God above and the ground beneath, that is all we feel sure about these days, Sahib." Both in Jitalie and Dadarl I was exceedingly kindly received by the Mohammedan people, who are friends now. But back to this report. I must get at it at once. There goes the bell for dinner, and five or six men sitting on the front veranda. Well, that is what we used to pray for, that people would come to us, and the Lord is surely answering that prayer of ours.

After the noon meal we have our daily prayers. After prayers I must see my visitors and get at my report. I fear I will be last of all in getting the thing done. These men? Yes, the group from one village are in difficulty. It is a case of police oppression. The police forced one of them to go with him, beating him and saying that he must say certain things in evidence on a certain liquor case in which he was interested. The man insisted that he knew nothing of the case, and could not be a witness, but the police said he must have a witness, and "I want you to say so and so!" But the man refused, and the police beat him rather severely. Then the man committed the blunder of trying to have a place in the sun, so to speak, for he reported on the police. A little bribe money cleared the police, who, in turn, now seeing his opportunity, got up a false charge against the poor fellow who refused to give false evidence. And now they are summoned to the court on this false charge. Will I help them?

It doesn't pay to mix in too much with this kind of thing, for the story may be flavored, and the missionary may be misled, and that would be bad to find out after a while. So I told them they should answer the call of the court, and we would see what

happened. Then I advised them to trust in the Lord and always tell the truth; to tell no lie, even to get off from a false charge.

Hello! Come right in. We keep open doors here. What can I do for you? You have a letter from one of the men who went to labor corps, and he says he has rheumatism. Well, that is too bad. And he wants you to make him some of the kind of food his mother used to make, and send him a little through the postoffice! Well, perhaps that will help him anyhow. Then—yes, I see, you want to draw money from his account to pay the bill? All right, I think it a good investment. Here is the money. Did you go to church yesterday? Forgot? That was too bad. Remember the Lord's Day, the Lord's church, and the Lord's Book; if you remember these three, you will sure be a good Christian. Say it over now, the Lord's Day, the Lord's church, the Lord's Book. Good. Now you may go.

And then it was time to go to the courtroom. I had arranged to help get some property transfers made; that is, to help the owners to get their names rightly registered in the matter of land I had secured for them some years ago, but when I reached the court the men had not come! There was a case on hand. A fight had taken place between some Mohammedans. Both sides are friends and ask if I can't say a good word to the magistrate. No, no, no, I can't do that; it would not be fair to the facts. The magistrate must make out his judgment from the facts you give. All tell the truth, and then we can leave the matter there. It will come out right.

Now, then, I am back at the typewriter again. The day is about gone and I have not one word written for that report. What will I do? "The year has come and gone." But every one knows that. It will hardly do to begin one's report in that sort of fashion. I will try again. "We are preparing for home, and Bro. D. J. Lichty is here to take up the work we have had in hand these years." But that is not of last year. Better quit. Making a report is really one of the most undesirable parts of mission work. Why, I know missionaries who would rather go all day without anything to eat, hold two or three preaching services and walk several miles meanwhile, than to write a report, and say we did this and we did that, we need this and we need that, but what are we to do? There must be something of a report made out, and that just now!

There was great scarcity, bordering on famine. The money sent from home, together with other aid given here, was distributed conscientiously among the needy of the people. When the local board began to give aid, I put myself at their disposal for that sort of work, and some fifteen villages were allotted to me for aid distribution. Men were appointed—that is, small committees for distribution purposes—and in each part of the territory a Christian teacher also was added, when one was available. A few villages preferred to come to the bungalow once a week for the help they might get, and it was so arranged when they asked it. To certain persons, mostly Christians, though not all, by any means, money was lent on a three years' condition, without interest, a fifth to be repaid the first year, two-fifths the second year, and the remaining two-fifths the third year. This plan was much appreciated. That, too, was given on the joint-loan plan, which means all the men of a village make themselves equally responsible for the payment of the others in that village, all getting at once, and all signing the same papers. Now we will see how well they pay (if they repay at all).

The scarcity of the year and the stress of hard times made stealing more common than we have ever before known it in these parts. And into this sin a number of the Christians have fallen. The freight trains were climbed, and from the running trains bags of grain were thrown off, and men gathered from far and near to divide the spoils. The man throwing off the bags was paid a rupee per bag for his part of the game. The freight train came to be known as grandmother, because she had something for all! This stealing was carried on at an alarming rate for some months, and it seemed nothing could be done to stop it for a time, but I am assured that it is not now being done. Of course, this was dreadfully hard on morals, and when men

had no income, and nothing in the house to eat, it became a great test of faith to refuse to join the gang and have something to eat in the morning.

It is a difficult problem to deal with. One young Christian was asked if he did not want to join the gang. He thought he would try it. They sent him to get a tin of ghee from a freight car, which was standing on the track. He got it and carried it off. Members of the gang were witnesses. Next night they called him to go on another expedition, but he had a conscience which had been at work meanwhile, so he refused. Then, fearing lest he should tell on the gang, they made up a case against him for this tin of ghee, and got him into jail. I went to the jail and asked to see him. I said I was greatly surprised and awfully sorry to see him there, but all I could say now was that he might as well prepare to go to Ahmaḍabad (state prison). Then I suggested, "Brother, may I advise you still?" He said yes, and I told him I did not wish to hear his story, but when he came into the courtroom, before the magistrate, he should tell the whole story. He agreed to do so. I said, "Never mind if you go to jail now, but tell the truth." He told the whole tale, and the magistrate was so glad to know the whole crookedness, he let him off, considering the extenuating circumstances. He has been doing well ever since. He has learned his lesson.

A lot of the Bhil Christians have gone to Mesopotamia to the labor corps, and others yet are going. It is a chance for them to break with their old life, and I have encouraged it rather than discouraged it, knowing that when they returned they would be changed, they would be better or worse, and a break with the dead and deadening life they had been living was essential to a better future, and so Mesopotamia was welcomed. The whole situation is rapidly changing. Instead of being content to remain the lifelong slaves of a man who had lent them some money to get married on, they begin to seek wages, to look for better surroundings, to demand improved conditions, and backing their demand with their action, if they can't get it at home, they go elsewhere. These are local conditions in the taluka, but perhaps it would be safe to say that conditions of change are all over India, and this is a period of transition, a period of unrest and uncertainty, wherein it is good to be alert. It is good to be on the ground floor with the Word of Life, to be there first with the suggestion of the truth which works for cleanliness of a man, both within and without. A group of Christians came, wishing to go to the labor corps. I sent them home to talk with their wives and parents. After a few days they all came together, willing that the young men should go, and profuse in thanking me for my action. How we wish, again and again, that we might more speedily bring the day of the reign of righteousness throughout the world! To have more schools, and higher schools, and better schools; more homes and better homes and higher homes, more of Christ everywhere, for this we labor and for this we pray.

REPORT OF S. IRA ARNOLD

The year began as a famine. It was not the kind of famine that we had read of our pioneer missionaries experiencing years ago—indeed, we were spared the horrors of such sights—but yet it was real famine. The lack of rains, the failure of crops, had foretold the hard times to come, but the splendid government and mission relief that was offered bridged over the crisis in a way that called for praise from all who worship at the feet of him who doeth all things well.

It had been decided to put forth most efforts in the saving and helping of children. A babies' home was to be opened in Vali, our own station. This called for buildings. A line of temporary rooms was made of poles, set in the ground, and split bamboos, tied on sides and top. The sides were then plastered with native plaster and the top covered with native tiles, and good, livable rooms resulted. Thus the old brick rooms of the teachers were made available for the more helpless children, and the teachers occupied the new quarters.

This work finished, we at once started erecting a similar temporary building for boys' boarding-school, which was rapidly increasing far beyond the capacity of the then unfinished brick building. Brick had to be made for the extending of this unfinished building, lest the rains catch us with more boys than we could properly house, and disaster result.

The boys' boarding-building is located on a beautiful little hill, or rather a bluff, facing the jungle and creek, several hundred yards from the bungalow. As there was only one well in the village the water for cooking had to be hauled in a 125-gallon tank that we had purchased for the purpose. It answered well so long as the native cart did not break, and yet the daily performance of this task kept several boys from industrial work or other profitable employment. So we hoped for a well at the boarding-school and began work on the same. At the driest month of this dry year we had two feet of water in this new well at a depth of thirty-five feet, and hoped that during normal years this would prove sufficient for the boarding. For well walling, brick is the only material available here, so we aimed to have one hundred thousand brick burned near the well and building.

The kiln of brick was burned and the bricks taken out. Some were placed near the well for its prospective wall, and the remainder near the unfinished building. The masons put up the walls and the carpenters the roof structure. The potters came, and on their oriental wheels they made for us about fifty thousand tiles, and our building was under roof. Then came the wall for the well. The brick had lain at the well for several weeks, and as we began the work we found that what seemed to be solid bricks were now nothing but powder. Fine limestone gravel in the clay had done the mischief. The heat had turned the stone to lime and the air had slacked the lime, causing the brick to crumble. Thus considerable expense and effort and our hopes for a well wall crumbled to dust. We attempted to protect the well from caving during the rains by building a roof over it. But in spite of all we could do it caved, and now the poles and palm-leaves of the roof, together with several tons of the surface soil, are at the bottom and the wall unfinished. We hope for bricks this year, that the well may be completed.

As the summer passed our boarding-school increased. Many boys came to us, both from our own state and from Anklesvar. The maintenance fund intended for seventy boys was well taxed in caring for 125. But the kind help sent by our brethren in America made it possible that we need turn no boys away. The number has since the last rains dropped to less than one hundred, which make a very nice bunch of boys for an educational and industrial school. In connection with this school are about twenty acres of land, which, by the aid of a few helpers, are tilled by the boys. Cotton, rice and juar are the crops this year, all of which promise to be fairly good. The beginning of a carpenter shop also offers training for part of the boys, but all must do some work in the fields.

One of the first real famine relief efforts that we made was the giving of one meal each day to the children who attended the mission schools in the several villages around about. This was really begun in December of the previous year, and continued until July, 1919. The expense was considerable, but we think it a good investment. By it over one hundred children in six schools were helped to continue under the Christian teacher, when otherwise they would have been taken out of the school for the few pennies they might have earned each day to help support the family.



Ready for the Rain

As the famine grew more severe the people came to us for aid. They would bring anything they could get that we would buy. They brought us coarse grass to put on our roofs to protect us from the excessive heat. They brought us bamboos by the thousands; each person bringing from ten to forty bamboos tied in a bundle on his head. They brought us mats woven from bamboos until we could buy no more. They brought us knives, plow points, diggers, hoes, pieces of iron, brass vessels, jewelry, and everything they could spare from their poorly-equipped houses to sell and get food. They brought their women, and had the much-treasured ankle rings cut from their feet for the price of their brass in money or rice. For many days we cut ankle rings from the feet of women, each woman having four rings weighing from two to six pounds per set. Some of the rings seemed to be new, while others showed signs of age, being worn nearly half in two. The rings are generally cut by the blacksmith, who places the ring on the edge of the anvil and cuts with a cold chisel and hammer, at considerable danger to the ankle of the wearer. But at this work I became quite efficient. Setting the woman on the floor I sat down beside her. The ring being held securely by a pair of wooden carpenter clamps, I cut with a hack-saw, releasing the foot from its bond without danger to the wearer. It is amusing to see a woman attempt to walk immediately after being released from three pounds of brass from each foot. Especially does the embarrassment to the woman increase with the number of spectators. The old brass rings can be sold at the shops for half the price of new brass, but we have kept most of them, a hundred pounds or so, and are prepared to supply you with such relics as your needs may require.

The people came to us for work, as much as we could give them. As a result of their efforts we now walk from our bungalow to the boarding-school on a stone and gravel road, and during the muddiest weather the trip may be made with soiling only the bottoms of one's shoe soles.

One of the most serious aspects of the famine was the scarcity of grain, especially rice. For a time it seemed unavailable; at least, government having it in control, was unable to effect perfect distribution. By special favor of our king we were given rice at reasonable prices when our dealers could not get it for double the money. And in this matter the effort of the dealers to induce me to buy rice in my name and supply them for their profit, was not wanting.

The work of famine relief brought me into acquaintance with a young Hindu law student, Mr. Maganlal T'vyas. He was giving several months of his time and efforts to the distribution of rice at prices the people could afford to pay. For a while he managed no less than four shops in different parts of the state. The amount of rice per day to any one person had to be limited to the day's needs for that person, lest a few would get all and many get none. However, learning of our feeding schoolchildren in the villages he very kindly allowed the Christian master to take several days' supply for his school. Another incident I may relate here. There was no cheap grain shop in Umalla. So this Hindu gentleman was induced to send one hundred bags there for sale, entrusting it to a shopkeeper for sale. On the first day of the sale I met Mr. Maganlal at the station. By his request I went with him to see how the shop was running. As we arrived a woman was leaving with one rupee's worth of rice tied up in a cloth. He called her back and had the rice weighed again in his presence, finding it half a pound less than the proper amount. He ordered her to be given full weight, and turning to me said, "That is the way these shopkeepers do when we trust anything into their hands. Can you take this grain and sell it, or can you let me have a Christian man to oversee the selling of it?" His latter suggestion was the more easily complied with, and, wisely or unwisely, I allowed one of our teachers to go. For three days he watched that the Hindu merchant gave good measure to those who came for rice.

The Hindu gentleman urged me much to open a cheap grain shop. He would supply the rice at the uniform price. Any extra expense in long-distance hauling would

be borne by the committee, but I should have to take at least one or two carloads of rice at a time. As I had not sufficient famine relief money in hand to do this I had to leave him to his good work, and I do what I could in other ways.

The man who sold his plows to buy food, sold his bullocks for a mere trifle, or allowed them to starve, would not be able to cultivate his land the next rains. Seeing this we thought good to make loans to many as per their needs to bridge them over the hard times. Usually all the people from one village would come together for their money. All were required to sign the same paper, each one going security for the others and promising to repay in three years, one-fifth to be repaid the first year, two-fifths the second and third years. Thus a goodly number of people were kept in position to put out crops as the rains came on, and a considerable amount of money is out to be collected as the time arrives.

During the year the Bible School opened at Bulsar. To this we sent four of our strongest workers. Later a class was opened for those who had failed to pass the full government standards of the common schools. To this we sent four. Losing thus eight of our best workers leaves our villages very poorly manned for the present. Substitutes were found for some, and others closed or consolidated with near-by schools. It is hard on the work now, but we hope for better service when the teachers return more fully prepared.

During the year fifteen men and seventeen women were baptized in the Vali church, not all living in Vali, but from eight villages. Every village in which there are indigenous Christians, and one new village, have baptisms to report this year. Besides these thirty-two, about ten were baptized in the Amletha church, which is a part of this station. Of these baptisms the most part are adults. Among them are whole families and many heads of families. For this increase we rejoice and pray the Father to keep all faithful to his cause. A few people were baptized early in the year, but during the famine time we refused baptism, encouraging them to wait until after the monsoon, lest they should come with improper motives. One who received baptism during the year has already gone to her eternal home.

Yes, the angel of death has claimed his portion from among our people this year. Not so many were adults, but many were children. Improper nourishment and disease rendered them fit subjects to succumb to the scourge of dysentery and cholera that followed during the monsoon. A line of nearly thirty mounds of stone in our cemetery marks the resting places of their little forms. Among them our own dear little boy answered the Savior's call and is now with Jesus. This loss has been our supreme sacrifice, and the wound seems to grow deeper as the months go by. But perhaps the little grave on the hillside may be our greatest contribution to God's cause in this land. Our boarding-school has been spared. One boy died of consumption several months after leaving the school. But to date, since its beginning, there have been no deaths in our school. The good health of our boys we ascribe largely to the splendid medical care given them by Sister Himmelsbaugh.

As the year passes out we await the coming of Bro. Holsopple and family, who are now at Dahanu nursing their little girl, who became ill of fever on the ship several days before they landed in Bombay. May the Lord bless them as they take up the work that has been dear to us during the past three and a half years.

REPORT OF ELIZA B. MILLER

Girls' Boarding-school, Anklesvar

The year of 1919 will be remembered as the year in which the main girls' boarding-school was moved to Anklesvar. This event took place about April 1. This brought together the forty girls from Bulsar and the forty at Anklesvar—and in one day the family was doubled in number. It took some time to get all settled and acquainted with one another. On account of famine conditions and as a result of the influenza

epidemic, a number of new girls were admitted from the villages, so that the number at its height reached 115; but the average of the year, and the number with which the year closes, is 100. For more than this we scarcely have room. As yet, land for the new buildings has not been secured; so we remain in temporary quarters.

For the first time in twenty years cholera found its way into the school, and two girls—new ones from the villages—became victims to the dread disease. Besides these losses from cholera we lost one girl from dysentery, one from typhoid fever, and, just as the year was closing, two from influenza. On account of epidemics, the school several times during the year had to be closed and girls who had parents were sent home. Altogether, our records show considerable irregularity, a repetition of which we hope need not be experienced in the years following.

In the boarding-school one matron looked after the general welfare of the girls for the most of the year. The past few months, however, an assistant especially to look after the smaller girls was brought in. Six teachers were regularly employed in the day-school and six grades above the kindergarten were kept going all the year. Three of these teachers are normal trained. We hope to have a full staff of trained teachers soon.

Along with the regular government curriculum, Scripture lessons are given every day in every class. All the girls also entered the Sunday-school examination in July, and a goodly number passed. Memorizing Scripture and becoming acquainted with the Bible and the Bible stories make up the large portion of the religious course in the school. A regular drawing teacher to give one hour a week to each class was also employed for a part of the year.

REPORT BY KATHRYN ZIEGLER

Village Work in the Anklesvar District

January 4 one of our Bible graduates, his wife and I, started out touring in the villages. We pitched our tents in the villages where we have Christians, and remained about one week at a village. During this time we visited as many of the near-by villages as we could, and we usually went in the morning, also taking with us Gospels and tracts to sell. Much time was spent in the village where we stayed, doing personal work about which I have often said, and will say again, that the most effectual work is done this way. In the evening there always were services at the tent, and on the whole we had good attendance and attention. One often has to pity these people and at the same time be surprised, to see how they will sit in the cold for two and three hours, in their scanty clothing, when we shiver dressed properly.

During January and February we pitched our tent in seven villages and visited twenty other villages, and when it was too hot to live in the tent we stayed in our house for most of a week, the mission house in one of the villages, where several years ago we had splendid work, but on account of some trouble no teacher could live there, or was afraid to live there. The Christians scattered, some for fear, and others because they could get no employment from the people who are in the majority there and who are some of our greatest enemies in our work among the Bhil people. One wishes and prays that, after a good sermon has been preached and some good impressions made, the enemy will not come and destroy it all. But come he does, not, however, always succeeding in destroying all the good that has been done. Not long ago we had gone to a village and had a short meeting with the Bhils. Some of those who opposed us came near enough to hear what was being said. When we were at the edge of the village a woman called after us, asking if we taught the Bhils, who would follow their plows? That is why they oppose us, that is why it hurts, for in many cases, not in all, when we get these people to become Christians they also have a desire for more comforts, of which very few who are slaves know anything. But there are some exceptions in this, too.

Well, the devil has his way often for a little while, but it never lasts long; he

loses and God gains the victory, though our hearts are often made sad to think of the many that leave this world unsaved, that should have been won for the Master, and would have been, had they had the courage to stand for Christ. The gathering in of these people is not what we would like it to be, and what you would love to hear. But we must **pray** and **PRAY more** earnestly, and I ask every reader of the Visitor to join us in prayer in behalf of these needy people, that they may come out from under the yoke of bondage, confess their Savior and become men and women after God's own heart.

Bulsar

REPORT BY A. W. ROSS

Bulsar Church

At the beginning of the year there were 215 members in this church. During the year sixteen were received by certificate and eleven by baptism. Thirty-two were given certificates, leaving a membership at the end of the year of 210.



Bulsar Church, from Northwest, Showing, at the Rear, Home of Bible Students

Two love feasts were held during the year, and council meetings as the need arose. It is interesting to note that the lay membership here is taking an increasing part in the work of the church. There was a day when most of the church activities were carried on by the teachers and mission agents, but here at this place we have quite a number of families who are carpenters, workmen on the railroad, and in various lines of business. There is a marked increase in their financial ability, though as yet most of our people are landless. A Hindu one day remarked that one of the great problems we have before us is that of assisting our people to become property owners.

It is most unfortunate for the community that for various reasons prices of suitable lands in the vicinity have increased so in value. In the early days of the mission, land here near us could be bought for less than \$50 per acre, but now it has gone up to \$2,000 to \$3,000 per acre, and hard to get at that.

During the year one of our Indian ministers, Naranji Valji, moved to the Jalalpor church. He had been at Wankal, but came back here to complete his Bible course. The minister who was here, Lellubhai Kalidas, took his place at Wankal, and Govindji Kenghar came from Anklesvar here to become assistant in the Bible School. He also has pastoral care of the church, though as yet this church has not assumed the responsibility of supporting a pastor. Last year the question relative to support of pastors was sent to the District Meeting, and a committee is to report a plan. It is hoped that our churches will soon be able to support their own pastors and finance their own work more and more.

During the year the contributions of this church amounted to more than \$200, counting at the rate of old exchange. This, besides contributing to the general fund taken up at the time of our special meetings for the deepening of the spiritual life, in the month of November. This fund amounted to nearly seventy dollars, all of which was given for the car fare and support of the special evangelist, V. V. David, of Bangalore. The mission made considerable endeavor to have as many come as possible for these meetings. Many received great blessings, and we feel that the meetings were worth many times what they cost in cash. More than 200 of the boarding children of the mission were present, and to many of them it was a continuous spiritual feast, the like of which they had never heard nor seen. From our village boarding at Wankal forty non-Christian boys came in. They were much drawn to the Christian way. We hope and trust that we may be able to arrange to have such meetings each year.

Evangelistic

During the year the eastern part of the Jalalpor field has been under my care. It gives me pain to have to report that I have been unable to go to the villages often, nor for any length of time. My duties have been too many, but the Lord has blessed the work in his own way. Quite a number of boys from this area went to the boarding school at Wankal, and several of these have been baptized.

There is nothing that would give me more joy than to shift the work of the station to other shoulders and then plan for an intensive campaign in the villages, giving my time and thought to the village work. Nor would I spend all my time in merely preaching the Gospel, but would try and touch the everyday life of the people, helping them to understand their rural problems better, helping them to better methods of agriculture and to encourage them to send their children to school. I would want a well-selected series of slides on the various forms of life activities. It would be splendid if one could have a well-trained staff of Indian workers, who could thus move from place to place with the missionary. But where is the missionary who is free for such work, and where are the Indian men who can be spared?

Much of the evangelistic work centers around and through the various village schools. The men who supervise these schools are supposed to use the opportunity for teaching the Gospel truths and for touching the lives of the people. However, too often both supervisor and teacher think their work stops with the school proper.

At Wankal is the most effective evangelistic agency in the area. Here we have over fifty boys from the villages. Their parents are not Christians, but belong to the aboriginal classes and are practically without a religion and religious leader. However, up to recently these people have stood aloof from us. Because of prejudices, most largely gotten from others, at first we were not able to carry much of a religious propaganda in connection with this school, but close contact with our better Christians in charge of the school, and Christian teaching, has won the children and has also dispelled the fear and prejudices from the minds of many people, and now even the Rajputs of the village, who are high castes, some of whom are very poor, are asking to avail themselves of the advantages accruing from the boarding. Owing to some practical difficulties we have not yet accepted any of these boys, though they have approached us several times on the subject.

In June there were fifty-seven boys enrolled in the boarding. Several of them asked for baptism, and after some time four of them were baptized. For two days there was no difficulty whatever, but at the end of that time the camp began to show some stir, and on the morning of the fifth day Bro. Lellubhai and his assistants found that thirty of the boys had run off. They were made to believe that they would now become defiled, since some of them were Christians.

In a few days several of the runaways came back and others later, while new ones also came, which was encouraging, and after two months we had about the same number we had before. However, we were sorry to lose one or two of the most promising boys. But we cannot say they are lost, for we hear from them and they are more interested than ever and in time we can hope will be with us in the faith.

After some weeks the person who had encouraged the boys to run away left the vicinity of the boarding, and there was marked interest manifest among the boys in Christian teaching. Christmas day four more were baptized. None ran off this time, and we can now hope that we have reached the top of the hill and can look down over plains of humanity in these districts and see multitudes of these people coming to the Lord.

It is encouraging to know that one of the converts is from Dharampor State, further interior, in which is a population equal to the membership of the Brethren Church. He is the first fruits from this interior country, almost altogether inhabited by people of his own kind.

Education

Bro. Eby will give a report of the educational work of the main school. My account covers only the village schools and Wankel.

Half or more of these schools are in the area turned over to me when Bro. Emmert left for America. Including Wankel, there were nineteen of these schools in the villages. While there is a marked interest among the high castes for education, as yet the bulk of the backward classes do not send their children to the schools. However, even among these backward classes there is a growing interest and one is surprised to see some of them holding prominent places. It was interesting to find in East Jalalpor an English school right out among the cotton fields, as a result of coöperative effort on the part of the villagers. There is a move on foot by the same people to build a hostel in connection with the high school here at Bulsar.

The village schools are not very successful, largely 'due to lack of proper training on the part of the teachers. This we hope to remedy as rapidly as possible. Once our Normal is properly launched, one of our first tasks will be to give special training to a large number of unqualified teachers.

At Wankel the school was maintained at good attendance throughout the year, though there was considerable irregularity, as there is always in the beginning of an institution for village children.

Efficient teachers is the key to better schools, and the mission will put forth every effort to increase the efficiency of the teaching staff.

Industrial

There is marked interest in industrial education among all classes. Many of the educated are now seeing that mere literary education is not meeting the needs of India, and there is growing demand for industrial education. And the need becomes more apparent when we take into consideration the fact that compulsory education which is being introduced affects those who are least able to afford it, and consequently if the education the children get does not increase their earning capacity, as well as their wants, their last condition will be worse than their first.

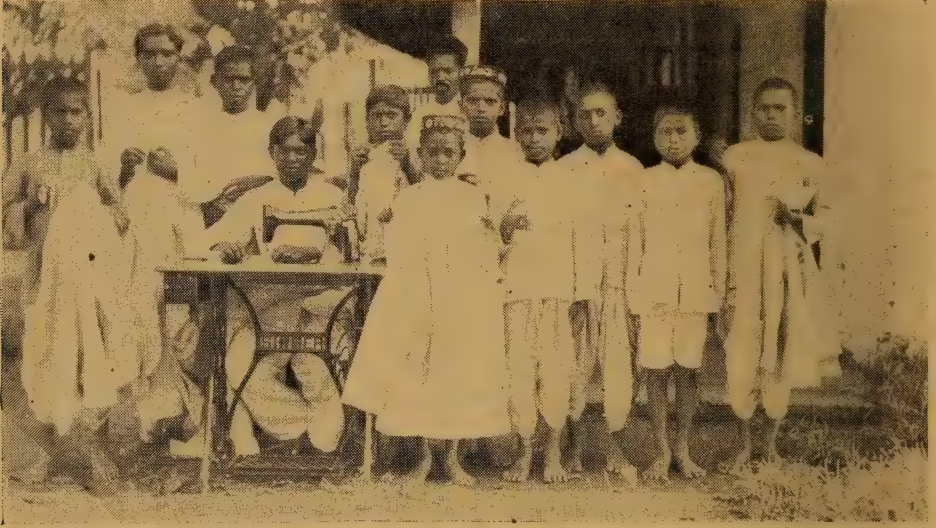
Our mission has been trying to make the industrial work practical, and there has been no attempt to make a show. It has been found that in too many schools the children learn the theory only. We try to have our boys and girls learn to make

practical objects, and as a result of this effort quite a number of boys are now efficient carpenters, gardeners, etc.

At this writing we have a dozen boys in the carpentry and an equal number in the tailoring department, while all the little boys and several of the large boys are in the agricultural work. A few are learning to do domestic service.

Boarding

During the rains there were a few more boys than now. Several had come from the villages around Jalalpor, but they went home and we have not been able to get them back. There are now eighty boys here. One of our former orphans is the



Bulsar Boarding Boys Learning Tailoring

house master and he is proving to be very efficient, though not as far along in school as some others. He also has charge of the garden work and the tailoring. We would hardly know how to pull on with our many duties were it not for his help. He is on the job every day, looking after the many details of the work. There were no deaths among the boys during the year, though in August we had several cases of pneumonia.

The Lord be praised for the work of another year! Often do we feel that much is left undone, and yet in spite of our shortcomings the work goes on and there is progress, for which we praise his name. To him be all the glory!

REPORT OF A. T. HOFFERT

Previous to Oct. 1 I was living at Anklesvar. Now my home is at Bulsar. This is the fourth station where I have lived for a period of several months, or longer, during the past three years. About half of my time was put to further language study. Reporting India happenings for the Gospel Messenger, advocating the temperance cause and assisting in the work of the station where I was living, kept me occupied the rest of the time. To me was also given the task of collecting the statistical reports of the India Mission, which are to appear in the June Visitor. This in brief is my report, and not much more need be said.

My home with the Stover family at Anklesvar was certainly a privilege, an opportunity, a help and an inspiration. The fatherly and motherly attention that was shown me, which could not be shown to the three absent ones of their own family; the opportunity of learning from their wide experience; the help of their wise counsel, and the inspiration of their lives from which, as it were, flow rivers of living

water, have been a privilege—rare indeed—which will ever beckon me on to larger and better service in the kingdom of our Lord. One of the rewards of missionary service is the opportunity it gives to become closely associated with strong, capable, large-hearted, self-sacrificing men and women.

The temperance work, as yet, has not been sufficiently organized. Few of our Indian workers know how to go ahead in this work without the help of the missionary. Temperance programs were held at most of our stations. Many signed the temperance pledge, but in this only a beginning has been made. From month to month temperance notes have been published in the *Prakash Patra*. There is promise of



Class of Boarding Boys Ready for the Garden, Bulsar

greater things along temperance lines during the coming year. India's progress in every way will be hastened by the overthrow of the liquor traffic. There is an opportunity here to get well-prepared temperance material in the secular press. Some of this has been done. Indian sentiment is in favor of prohibition, but until the temperance work becomes better organized this sentiment will not become crystallized into action.

REPORT OF E. H. EBY

The joy of getting back into the work after so many years off the field was such as few have experienced. Work in plenty was waiting us, and at an early date a goodly portion of responsibility for station activities was placed upon us. In way of relief of the overworked staff we took over at once the Sunday evening meeting, which is held in English for the benefit of missionaries and the English-speaking railway officials who wish to attend. The railway community, lying only across the street from the mission, presents a field for service which should engage our attention for the safety of our Christian community, if for no other reason. It is a community of some three thousand, living close together, for whom nothing of a constructive nature is being done, and on account of its proximity we should feel for it deep concern. Because of the varied nature of the people in race and religion there is but one insti-

tution which can reach all; that is a Y. M. C. A. The writer is very eager to interest some one in this fine field of work.

The Boarding and Day-School

We took charge of this institution early in the year. The day-school numbered some eighty-five at the beginning of the year, and within the year the enrollment grew to over 150. Eight teachers were employed in the school. A change of teachers in several grades was necessary and was a source of annoyance and damage to the pupils. In September the seventh standard boys were removed to Jalalpor and put into a class preparing for the vernacular final examination. Several public programs were arranged throughout the year, in which the boys showed considerable ability in declamation and dialogue. There were a temperance, Christmas eve, and a peace program. Along with the regular school work the boys are taught gardening, carpentering, and tailoring.

The Bible School

In June the Bible Teacher Training School opened again with an enrollment of twenty-eight. Two terms of five months each will be held in a year. This will enable the students to get a two years' course and return to work. Trained workers are a prime necessity. It is proposed to give our workers such a training as will enable them to enter sympathetically and helpfully into every phase of village life. They must be not only preachers, but teachers of the day or night village school, Sunday-school superintendent and teacher in one, the moral and social and even industrial heart of village life. Our Mission Training School offers training in all these lines, including also instruction in village hygiene and public health.

Lecture courses were conducted for a time in agriculture and hygiene, while the students spent time in the shop learning the carpenter trade, so as to be more useful in the village.

Besides the two lecturers the teaching staff consists of three regular teachers. It is hoped that a continual stream of young people may be found ready to pass through this course of training, and thus be fitted for effective work in the villages.

The Language School

In the absence of a united effort on the part of the missions of Gujarat to give new missionaries the best possible opportunity to learn the language, our own mission took up the matter and decided to offer our new workers the best possible facility for study. Accordingly an embryo language school was started, a teacher trained in the "direct method," and all are interested in the results. Other teachers will be appointed as needed. Lectures will be given on the customs and religion of India. It is hoped that soon all the missions of Western India will join to form a first-class language school. No more important matter awaits the coöperation of the missions than this. The success or the failure of missionaries depends in large measure upon their success or failure to gain a working knowledge of the language.

The B. Y. M. U.

The past year has seen the organization of a society called the Bulsar Young Men's Union. It is composed of the students in the various schools, with a sprinkling of old men who hope to guide the movement into useful channels. The aim of the society is to offer opportunity to the young men and boys for self-activity and development intellectually, socially and morally. The writer, having given as much time as possible to help in the first stages of the movement, was chosen first president of the organization. He is in a position to influence for good the 350 or more members of the union. Steps have been taken to found a public library. A lecture course has already been started and several excellent lectures delivered in the city. Other lines of activity await development.

The future is throbbing with life and hope. The spirit of achievement is regnant in

Indian life. The desire for freedom cannot be suppressed. It must be guided. Who will be the guides? is the paramount question. The missionaries enjoy the respect and confidence of the community. Unobtrusive leadership is the need of the day and is within our reach if we will accept opportunity and the responsibility. We must have men and women of commanding influence. If we fail of this opportunity the days of the missionary in India are numbered. Leadership will arise from other sources and we shall be cast out as refuse. NOW is the day of opportunity.

REPORT BY DRS. A. RAYMOND AND LAURA M. COTTRELL

Bulsar Medical Report

Could you spend a morning with us in the dispensary and hospital it would be easier for you to understand what is being done. Patients of all classes come in all manner of conveyances and many styles of dress. Many walk from five to twenty miles to reach the dispensary. Each patient is required to bring his or her own bottle, and you might be amused some morning at the array of bottles to be seen on the desks.

Were you to visit most mission hospitals in India you would be surprised at the kind of hospitals most common here. There are no nice wards or rooms immaculately clean; instead, you will see lines of ordinary rooms or wards, in which you will find the patients. Each one is clothed to suit his own individual taste; many on beds with interwoven ropes for springs, and then a thin pad or a piece of matting for a mattress. Some beds have springs, and many patients and their friends are to be seen sleeping on the floor. The other members of the family are usually present and bring a miscellaneous assortment of cooking vessels, supplies, boxes, etc., which are distributed about on the floor—truly an amazing sight for a hospital! After awhile you come to realize that their bedding and clothes are moderately clean, and that the usual association of dirt and disorder does not always hold in these cases. Patients allowed to live in their own way are much happier; it makes less work for the doctors and nurses and the expense is much less. Most patients are grateful for what has been done for them. Physical healing is one of the quickest and best means of reaching people's hearts and souls.

All kinds of diseases are here. Malaria we always have with us; pneumonia is very prevalent. Then there are plague, cholera, smallpox, influenza, tuberculosis in all its forms, skin infections of all sorts and degree, and the long list of diseases. Many surgical cases come, many of which we are forced to send away because of inadequate means of caring for them. Some who come are pitiable sights, the victims of ignorance and neglect. Some things we are forced to do and dare, and it is wonderful how the Lord has blessed our efforts.

Many visits are made in the homes of both Christians and non-Christians, which not only afford opportunity for relieving physical suffering, but also to enter into the home-life of the people and to help lighten the unthinkable heart miseries which only the message of Christ can relieve.

It has been our desire to have the gospel message given to all who come to the hospital and dispensary. This important department of the work was in charge of an Indian brother and his wife until April, 1919, when they were transferred to other work. At the opening of the Bible Training School in June it was thought that the evangelistic work in the dispensary could be done by the students as a part of their practical training, but for several reasons the students have not been able to do the work satisfactorily. We look forward to again having a full-time evangelist and his wife for this exceedingly important work. Remember this phase of the work in your prayers, that it may be efficiently cared for. During the year some hundreds of tracts have been sold and given free to patients and their friends.

In June, 1919, R. B. Jerome, a graduate of the Mission Medical School at Miraj, was added to the staff of helpers. There is but one Indian nurse, Faithbai, who has been with us for two and one-half years. Her husband, K. S. Charles, dis-

penses the medicines. Other assistants about the hospital render helpful service. One boy is in training in the American Presbyterian Hospital at Miraj for compounder and dresser. On completion of his course he is expected to return for work here. Two girls are studying English in a Girls' High School, looking forward to being students in the nurses' training school which we hope to organize under Miss Mohler's efficient direction.

The two rooms in the bungalow, which are fitted for caring for sick missionaries, have proved to be a great blessing. Not only fellow missionaries have been cared for, but we have also been able in several cases to extend this blessing to missionaries of neighboring missions.

The work at the beginning of and during the year has been modified considerably because of the influenza epidemic at the close of 1918. India suffered severely during this pandemic. Indian official estimates are that there were 5,000,000 deaths in this country alone due to this disease at this time. The death rate among our native Christians was considerably less than the average, for which we praise the Father. Another point of interest that might be mentioned is that the average death rate among Indian Christians, especially children, from all diseases is markedly less than that among the non-Christians. Even the non-Christian peoples speak of this.

During our own illness while the influenza epidemic was raging the dispensary was in charge of native helpers, who faithfully did what they could to give out medicines to the suffering ones. Because of this epidemic the figures for last year show larger than for this. It was necessary to close the work for a time while we were regaining our strength in the hills, and this accounts for the somewhat lessened figures for this year's work in comparison with that of last year.

Following are the statistics for nine and one-half months of the calendar year:

New,	4,405
Patients	
Repeats,	10,677
Total,	15,082
In-patients,	180
Average number per day,	62
Obstetrical cases,	33
Minor operations,	424
Receipts,	Rs. 9, 345-9-0 or \$ 4,248

REPORT OF MRS. E. H. EBY

Schoolchildren of Missionaries

The school year of 1919 began March 20 and closed Dec. 10. The girls attended Wellesley Girls' High School and the boys Philander Smith College, beautifully located on the shores of a refreshing lake in Naini Tal, a city of the Himalaya Mountains.

Both these schools are under Christian (Methodist) direction, being supported by Mission Boards and established for Christian education.

Eleven of our children entered school, eight of whom remain for the year; the other three returning home with their parents at the close of the hot season. During the year our home was visited by minor diseases, such as chicken pox, measles, and mumps, all of which proved very light and required the children to be absent from school less time than official quarantine.

The eight children who remained in school the year won six prizes, although three of these were forfeited because the girls could not remain for the closing days of school.

We were all glad for vacation, when for three full months our children could remain on the plains with their parents. Their vacation is much enjoyed and passes all too quickly for them.

We are very thankful for the deep interest you all take in the problem of educating our children on the mission field.

Pray for us in this necessary separation during the school year.

Dahanu

REPORT OF J. M. PITTENGER

A missionary finds many questions that puzzle him as to how they are to be solved and as to what will result from their solution. To write his yearly report is not, by any means, the very least of these questions.

The past year has been one of many changing scenes, full to the utmost with the duties which arise each day for the missionary. The first three months were taken largely in looking after the building work then in progress. In addition to the building erected for the Girls' Boarding School, there was a line or ward of five rooms built for the medical work, and a house in each of two villages for the school started in them. Besides this, there was much repairing to be done on buildings previously erected.

At the beginning of April, at the recommendation of our medical committee, we went to Naini Tal, in North India, for a change of climate and needed rest. Here we remained until July 8, but did not receive the hoped-for benefit. However, the last three weeks of the sojourn did bring about a change for the better, and I am very glad to write that this improvement continued after our return to Dahanu. Overseeing the schools, looking after the spiritual welfare of the new converts, directing those who preach the Word of Life, and looking after the other numberless duties that come each day leave no idle moments for him who wishes to see grow the work which has been given him by the Lord.

India's people have very many holidays. They come with such frequency that one wonders how there can be **any** thing done, for those who have so many holidays also have the rule that they are to be properly observed by laying aside all labor and performing the rites prescribed for the proper observance of the day. There are two great holidays or holiday seasons which continue for days in succession. When these holidays come there is absolutely nothing else to be done but close each and all of the schools, for there will be not a single pupil present, even though the teacher be present all the while. One of these holidays comes in the month of October. This gave the teachers an opportunity to engage in some other useful work, so it was decided to have them all come to Dahanu for a season of Bible study and prayer. Two weeks were thus spent and the interest and spirit manifested were splendid. There will be excellent results from this half month of time thus spent. In a few days after this study closed, Tamil David, a well-known Christian from the area where the Tamil language is spoken in South India, came to us for a few days and gave us three sermons daily. They were simple and full of the Spirit's power. There was great searching of hearts, and many made confession of sins which have long been practiced but kept hidden from men. These who confessed have become free and so have a new lease of the power which has been withheld from them because of living in sin. We feel certain that the work which they have done so half-heartedly will now be a joy to them and have results commensurate with their newly-found joy and zeal with which they shall be enabled to work.

During the interval between the period of Bible study and the evangelistic services, referred to above, we had the joy of receiving thirteen into church fellowship. These are all from villages not far away and constitute the first ingathering of as large a number as this at one time. The caste spirit is very strong here, and each of the aborigines is bound not only by caste rules but also by one or more money lenders whose authority is more binding and galling even than the stringent caste rules. To become a Christian in such a community means most bitter persecution for a period of time, whose length and severity depend largely upon the strength of character of the convert.

Just following these baptisms, persecution broke in fury against others of the Christians who were not living upon the mission compound. One of these is an old man, a Mohammedan convert, who became a Christian when a young man. The Mohammedans of this community tried their utmost to persuade him to renounce his faith in Christ, without success. Living next door to this aged Christian are the two Christian teachers of the village school. They became the object of the caste men's vilest reports and insults, and, could these men have had things go their way, they would have driven not only these two teachers away but the entire Christian community. Such fury soon spends its strength, and so this persecution is becoming less day by day. While it has had its sad features, it has not been without some very blessed fruitage, for which we praise him who keeps, moment by moment, those who trust and obey him.

Cholera broke out in the Boys' Boarding School early in the year and caused its closure for some time. Several of the boys died from the disease. It was such a sad sight to witness their sufferings, and yet be unable to do but little to help them. Dr. Nickey rendered every service known to those versed in the art of medicine, yet they could not be saved. Of the number who died, several died just at the close of the day or soon after. This necessitated burial by night. It is peculiarly sad to attend to this last rite over the remains of loved ones at this time, and the memory of some of these experiences will linger with us as long as we dwell with men.

In addition to this outbreak of the cholera, there were two others, one preceding and one following the one referred to above, but both occurred in the village adjoining the mission compound. However, the people came to the compound for treatment, and during both a number died there, two little babies dying in the mission bungalow while under the care of the sisters, who braved all dangers to render the help so urgently needed at the time. Such occasions are splendid tests of one's love for humanity and of his courage for and faith in his Lord's promises. But how wondrously do his angels pitch their camp about those who love and fear God! How blessed to experience this!

Our standard of service and efficiency is the same as that given by our Lord and Master. Each day closes without our having attained to anything near what we should have attained, either in quality or quantity of work, and this is the record, of course, for the year. So a missionary, when he sits down to write his report, has to think of the greater number of things he did not and could not do, as well as the things he, by God's grace and help, was able to perform. And the latter, in comparison with the former, seem so few, that he is confronted with the question, "What, really, can I write that I have done?" But we are to be faithful in the things done or that we are able to do as the moments go by, and not to fret away time and energy about the things which lie beyond us, either as to time or power to perform. And we are so wondrously kept and blessed in doing our part, day by day, no matter how humble it may be considered by men. And, dear reader, this report, to you, may be a puzzle when you want to consider what was done by the one who has written it. The privilege is yours, of course, and yet let me beg you to take time and "read between the lines" the things which modesty says, "Do not write about that." Will you not pray that there may be **much done**, and there will really be no need to write about that. God knows how well or how poorly we serve him day by day, and when we all meet with him on the other shore, let us hope that he will be pleased to have us recount deeds there that he will permit us to recall as done here for "one of the least" of his but in his name.

REPORT BY H. L. AND H. Z. ALLEY

Our Second Year in India

We think of 1919 as our second year in India, because it is now a little more than two years since we bade farewell to loved ones in America to come to this, our future field of service. Unavoidable delays en route made the date of our landing as late as March 23, 1918, so that it is nearly three months yet before we will have been two full years in India.

The first two months of 1919 we spent in Poona studying the language. March, April and May we continued our study in the regular Language School at Mahableshwar, a hill station nearly five thousand feet above sea level. We found it much to our advantage to be away from the extreme heat of the plains and in the school where the best pandits are to be had. The month of June we were again in Poona, and during the month we took our first year's examination. July we moved to Dahanu, where we could continue our study, observe the work of the experienced missionaries and their helpers here, and be used in any way that those in charge felt we could help in the work. The house that had been rented for us here was not finished, and so we spent the month of July in a government bungalow. At the end of the month this bungalow was needed by others, and as the other house promised by the owner for July 1 was not completed we moved into the mission bungalow with Bro. Pittenger's. Here we spent two months and finally moved into the new bungalow Oct. 1. Even then it was not entirely finished and scarcely dry enough to occupy. Being built, plastered, etc., during the monsoon, the mortar-bed being made in the house on the earthen floor, it is little wonder that the house did not become dry until long after the monsoon was over.



Famine Children, Umalla, via Anklesvar

While living in the government bungalow we were badly bitten by mosquitoes, and Sister Alley and the children took malaria. Sister Alley soon developed catarrhal jaundice and was confined to her bed for more than six weeks. It was some time before she got her usual strength fully back. On account of sickness and the necessity of moving so often during the monsoon we seemingly accomplished but little for several months after coming from Poona in July. However, from the first of October until the end of the year we had our teacher with us regularly and got our second year's work well on the way, besides helping in the work here what we could.

We look upon the year's work as one of preparation for the real work of going out after the lost of this land, the work that brought us here and in which the coming year will find us more fully engaged. We shall continue our study as opportunity is afforded, but the majority of our time will now be given to other duties. To keep up with one's work one must continue to give some time to language study.

We needed your prayers when our time was all given to language study, and we need them no less as we enter upon the duties before us. Our hands are stronger to do our Master's work because you pray. God grant that we may all realize the power we may wield through prayer!

REPORT BY B. MARY ROYER

The winter months are the best time of the year for intensive evangelistic work in the rural districts of India. Those who are engaged in that phase of the work are therefore usually on tour at the beginning of the new year.

The first six weeks of 1919 my Bible woman and I were in camp in the southern part of our district. It has been our custom, thus far, to camp only in villages where we

have schools. During the day the Bible woman and I go into the homes and teach the women and children. In the evening we have services at the schoolhouse and the teacher does the preaching. Sometimes we are invited to private homes to hold services. Last year our work at this place was greatly hindered on account of the sickness and death of the teacher. However, the district was visited by the men's preaching band during the evangelistic campaign in February.

On account of famine conditions, several girls were offered to us early in the year. This was the opportune time for starting the Girls' Boarding School to which we had been looking forward for some time. Sisters Swartz and Ebbert were planning to be away for the hot weather. So it became my lot to take charge of the girls. I was much pleased to have this opportunity, as work among the children is so much more promising than among adults.

The first girls came to us early in February. There were only four, but the number increased to nine by July when the work was turned over to Sister Ebbert. It is most encouraging to watch the development of these raw jungly girls. To start, on the road to learning, children who have generations of ignorant and superstitious ancestry back of them, is somewhat different from starting beginners in a Christian country. But, given a start and a fair chance, most of them make rapid progress.

While the Pittengers were away for a much-needed rest during the hot season, I also had some experience in station work. At this time the Girls' Boarding School building was erected. This work was given into the hands of Christian contractors, and with an occasional visit from Bro. Ross the work moved along nicely.

During a part of October a Bible Institute was held here at the station. All the workers and their wives were here for two weeks. There were two classes, daily, for women. The men's classes were separate. The evening services were largely in charge of our Indian brethren.

In December my Bible woman and I toured the northern part of our field. While we have no converts to report, we feel that our efforts have not been in vain. The most encouraging feature about the work was the interest manifested by the village school-teacher. He conducted the evening services, which were held in the schoolhouse. His messages were far beyond what we expected of him and he seemed to be really filled with the Spirit of God. A native worker of this type is a great asset to foreign missions. After all, it is he who must bring his fellow-countrymen to Christ. The work of the missionary is largely to train, supervise and encourage the native worker.

Touring in the rural districts enlarges one's vision as regards the condition and needs of the masses of this country. The ignorance and superstition of the people and their indifference to higher and better things are most discouraging from the human point of view. The difficulties in the way for their development so far outnumber the possibilities. This is largely due to their indifference and to the lack of good workers. But as it requires far more time to regain health than it does to lose it, it will doubtless require ages to undo what ages of ignorance and superstition have done for these people.

When I remember him who bids us go, that all authority has been given unto him in heaven and on earth, and his gracious promise to be with us to the end, I take courage and thank him for permitting me to have a part in so great a work. Since my short experience of touring through the rural districts, I have a keener realization of the force of our Savior's words to his disciples when he said, "The harvest indeed is plenteous but the laborers are few. Pray ye therefore, the Lord of the harvest, that he send forth laborers into his harvest."

REPORT BY E. EBBERT

Dahanu Girls' Boarding School for 1919

February 10, 1919, was a red letter day for four little Warili girls named Zunkie, Tulshie, Munchie and Mungerlie; for it was on that day they came to live with the missionaries. These four girls, with Sister Royer and her Bible woman, Sunderbai,

compose the charter members of the Dahanu Girls' Boarding School. At first they lived in one room of a two-room grass hut which was erected just back of the ladies' bungalow. This room served as kitchen, dining-room, bedroom and schoolroom. A few weeks later Vagie came, and so on they kept coming until by July 1, at which time Sister Royer resigned her position in my favor, there were ten. In the meantime a permanent building was being built, which was completed about the first of June, when the girls, with their new matron, Jumnabai, moved in. Later still others came, till by the end of the year there were sixteen, including two who later ran away.

For a couple of months there were quite a number of day pupils, who came from one of our near-by villages. At one time there were as many as a dozen. But when some of the people on the compound began talking of becoming Christians they gradually ceased coming. They kept dropping out until there was only one left, and on the 31st of October, the day when four of the boarding girls were baptized, that one left.

While some discouraging things like the above have happened, on the whole the school has made considerable progress, and the future looks very encouraging. Some of the girls have made splendid progress in their studies. Two, who began in March, not knowing a single letter of the alphabet, have finished the primer and the first book and are now reading in the second book. Practically all of them have learned to sew very nicely. They have sewing only one hour a day each week, except when they do not have regular schoolwork; then they have it every day.

The girls as a whole are very happy in their new environment. Seven of them have become Christians and several more have asked; so, as soon as we think they are ready, we will receive them into the church.

Pray for the work, that we may be able to reach the children here at our very door. So far most of the girls have come from villages from two to five miles distant. Pray for these girls, that they may grow up to be useful workers in helping to win their own people to Christ.

Jalalpor

REPORT OF IDA C. SHUMAKER

"Better late than never, but better never late" is a good old saying. Yes, I have heard the clarion call, "Send your report as soon as possible," Each day since I have tried to do so, with one hand on the ear, one eye on the big waves of fierce opposition whistling and roaring all around us for the past five months, and one ear "cocked" to hear the oncoming rush of the next attack and be ready to "head it off"; then to the work of trying to get a report ready to tell what has been done during the past year, when, listen! from another source comes a crowd from the village where we had a flourishing school and where the "enemy" almost succeeded in tearing it to pieces (this is only the result of the "fight" here in Jalalpor; the same forces are at work there that are at work here), reporting the latest development which, on this occasion, was the beating of the teacher.

Everything stops, and to the work of settling this matter. Too many of our people, I regret to say, have not yet learned the spirit of the Master, "to suffer and be still."

Here one comes on the run to tell what is going on here in Jalalpor, the "hotbed of this strong opposition," caused, as you already have been told, by the coming of a special class of students, from our various mission stations in Gujarati, to prepare for the Vernacular Final Examination in Surat in April, and their being admitted to the Government School in Jalalpor; which thing proved to be "the bone of contention" and set the fires of opposition to burning. True, this fire had been smoldering in the hearts of some for fifteen years, and this caused it to burst forth in all its fury, and we who are here now are the victims. We acted quickly in this matter and poured oil on the troubled waters.

Now what! Here comes a policeman with a man who claims to be the father of

one of the little girls, who came to us in an awful condition nine months ago. He demanded that we give up that child at once. Well, there had been so much lying and trickery and deception practiced, with the desire to break up our boarding-school and our day-school; that we must be on the alert all the time to know how to act quickly and justly. This matter had to be looked into at once, for it was not our desire to have this child fall into a trap that may have been set to catch her, and then fall a victim to that which one trembles to think about, much less write. So this investigation is now going on.

See the "house-master" in charge of the Girls' Boarding. He comes to report that one of our big girls was stolen away. She, along with one of the smaller girls, was getting flowers, leaves and vines which grow in our tank, just a few steps from where the rest of the girls were at work, for use in school. She lingered behind only a few minutes to secure more, after the rest had started towards the home for dinner, when evidently some one was lying in wait, and she was gone! The thing was done so quickly and so stealthily that no trace of her has been found. A few days before, some one appeared and said that this girl was his. The girl looked him squarely in the face and said, "I am not your child and you know it! I will not go with you!" All sorts of ways and means are being used and have been set in motion by the "enemy" to "oust the Christians" already here and to keep others from being Christians. To tell the whole truth, this is all the work of no more than one man. The rest MUST follow their leader.

After repeated efforts to get permission to start the building of our Girls' Boarding-school, the laborers were finally secured and they were set to work. On their way home, after working a half day, they were met by a man who asked them if they did not want to go to Busra. That was the last we saw of those laborers.

Just now I left this writing on learning that another of our larger-sized girls is missing. A search is being made for her. One must just "steel" her heart and go on bravely and trustingly, believing that all will come out right in the end. Thus I might go on, giving incident after incident—enough to "eat up" all the space—and then say, "The half has not been told."

To be responsible for three persons' work is hard enough at a station where caste is so strong, and the doors are tightly closed against Christianity, when conditions are normal; but add to this the abnormal condition of the last five months, and you have a faint idea of what it has meant to "hold the fort" till relief comes. As we write we are trusting the Lord to send us the needed help ere you read these lines.

Do we wish to tell you only the seemingly dark side? Nay, verily, for our prospects for this place "are as bright as the promises of God." He has wonderfully blessed the work, even during these "stormy times." When we began here, we decided that some wonderful blessings must be in store at this place, because of the way the adversary was working. What a stir there was when it was noised abroad that a "day-school has been started on the Padri Sahib's compound and they are repairing those old buildings for the purpose of starting a girls' boarding-school, and many of our people are going to the Padri Sahib's meetings on Sunday, too. This dare never be, for soon they will make Christians of all our children who go there, and they will get some of the parents, too, and then what will be the result? We must take steps at once to put a stop to this sort of a movement!"

And they did "take steps," sure enough, and they have been taking them ever since; they have not left a stone unturned to stop this "sort of a movement." They find it a rather uphill business to "fight against God." We have been going on quietly and trustingly, yet very prayerfully and watchfully, covering every inch of the ground on our knees, with "strong crying and many tears," and many "night vigils" and much wrestling with God in prayer.

One night it seemed that the enemy was gaining on us and would prevail. After one of the hardest battles, when we were almost overwhelmed with the crushing

weight on our souls, and while crying out to God, our only Source of refuge and strength, suddenly there flashed out in the darkness these two bright stars of hope: "And I, if I be lifted up, will draw all men unto me." and, "Behold, I have set before thee an OPEN DOOR WHICH NO MAN CAN SHUT!" At once a fresh supply of that indomitable courage filled our hearts, joy unspeakable, and that "peace which passeth understanding," and "GRACE, WONDERFUL GRACE" was poured out upon us, and we set to work to press on with a still more determined purpose to win for the Lord.

January 1, 1919, our membership was fifty, but only thirteen of these are within reach of the Sunday services. Our attendance has grown from twenty-one on the first Sunday (which is the lowest number) to 203, the highest number. There was but one class for the men, women and children. On the second Sunday we started three classes with eight men, eight women (with three babies) and two children, the children of our worker. The attendance gradually went up till we reached the highest number, thirty-four men, sixty-six women, and 113 children. This does not include the attendance on Christmas Day, when we had 189 present in Jalalpor; seventy-six in Machad-Khandarak. At this place we were especially thankful to God for this number, for here is where the "fight is on" and they had reduced this school down from ninety-eight on the register to one or two pupils. Now it is a "registered-grant-in-aid school," and we are gradually building up what the enemy has tried to "tear to pieces." Only the Father knows through what fires we have passed to get this accomplished, and to keep this good school going through all this storm, set in motion here as a result of the student question at Jalalpor. So we were so grateful to God for this number. We can appreciate what it meant to those people to send their children.

At Bhat (our other village school, where we had our Christmas program a day later, for we could not reach our four schools in one day) we had over 350 present. The house was so packed that we stopped counting when we had reached that number.

The children did well also in their "All-India Sunday-school Examination" in July. These children here in Jalalpor were "raw children," so to speak, and of the thirty-five who were eligible to take the examination, there were only ten failures. Eleven of them passed with honors. Of this number, two of the boarding-school girls who were with us only three months (for we began our boarding-school with seven girls April 1, 1919), each received 100 marks. This means that they were able to do the six months' Sunday-school lessons in the three months. There were several who received ninety-five marks. The average age of these children is six years. The ten who failed were not with the class very long. Now, does it pay? In Machad and Khandarak the results were not so good, because those children were without a competent teacher for the greater part of the time, yet there were twenty-four who passed. In the Bhat school, out of sixty-nine who took the examination there were twenty honors and nine first class. In all there were fifty-seven passes. There were two who passed with honors in the teachers' division also at Jalalpor.

We began our day-school here on the compound January 20, 1919, with eleven boys and two girls. We reached the number sixty-five in attendance, though all names were not placed on the school register, for they were too young. Besides the seven Koli girls, who were the first to be enrolled in our boarding-school, we had in all forty-three different girls from the various castes—Koli, Dhordia, Duble and Nayaka castes. While we never had at any one time more than twenty-one girls in the boarding, because of the fierce opposition, and superstition concerning the education of girls, because of the way in which the parents were threatened with fines and imprisonment, with cruel beatings; and the fear of defilement, which means their being out-casted (and that, to them, is an awful calamity), and threats of various kinds, which in several cases were carried out; the stealing away of many of these girls against their own wills, and many more reasons which I cannot name to you, we kept the school and boarding going all the year. Our present number in the

boarding is fifteen girls, and we are glad to say we almost reached the number sixty-five again in the day-school. However, we never know from one day to the next just how many we can have. Then, in addition to these, we sent eighteen boys from here to the Bulsar Boarding-school.

We close this report with an unspeakable sense of praise and gratitude to our Heavenly Father, who has done great things for us. When the "storms of adversity" were whistling all around us, the way upward was always open to us, and we were richly blessed. We thank you, too, who stop to read this report, for the prayers you have sent upwards. The Lord has heard. "Blessed be his name!" Don't stop praying!

Vada

REPORT OF JOSEPHINE POWELL

The first week of the new year was spent in preparation for a tour among the villages, and the next three weeks were spent in a village about six miles from Vada. The second week in January my Bible woman, one evangelist and myself, took our tents and things for housekeeping and went out to the village of Kambara. The day we started we reached our camping place about two o'clock. We pitched our two tents under some beautiful mango trees, about a half mile from the village of Kambara. This done I boiled some drinking water and ate the lunch I had taken along. The Bible woman and catechist, and a boy we had brought to watch the tents, ate their food and we were then ready for work.

Just above where we were tenting was a village, so in the evening we began playing the phonograph to call the people. In a few minutes we had a crowd. After entertaining them for awhile with the phonograph, the catechist arose and said: "Now I will tell you a beautiful story." He then preached to them for some time. They listened well. This was perhaps the first time that many had heard the Gospel of good tidings. We again played the phonograph for them, and after giving them an invitation to return when they had time we dismissed them.

The next day we went out and worked in the surrounding villages. Thus for three weeks we worked in the villages round about Kambara, going out to the people in the daytime and teaching the people who came to our tents at night, or going out to the villages at night, where the people called us to come and bring the graphophone. We also had with us the magic lantern with Bible pictures. This also proved very helpful in our work. I operated the machine while my catechist and Bible woman told the story. The people would make engagements with us ahead, and if for any reason we could not go they were very much disappointed. They would come in their ox carts to take us to their village and then bring us back to our tents. Sometimes we did not return until one o'clock in the night, but we were so glad to have the opportunity of teaching them that we did not mind losing sleep.

In a three weeks' tour of this kind many interesting things happen, and one meets so many nice people it is a real pleasure, besides the fact that we are bringing them nearer to Christ, who died for them. As it was in Christ's time, so it is now. The common people hear him gladly. During these three weeks we worked a great deal of the time among the Warlie caste. These people are not real low caste, but they are not considered among the high caste. They are a nice kind of people to work among, so kind and friendly.

We did work in fourteen villages while on this tour. Just after coming in from this tour I got sick, so my work stopped for a week or so. At the same time some of the boys in the boarding got sore eyes. They came to me for help (as I had been seeing after them), but being sick I had to send them to the government dispensary and the eyes got worse instead of better; so when I was able to take them I went to Dahanu with them and Dr. Nickey did all she could for them.

When I returned home I began getting ready to go to the hills. I spent three

Vyara

REPORT BY I. S. LONG

The year was a busy one. There was little sickness in our community, fortunately. The hard times due to famine conditions were nicely tided over because of the generous aid sent us from the home base. A part of the money given out we hope to get back. Crops generally this year are good, thus far.

Because of much to do and few hands, we have not been able to push forward very vigorously, and yet the work of this station is quietly growing. The people of the district are very receptive and a great advance might be made if we had a large army of true Christian soldiers to lead into the battle. Foes are many, such as dirt, debt, liquor and ignorance, not to mention people of influence who in every way try to hinder our propaganda.

Two of our better-grade village evangelists left us for further training in the Bible School. This made it all the more difficult to extend our evangelistic effort. The head teacher of our boarding-school, and also superintendent of our boys as they work in garden and field, later left us for the Bible School. We sadly lack men to replace them. We are carrying on with men of lesser ability, doing the best we can.

In the villages wherever we have earnest evangelists and teachers the work goes on nicely, people are baptized and the Christians grow in grace. In case of uninfluent teachers, we have to say that a good work in their hands often grows slack, and the Christians even grow cold. So our joys and sorrows intermingle. During the year 132 were baptized.

We had two simple love feasts in the villages, under large arbors, the expense of which the villagers bore. We had also one love feast at the main station, when about 145 communed. In all the services of the church and the duties and opportunities of a Christian we feel our people are making progress.

Boarding-school

Ninety-eight were registered in this boys' school, and an average of eighty-five was maintained. This does not include several who are day laborers and sit in night school. Results in the yearly examination were not quite as good as for several previous years, although 72 per cent passed. Most of the boys are Christians, and a good spirit prevails among them. They often go out on Sunday evening to testify and sing the old, old story. All the boys work about three hours daily on the farm or in the carpenter shop.

Sunday-school

We are pushing this work with all our energy. The work here at headquarters is comparatively easy, but often difficult in the villages. It is not difficult to get a crowd of people together, but difficult to induce them to attend regularly, so that they are able to pass an examination in Scripture. Yet we had 278 to pass the all-India examination of 353 who sat for it. The boys and girls of our boarding-schools won as prizes twenty-two New Testaments, four Bibles, and one silver medal. Thirteen of our teachers passed third year of the teachers' training course.

Normal School

Seventeen men and women of mediocre grade attended this Normal, nine of whom passed second-year work. This includes two hours' Bible and three hours' methods and language, etc., daily for five months. It is fine preparation for village school workers.

The Sunday-school Quarterly

During the year about 1,820 copies of the Quarterly were issued each time. Of these, 557 went to the Brethren, 302 to the Irish Presbyterians, 705 to the Methodists, fifty-five to the Wesleyans, 172 to the Christian and Missionary Alliance, and twenty-nine scattered. These same notes are used also in Marathi. Hints to Teachers were prepared by Sister Eliza Miller. The cost for printing, paper, etc., was \$311, and receipts were \$249. We have enjoyed this work, but feel it might have been better done if we had had more time to give to it.

Scholarship Students

About half a hundred of our young men and women are taking work beyond the fifth standard, preparatory to service in the mission. Two are taking medicine, three are studying for nurses, two are taking agriculture, about one dozen are in high school studying English, while the majority are taking advanced vernacular work, preparatory to a life of teaching. With rare exceptions these young people passed their work, and of many of them we are proud. After passing up through these schools and the Bible School, later they became our teachers and preachers throughout the mission. These are our hope, and for them we pray. You can do no better than pray for these young people, that they may get such training as will fit them for God's work in this great harvest field.

REPORT BY EFFIE V. LONG

When the year has gone and we stop to review what we have done, it seems so little, and we wonder why it does not appear more. We are at it all the time and yet do not seem to accomplish much.



Bhil Women, Raj Pipla State

The Girls' Boarding-school grew some—increased in numbers 25 per cent—but the average attendance for the year was much better than the preceding years. The number of girls registered was fifty-four and the average for the year, fifty. The girls used to run away to their homes, and on their Hindu holidays when we would let them go on leave they would stay on and have to be brought back. But now many of them are willing to stay here, even on the holidays that mean so much to their people. Of course we recompense them in some way, perhaps by giving them a treat of something nice to eat.

In the recent examinations 87 per cent of the girls passed to higher standards. We now have a fifth standard class, for the first time, consisting of six girls.

All of the girls who were old enough took the Sunday-school examination and passed. All the girls who are old enough are Christians. Seventeen were baptized during the year. They never, or seldom, consult their parents as to being baptized. Whether Christian or non-Christian, the parents do not object. Many of the girls are quite small yet, only in infants' class, or beginners.

I have not been able to do much in the district, having made only several trips out, but some of our helpers have been busy. Twenty-two women and eight girls from the villages were baptized this year.

Then, looking after the welfare of about 200 Christians on our compound here—especially in times of sickness—having a weekly sewing circle for the women, teaching two of our own children at home, and looking after things in general when the saheb is away (which is about one-fourth of the time), has given me enough to take up my time and wish I had more. We often have to ask for wisdom to see the most important things and do them first, leaving the others undone, if need be.

INDIA MISSION STATISTICAL REPORT FOR 1919

Report of A. T. Hoffert, Statistical Secretary

I. Stations; Their Equipment and Force of Workers

1. Name of station	Ahwa	Anklesvar	Bulsar	Dahnu-Palghar	Jalalpor	Umalla-Vali	Vada	Vyara	1919 Total	1918 Total	1917 Total
2. Date of opening,	1904	1899	1894	1902	1899	1906	1905	1905			
3. Staff—American, men,	1	2	3	2	6	1	1	1	11	11	12
4. Staff—American, women,	1	3	5	6	2	2	2	1	22	23	19
5. Staff—Indian, men,	14	26	29	12	20	14	10	22	147	147	145
6. Staff—Indian, women,	11	17	7	3	4	4	4	12	66	66	59
7. Bungalows,	1	2	3	2	1	2	1	1	13	12	11
8. Churchhouses,	1	1	1	1	1	2	1	1	5	5	3
9. Schoolhouses,	11	10	3	6	7	7	5	9	58	58	58
10. Land area (acres),	30	25	13	6	175	25	28	302	302	302	302
11. Land under cultivation,	15	5	1	1	150	5	16	192½	192½	192½	192½
12. Present value of land (dollars)*,	\$1,525	\$10,820	\$1,515	\$900	\$2,920	\$1,200	\$1,040	\$19,920	\$19,920	\$19,920	\$19,920
13. Present value of equip., build., etc.,	\$8,000	11,800	46,700	17,400	10,900	18,650	9,000	13,600	136,050	136,050	136,050
14. Evangelists—men,	1	4	2	1	2	3	3	5	21	21	21
15. Evangelists—Bible women,	8	3	2	1	1	5	2	8	30	30	30
16. Colporteurs,	1	1	1	1	1	1	1	1	7	7	7
17. Villages occupied,	11	23	11	8	16	12	13	100	100	100	100
18. Villages to be evangelized,	142	162	385	425	320	682	159	417	2,865	2,865	2,865
19. Population to be evangelized,	44,525	96,360	227,173	231,118	252,648	161,588	44,372	127,193	1,185,027	1,185,027	1,185,027
20. No. fam's in homes owned by mission,	17	25	65	16	8	20	14	16	181	181	181
21. Chris. families in homes of their own,	16	88	5	5	50	50	1	120	285	285	285

* In this report the dollar is given the usual value of 3 rupees; however, according to rate of exchange for past year, \$100 brought about 220 rupees.

II. India Church Statistics for 1919

1. Name of Districts,	First Dist.—Gujarati						Second Dist.—Marathi						
	Amletha	Anklesvar	Bulsar	Jalalpor	Umalla-Vali	Vyara	Ahwa	Dahanu	Vada	Total	1919 Sum Total	1918 Total	1917 Total
2. Name of churches,													
3. Org. churches of each mission station,	1	1	1	2	1	6	1	25	28	128	9	9	9
4. Members Jan. 1, 1919,	38	580	215	50	160	648	1691	75	25	28	1819	1628	1444
5. Baptisms for year,	10	145	11	32	142	340	29	12	36	77	417	299	228
6. Received by letter,	2	25	16	5	1	4	52	6	2	8	60	128	88
7. Dismissed by letter,	4	6	32	12	12	10	76	2	3	5	81	128	88
8. Died,	15	15	1	2	30	47	6	2	2	8	55	128	88
9. Disowned,	5	5	1	1	2	9	2	2	2	2	11	128	88
10. Reinstated,	3	2	1	1	2	8	1	1	1	1	8	128	88
11. Elders,	2	2	1	1	1	6	1	1	1	3	9	9	10
12. Ministers—Indian,	2	2	1	1	1	4	1	1	1	2	6	7	6
13. Deacons,	3	5	12	1	3	26	2	1	3	6	32	32	32
14. Council meetings,	4	2	2	4	5	17	2	1	1	4	21	21	21
15. Love feasts,	2	1	1	2	3	8	1	1	1	2	10	10	10
16. No. who communed at last love feast,	210	140	110	145	605	1959	43	51	49	699	744	744	744
17. Places of regular meeting,	1	6	2	1	5	16	31	1	7	1	40	38	30
18. Held Christian W. meetings,	1	2	1	1	1	5	1	2	1	3	8	8	8
19. Held daily public prayers,	18	6	1	3	10	38	1	1	1	2	40	40	40
20. Members Dec. 31, 1919,	49	726	210	43	177	754	959	96	43	59	198	2157	1830
21. Adherents,	500	125	25	150	200	1000	105	17	35	157	1157	1195	800
22. Contrib. (not in S. S. Table), dol.,	\$111	\$40	\$70	\$40	\$17	\$278	\$69.50	\$69.34	\$.66	\$139.50	\$417.50	\$351.75	\$351.75

III. India Sunday School Statistics for 1919

1. Language area,	(Gujarati) First Dist.							(Marathi) Second Dist.			1919 Sum Total	1918 Total	1917 Total
2. Name of station S. S.	Anklesvar	Bulsar	Jalalpor	Umalla	Vyara	Rudha	Total	Ahwa	Dahanu	Vali			
3. No. of Org. S. Sch's,	16	2	5	5	15	1	44	1	1	1	3	47	53
4. No. of Sunday-sch's,	20	2	5	8	15	3	53	9	7	8	24	54	73
5. No. open all year, ..	8	2	3	4	10	1	28	1	7	1	9	37	40
6. No. of teachers,	29	10	11	14	28	3	95	14	12	14	40	135	126
7. Kept a record,	20	2	4	5	15	3	49	9	7	1	17	66	57
8. Took weekly offering,	18	2	5	5	15	1	46	7	7	1	15	61	55
9. Am't of tot. offer.,	\$110.75	\$210.80	\$104.50	\$44.55	\$85.50	\$5.90	\$562.00	\$33	\$39.00	\$20.00	\$92.00	\$654.00	\$497.56
10. Gave to missions,...	68.70	131.35	90.75	40.90	81.70	5.90	419.30	30	108.35	20.66	159.01	578.30	247.45
11. Enrollment,	516	229	256	288	700	52	2041	337	195	151	683	2724	2217
12. Ave attendance,	332	222	197	194	446	31	1412	216	116	120	452	1864	1608
13. Pupils bap., 1919, ...	78	11	23	70	2	192	29	12	36	77	269	223	187
14. Chris. in villages, ...	428	223	46	98	626	24	1445	35	14	19	68	1513	1283
15. Chris. attend. S. S.,	228	220	46	93	382	24	993	84	30	61	175	1168	850
16. Prepara. for exam.,	12	2	4	3	15	1	37	2	1	1	3	40	45
17. Teachers' meetings,	10	1	2	4	9	1	27	1	1	1	2	29	25
18. No. in T. T. Class, ...	7	6	13	10	26	1	21	1	1	1	2	26	25
19. Those passing T. T.,	6	5	10	21	21	1	21	1	1	1	2	21	45
20. Entered S. S. exam.,	168	96	152	81	330	1	827	31	35	66	893	869	650
21. Passed S. S. exam.,	127	78	109	54	253	1	621	21	21	21	642	719	485
22. Rec. hon. (1st class),	17	23	40	...	...	...	80	...	...	...	80	...	2
23. Rec. hon. (2nd class),	6	18	32	...	...	...	56	2	...	...	58	...	7
24. Front Line S. Sch's,	1	...	...	...	2	...	3	...	...	...	3	2	2
25. Banner S. Schools, ...	...	...	...	...	...	...	...	1	...	...	1	4	5
26. Star S. Schools, ....	...	...	1	...	2	...	3	...	...	...	3	6	6

IV. Educational Statistics for 1919

A. Village Schools

A. Village Schools.	(Gujarati) First Dist.							(Marathi) 2nd Dist.			1919 Sum Total	1918 Total	1917 Total
1. Names of stations,	Anklesvar	Bulsar	Jalalpor	Umalla	Vyara	Rudha	Total	Ahwa	Dahanu	Vada			
2. No. village day schools,	16	4	16	8	8	3	55	9	8	6	78	66	62
3. No. village night schools,	4	1	4	6	2	17	44	6	4	4	21	9	14
4. No. village school teachers,	24	4	19	8	23	3	71	9	9	6	24	95	79
5. Enrollment,	263	112	571	120	300	27	1393	159	202	91	452	1845	1738
6. Average attendance,	162	72	365	90	193	17	899	88	135	58	281	1180	...
7. Number of boys,	217	100	514	103	240	23	1197	144	182	85	411	1608	1341
8. Number of girls,	46	12	57	17	60	4	196	15	20	6	41	237	186
9. Christian pupils,	4	1	12	65	1	83	13	8	...	...	21	104	97
10. Non-Christian pupils,	259	112	570	108	235	26	1310	146	194	91	431	1741	1430
11. Hours spent in religious teaching,	1/2	1/4	3	1/2	1/2	25*	1/2	1/2	1/2	25*	25*	...	...
12. Primary pupils,	218	61	285	80	208	24	876	128	138	53	319	1195	1013
13. First standard,	30	26	112	18	63	3	262	12	30	17	59	321	229
14. Second standard,	12	19	86	11	20	...	148	8	10	11	29	177	149
15. Third standard,	2	5	47	9	13	...	76	7	17	8	32	108	86
16. Fourth standard,	1	1	23	2	4	...	31	4	6	2	12	43	35
17. Fifth standard, .....	...	...	8	...	2	...	10	...	1	...	1	11	12
18. Sixth standard, .....	...	...	...	...	...	...	...	...	...	...	...	3	...
19. Passed in examination,	7	...	52	9	31	...	99	...	...	...	99	...	...

* Average minutes spent in religious teaching.

B. Boarding School Statistics for 1919

1. Name of schools	(Gujarati) First Dist.							(Marathi) Second Dist.							1919 Sum Total	1918 Total	1917 Total
	Anklesvar, Girls	Bulsar, Boys	Wankal, Boys	Jalapor, Girls	Vati, Boys	Vyara, Boys	Vyara, Girls	Total	Ahwa, Boys	Ahwa, Girls	Dahanu, Boys	Dahanu, Girls	Vada, Boys	Vada, Girls	Total		
2. Number teachers,	7	8	5	3	6	7	4	40	1	1	2	2	2	2	10	50	33
3. No. day pupils—boys,	5	34	14	31	4	1	...	89	7	...	2	2	4	...	15	104	...
4. No. day pupils—girls,	3	20	1	13	2	...	...	39	...	3	...	1	...	1	5	44	...
5. Total No. day pupils,	8	54	15	44	6	1	...	128	7	3	2	3	4	1	20	148	...
6. Boarding pupils—boys, .....	...	12	50	...	97	99	...	318	33	...	21	...	18	...	72	390	297
7. Boarding pupils—girls,	96	...	...	21	3	...	54	174	...	18	...	14	...	22	54	228	161
8. Total boarding pupils,	96	72	50	21	100	99	54	492	33	18	21	14	18	22	126	618	458
9. Total enrollment,	104	126	65	65	106	100	54	620	40	21	23	17	22	23	146	766	458
10. Entered examination,	91	85	55	45	72	77	33	458	20	...	16	...	...	...	36	494	...
11. Passed examination,	49	44	44	28	55	56	29	305	14	...	12	...	...	...	26	331	...
12. Primary,	20	50	26	62	37	22	18	235	24	18	21	7	12	15	97	332	184
13. First standard,	23	14	8	2	21	12	13	93	4	...	10	4	5	...	28	121	72
14. Second standard,	19	19	6	1	13	10	12	80	4	1	...	...	3	...	8	88	67
15. Third standard,	21	17	8	...	10	18	5	79	3	...	2	...	...	1	2	87	68
16. Fourth standard,	3	14	8	...	17	21	6	69	1	...	...	2	1	4	73	31	29
17. Fifth standard,	9	5	6	...	2	8	...	30	1	...	...	...	...	1	31	28	14
18. Sixth standard,	9	7	3	...	6	9	...	34	...	...	...	...	...	...	34	8	12
19. Hours of religious teaching,	34	1/2	1/2	1/2	1/2	1/2	1/2	1/2	1/2	1/2	1/2	1/2	1/2	1	35	33**	...
20. Pupils baptized during year,	30	...	7	...	3	16	26	82	5	7	6	12	13	43	125	...	40
21. Ave. annual total cost per pupil, dol. \$	40	36	36	36	27	32	27	34	30	30	36	40	35	35	34	...	19.35†
22. Learning gardening, .....	...	52	50	...	49	100	30	281	...	21	...	18	22	61	342	...	...
23. Learning carpentry, .....	...	9	22	...	9	38	...	78	4	...	...	...	...	4	82	...	...
24. Learning tailoring, etc., .....	...	9	...	...	10	...	...	19	...	...	...	...	...	...	19	...	...
25. Learning cooking, sewing, etc.,	104	2	...	21	9	10	24	170	...	18	...	14	18	22	72	242	...
26. Receipts from gardening, etc., dol., \$	200	200	...	...	265	165	35	835	...	...	...	...	...	...	835	...	...
27. Fees paid by pupils, .....	\$	...	...	...	...	...	...	...	...	3	...	...	...	...	3	...	43.35
28. Government grants, dol.,	\$ 69	50	25	...	...	32	...	176	174	...	32	...	14	...	220	396	324.35

* On basis of present exchange the average cost is \$46.

** 35 and 33 minute averages. † Food and clothing only.

C. Scholarship and Training Department, 1919

1. Language area; stations,	(Gujar.) 1st Dist.						(Marathi) 2nd Dist.				1919 Sum Total	1918 Total	1917 Total
	Anklesvar	Bulsar	Jalapor	Umalla	Vyara	Total	Ahwa	Dahanu	Vada	Total			
2. Bulsar Bible School; teachers, .....	...	3	...	...	...	3	...	...	...	...	3	...	...
3. Students of Bible School—men,	2	4	...	3	3	12	...	...	...	...	12	...	...
4. Students of Bible School—women,	2	6	...	3	3	14	...	...	...	...	14	...	...
5. Seventh standard vernacular,	3	7	1	4	2	17	...	1	...	1	18	14	5
6. Teacher Training College—men,	2	...	...	2	1	5	...	...	...	...	5	10	15
7. Teacher Training College—women,	6	...	...	...	...	6	...	...	...	...	6	5	6
8. High school students,	2	1	...	...	...	3	...	...	1	1	4	7	5
9. College students, .....	...	1	...	...	...	1	...	...	...	...	1	1	2
10. Anglo-vernacular (English),	3	...	...	...	...	3	...	5	2	7	10	11	5
11. Medical training,	3	...	...	...	...	3	...	2	...	2	5	2	...
12. Agricultural and industrial,	7	...	...	...	...	2	...	...	...	2	2	...	...
13. Total training students—men,	7	19	1	9	6	42	...	6	2	8	50	35	32
14. Total training students—women,	10	8	...	3	3	24	...	2	1	3	27	15	6
15. Total No. training students,	17	27	1	12	9	66	...	8	3	11	77	50	38

D. Summary of Educational

	(Gujarati) 1st Dist.							(Marathi) 2nd Dist.						
	Anklesvar	Bulsar	Jalapor	Umalla	Vyara	Rudha	Total	Ahwa	Dahanu	Vada	Total	1919 Sum Total	1918 Total	1917 Total
1. Total No. mission schools,	21	7	18	13	16	5	80	10	14	8	32	112*	....	106
2. Teaching force—men,	21	15	19	11	20	3	89	10	11	8	29	118	....	102
3. Teaching force—women,	10	5	3	3	4	..	25	1	2	2	5	30	....	27
4. Total teaching force,	31	20	22	14	24	3	114	11	13	10	34	146	....	129
5. Under instruction—males,	229	289	546	213	346	23	1646	184	211	109	504	2150	1763	1905
6. Under instruction—females,	155	41	91	25	117	4	433	36	39	30	105	538	362	358
7. Total No. under instruction,	384	330	637	238	463	27	2079	220	250	139	609	2688	2035	2263

* 21 are Village Night Schools.

V. India Evangelistic Report for 1919

A. Evangelistic Week, 1920

	1st (Gujarati) Dist.						(Marathi) 2nd Dist.							
	Anklesvar	Bulsar	Jalapor	Umalla	Vyara	Rudha	Total	Ahwa	Dahanu	Vada	Total	1920 Sum Total	1919 Total	1918 Total
1. No. of work groups,	7	4	3	4	4	3	25	.....	2	5	7	32	44	46
2. No. of workers,	43	60	16	24	178	4	325	.....	10	29	39	364	545	478
3. Towns visited,	194	56	70	24	85	19	448	.....	13	93	106	554	546	444
4. Meetings held,	191	60	35	32	77	22	417	.....	.....	.....	.....	417	780	591
5. No. who heard the message,	6417	3385	3356	1012	4996	530	19696	.....	408	1963	2371	21067	33950	20838
6. Gospels sold,	681	2510	571	132	1454	200	5552	.....	41	41	41	5593	4886	3838
7. New Testaments sold,	6	10	3	1	17	.....	37	.....	.....	.....	.....	37	51	51
8. Bibles sold,	1	.....	1	.....	6	.....	8	.....	.....	.....	.....	8	7	13
9. Tracts sold,	78	208	533	177	338	8	1342	.....	.....	.....	.....	1342	1528	149
10. Tracts distributed free,	1000	200	1424	200	800	300	3924	.....	.....	196	.....	4120	3542	2770
11. Schools asked for,	3	1	2	.....	12	4	22	.....	.....	.....	.....	22	34	29
12. No. of inquirers, .....	.....	.....	4	.....	35	.....	43	.....	.....	.....	.....	43	58	119
13. No. of baptisms, .....	.....	.....	.....	.....	16	.....	16	.....	.....	.....	.....	16	19	15
14. District Meeting Offering,	\$166.65	108.45	72	85.65	130.45	11.65	588.70*	88.30	71.90	25.35	201.25†	790.35	666	547

* Used elsewhere. † Hat collections at D. M. included.

B. General Evangelistic Report, 1919

	1st (Gujarati) Dist.						2nd (Marathi) Dist.							
	Anklesvar	Bulsar	Jalapor	Umalla	Vyara	Rudha	Total	Ahwa	Dahanu	Vada	Total	1920 Sum Total	1919 Total	1918 Total
1. Groups tenting on tour,	1	...	...	1	1	...	3	1	1	1	3	...	6	...
2. No. weeks tenting or touring,	9	...	...	4	9	...	22	2	9	3	14	...	36	...
3. Missionaries tenting or touring,	1	...	...	...	1	...	2	2	1	1	4	...	6	...
4. Indians tenting or touring,	2	...	...	3	2	...	7	8	1	2	11	...	18	...
5. Villages where meetings were repeated,	24	...	4	...	...	...	28	14	26	...	40	...	68	...
6. Bibles sold during 1919,	30	5	3	...	...	...	38	4	...	...	4	...	42	...
7. New Testaments sold during 1919,	15	14	19	6	20	...	74	...	...	...	...	...	74	...
8. Gospels sold during 1919,	1975	2500	253	500	1590	16	6834	30	10	35	75	...	6909	...
9. Tracts sold during 1919,	262	45	506	500	465	5	1783	...	...	500	500	...	2283	...
10. Distributed free,	925	...	4000	15	1200	52	5192	120	50	500	670	...	5862	...
11. Temperance offering, dol.,	\$7.35	3.00	7.85	5.65	1.35	...	25.20	...	...	...	...	...	25.85	...
12. S. S. Quarterlies used,	80	175	100	70	110	1269*	1804	31	28	34	93†	...	1897†	...
13. Prakash Patra (Gujarati monthly),	50	40	20	30	30	405*	575	8	13	4	52	...	600†	...
14. Prakash Patra, Temp. Issue, .....	...	...	300	100	...	...	400	8	12	4	24	...	3000	...
15. Dnyanodaya (Marathi weekly), .....	...	...	...	...	...	...	...	2	12	8	22	...	22	...

* Used elsewhere. † 71 are in Marathi. ‡ Printed.

VI. Medical Statistics, 1919

	Bulsar	Dahanu	Umalla	Vada	Total	1918 Total	1917 Total
1. No. of hospitals,	1				1	1	1
2. No. of dispensaries,	1	1	1	1	4	4	4
3. No. of doctors—American,	2	1			3	3	3
4. No. of trained assistants—men,	1				1		
5. No. of nurses—American,	1				2	2	1
6. No. of nurses—Indian,	1				1	1	1
7. New cases,	4405	1375	3650		9430	8137	7333
8. Repeated calls,	10677	1636	1850		14163	15723	7845
9. Total calls at dispensaries,	15082	3011	5500	1000	24593	23860	15178
10. Daily average for year,	62	13	22	3	100	98	62
11. Outside cases and professional visits in homes,		120			120	125	670
12. In-patients,	180	41			221	194	76
13. Obstetrical cases,	33	9	4		46	50	21
14. Inoculations—plague,							321
15. Inoculations—smallpox,	95	19	250		364		
16. Inoculations—typhoid, etc.,	20	10			30		
17. Minor operations,	424	65	1	1	491		220
18. Major operations,		15			15		40
19. Receipts,	\$3115.20*	661.35	100.00	33.35	3909.90	5676.35	2326.65
20. Expenses,	\$4568.55	1120.65	466.35†	83.35	6238.90	7242.00	

* At current exchange rates this figure is \$4248. † \$233 was supplied by gifts.

VII. Homes

- A. Home for Missionary Children, Naini Tal: 1. Boys, 4. 2. Girls, 5. 3. Total, 9.
 B. Widows' Home, Bulsar: 1. Women, 16. 2. Children, 18. 3. Total, 34. 4. At end of year, number women, 8. 5. At end of year, number children, 7.
 C. Babies' Home, Vali: 1. Boys, 16. 2. Girls, 17. 3. Total, 33. 4. Deaths—boys, 12. 5. Deaths—girls, 11. 6. Left, 3. 7. In Home at present—boys, 13. 8. In Home at present—girls, 5.

CHINA

FOREWORD

"The God of heaven, he will prosper us; therefore let us arise and build." Neh. 2: 20b.

In the following pages the China Mission presents to the Visitor family a very brief account of our building for Jesus Christ, our Lord. The year has brought us many reasons for thankfulness and many problems for prayer.

We thank him for answered prayers.

We thank him for those who have returned to the field and for the new missionaries.

We thank him for Shouyang, and for those who in former years sowed the seed there.

We thank him for new converts and believers.

We thank him for the awakening in education, for the new phonetic system of reading, which is giving the illiterate a first-hand knowledge of the Bible, and that foot-binding has almost passed away in our province.

We thank him for your sympathies and prayers and loyal coöperation in our work.

We thank him that he has prospered us.

We thank him for the problems for prayer, and, dear reader, will you not note these as you read the following reports?

Ping Ting

REPORT BY EMMA HORNING

Woman's Work, 1919

"The God of heaven, he will prosper us; therefore we, his servants, will arise and build." Holding this promise we, his servants, are building up the women's work here at Ping Ting Chou. We are still opening the work and can not look for great results,

but we are laying the foundation and we claim the promise. Each year we push out further in each line of work.

The women's school is doing better work with a deeper Christian spirit. Some twenty women attend the classes. The new buildings have been completed and we moved into them the last of the year. The school is in session three months in the spring and three months in the fall. During the intervening months they come to the classes once a week. The larger part are able to read in the Bible now. The kindergarten, in connection with the school, has grown to twenty without any special effort on our part, for we have no one appointed to take charge of this work. As they had the time, Mrs. Vaniman, Miss Clapper and Miss Shock had charge of the children at various times. We are still praying for a teacher to take charge of these kindergarten children.

May 6 to 9 Miss Gregg held three days of evangelistic work at the church. Some eighty women attended each day. Fifteen enrolled as inquirers. In the fall four were baptized. Three of these who were baptized are nearly sixty years old.

During the evangelistic week the missionary women and the Chinese Christian women made a special effort in the city and near villages to reach the homes with the gospel message. Dividing into three and four groups we reached 150 homes in the city and nine villages. Those who had the time continued the next two months, till the school opened. Some thirty villages were reached. The attitude of the people has changed very remarkably. In the smaller places all the homes were entered. In the larger places the people came together in various places in the village. They would listen to us speak as long as we had strength to talk to them.

Some fifty evening meetings were held in the city and these thirty villages. The main teaching was on the life of Christ and the reforms of our Governor Yien. The meetings are held in the open air, where men, women and children can get the teaching.

In the spring the city official asked four of our Christian women to help in the anti-foot-binding campaign. By twos they were taken to each home in the city, where they taught the evils of foot-binding and gave the orders of the governor. The result is marvelous. Most of the young girls' feet are now unbound, and some of the women's. But best of all none of the little girls' feet are being bound in this city and many other places of the province.

This campaign opened all the homes of the city to our Christian women. Now our women make home-to-home visits when they go out to teach on Sunday afternoons. They divide into three or four groups, and the schoolgirls often go along with them to sing. They are well received and are listened to very attentively.



This Heathen Temple Is Built in Attractive Manner and in a Public Place. The Christian Church Dare Do No Less

In the fall the missionary women organized and decided that the mothers as well as the evangelistic workers would visit regularly in the Christian and inquirers' homes, and also invite them to their homes in social groups. The plan is working well. The Thursday devotional meetings average about eighty women and schoolgirls.

Those who cannot attend the regular classes are given instruction in the homes.

The city and some twenty villages were reached with the Christmas message this year. On Christmas afternoon some three hundred children attended the program given for them at the church.

Dec. 21 one of our oldest Christian women passed to her reward.

Miss Shock is preparing to take the women's work of this place while the writer is home on furlough this next year.

REPORT BY F. H. CRUMPACKER

Ping Ting Men's Evangelistic Work, 1919

At the very beginning of the year the writer and Pastor Yin joined the Baptist and Congregational workers in an effort to get the Gospel to some of the villages where the plague prevention had been carried out the year before. While we were away at that time the home forces carried out a week of special evangelism in the villages near Ping Ting Hsien. Mr. Vaniman was the organizer of these bands, and for seven days the bands made daily trips to the near-by villages. A lot of preaching was done and tracts were distributed and some gospel portions were sold. This effort was a splendid help to those who engaged in it, as well as for the people who heard the Gospel.

The Church Work in the Church

The regular appointments have been filled at the church each Sunday. Both Chinese and foreigners have had a part in this. Several new people were heard in the pulpit and the hearers were always helped.

The Sunday-school work has not missed a session in the year, and here the practical work of teaching the Bible is entered into in a real way. This is largely carried on by the Chinese leaders.

During the year four regular business meetings were held, and in this work a decided growth is seen. The Chinese church has assumed financial responsibility in two directions. In the first they decided to support a lay evangelist at a new out-station that we have opened.

In the second place they are praying for the heat and light at the church. In managing the affairs of the church they are also taking a responsible part. An advisory council was chosen by the church. This is a committee of five Chinese brethren and one foreigner, who, with the elder, have the managing of affairs in the church. This council corresponds to the official council in the home church.



Our Shansi Train. The People Are Not Passengers or Friends, but Venders Who Bring Their Wares to the Train to Sell

At the Out-Stations

The work at the out-stations seems to be in a healthy condition, for from five of the six out-stations we had applicants for baptism at our baptismal service last year. At some of the out-stations the local membership is quite active, and this is very helpful to the work in these places.

Colportage Work

From two to five men have been in the field all the year and have covered a large

territory. They have distributed several thousands of tracts and have sold a few thousand portions of the Gospel. Many personal conversations have been held and a lot of preaching on the streets, in the homes, and by the roadsides, has been done. They have also used the reflectoscope with a good bit of interest. Hundreds of people have been attracted in this way and have heard a bit of the Gospel by thus having been brought to the meetings.

At the Street Chapel or Book Depot Reading Room

Several games and some new periodicals have added to the attractions of this place. A goodly number of people come to read and pass away the time. In one way or another they are getting a little bit of the Gospel every time they come. We hope that the results from this will tell in the future.

This work cannot be measured by immediate results, and neither can any department of mission work. The expense is heavy, and if one should attempt to say that missions paid good dividends in the numbers of people who come into the church, I fear it would be difficult to prove that it is not a losing investment. However, the work done is influencing the nation, and we can be assured that the seed sown will bring results. Not only are lives being changed, but whole communities are being changed and in the outcome the nation will be changed.

At the end of the year we have as a showing in numbers who came into the church, thirty-four, including men and women. Two more had planned definitely to be baptized, but were stricken with the "flu" just at the time of the baptismal services. A good feeling prevails in the church, and the community never was more willing to listen to our workers than at the present. As of old, our greatest need is a band of consecrated Chinese leaders. May God's name have the praise for the successes of the year.

REPORT BY ANNA CRUMPACKER

Women's Country Evangelistic Work

The year 1919 brought many new pleasures to me, as I had my first opportunity to meet with the women of all our out-stations. These women are stronger physically and more open-minded in many ways, than our city women; neither does social law confine them so closely to their homes.

At our newly-organized out-station, Chiao Pei, the people had seen but one foreign woman before my trip there last October. This woman was French, and had only passed through the town. The work here is very promising. They have a girls' school. The hearty invitation to visit the school was accepted. The teacher, a man, has a nice home, quite a library of English and Chinese books, and a small organ. The home was beautifully clean, but how I wish I had counted the idols! There certainly were more than twenty, many of them being brass. The teacher's wife and four other women started to learn to read.

Two days' travel by donkey is needed to reach the two most distant out-stations. When the weather is nice and we have good animals and good drivers, these trips are full of interest and pleasure. A deeper joy comes, however, when one can work with the women, teaching them to read and telling them the blessed story. This year the first out-station woman was received by baptism. Two others are ready and will doubtless be received in the spring of 1920. Another mark of advancement is the urgent invitation to hold a class in our nearest out-station. This request will be complied with soon after the Chinese New Year.

In a home at Kao Lao a dear old grandmother was told of the love and power of the true God. Two days later an escort was sent with an invitation to come again to the home. The woman said, "See, I have taken down the paper idols; tell me how to worship the true God." Oh, that the abundant life may be given to these thousands of women!

REPORT BY ERNEST D. VANIMAN

Ping Ting Boys' School Report, 1919

The standard of any school is largely determined by the teachers of the school. The teaching force of our schools has been improved during the past year. There were three teachers with some college training; one other a high-school graduate; an industrial teacher with some special training, and one teacher of Chinese of the old school, besides myself in the Ping Ting Boys' School and Orphanage, which prepares for the high school. Of the out-station school-teachers all but three hold Government Normal Teachers' Certificates.

At the central school there has been a total enrollment of ninety-eight, with twenty-one of these in the higher primary or three upper grades. The highest enrollment at any one of the out-station schools was fifty-six. This school had two teachers, one for Chinese and one for the modern subjects.

The first three weeks of the year completed the first semester of the school year. This was followed by twenty-three days of vacation at the Chinese New Year time. One week of this time was the week of evangelism, in which some thirty of the students took active part. They were divided into six groups, each taking a different route each day. Some 300 Gospels were sold and some 5,000 people listened to the preaching and singing.

The second semester closed June 21 with eight graduates from the higher primary. This was the largest graduating class thus far. The commencement exercises were held in the church in conjunction with the Girls' School. Mr. Wang, principal of the city Government High School, gave the address. He praised our plan of having the two schools unite in our commencement. This is a good sign of the willingness of the Chinese to break away from their old customs.

Four of our graduates entered the Oberlin Memorial Academy at T'ai Ku, thus increasing the number of our students in the academy to ten. All are doing quite well. The other four boys went to T'ai Yuan Fu and entered the army. Here they receive good physical training, have six hours of class work daily, are paid an allowance and given their food and clothes. The writer visited them in the fall and encouraged them to make the most of their opportunities to make known the Christ to their fellows. They are free on Sundays and attend church.

Three of the An Hui boys returned to their homes in June. Two of them did not return, because of inability to make progress in their studies.

The fall term opened Sept. 1 here at Ping Ting. The out-station schools do not close during the summer, but have a month's vacation at the time of the autumn harvest, so that the students can help in the fields and at threshing.

Oct. 10 the national holiday was celebrated by a program in the church. Both the Boys' and Girls' Schools took part. Some of the teachers spoke and the pupils sang.

Hand-work was introduced into the lower primary grades. The pupils enjoy it very much. We will teach gardening next spring.

Two days were given for Christmas vacation. On Dec. 23 six more schoolboys were baptized. Three were from out-stations.

The schools are where hearts and minds are prepared and receive the seeds of truth. May they yield a bountiful harvest!

REPORT BY MINERVA METZGER

The Ping Ting Hsien Girls' School, for 1919

The days come and go in the Ping Ting Hsien Girls' School, and soon a year has passed and we are asked to tell you what we have done. There is not much to report outside of the regular routine of daily duties, but this is always accompanied with plenty of variations. We are up at six, get the sweeping and dusting done, breakfast at seven-thirty, prayers at eight-fifteen, lessons from nine to twelve, dinner, lessons again till four. What do we do after four? Twice a week we sew till five, once a week

we attend the Thursday service for women and girls, twice a week we play basket ball and once a week the teachers have their special meeting. At six we get supper, and at seven we prepare lessons for the next day; at eight we bow our heads to thank the Lord for the blessings of the day and ask him to forgive our wrongs and keep us through the night. At nine we put out the lights and are soon fast asleep.

This year our teachers helped us to organize a literary society. We are expected to write and read compositions, give talks, tell stories, sing, give the current news, debate and report the Sunday sermon, and we never know who will be called to give this last number.

Twenty-six of us signed the temperance pledge. We promised not to use intoxicating drinks, tobacco and opium. May the Heavenly Father help us to live faithful to our promise. This year nine of the pupils were baptized. They had special lessons twice a week for several months. Sometimes it is hard to live like a true disciple, and so the Christian girls, seventeen in all, meet every Saturday evening in a "Bear ye one another's burdens" meeting.

In June, Wang Shu Chih completed the grades. She was the first girl to be graduated from our school. She started to the academy, but did not stay; later she was hired to teach in the Shou Yang Girls' School.

In September we began using the Rossville Hall. We wish to thank the kind friends who sent the money to erect this new dormitory.

This year we also opened our first village school at Kao Lao. They closed the year with twenty-one pupils enrolled. We are planning to open more of these schools soon. The fields are white unto the harvest, but the laborers are few. The time we so earnestly prayed for has come, but we are not ready. The Shansi governor is establishing schools in the cities and villages. He needs teachers, but where are our trained Christian boys and girls to take these strategic positions? May the Lord forgive us for delaying his work in China for so many years.

REPORT BY BESSIE M. RIDER

Ping Ting Medical, for 1919

The medical work at Ping Ting, while naturally being somewhat less, owing to Dr. Wampler's absence on furlough, has nevertheless kept up remarkably well. For the first nine months of the year we had the services of Dr. Yuan, a native physician who had been loaned to Ping Ting Station for the time to care for the work during Dr. Wampler's absence. With his services the surgical side of the work was kept up fairly well, a great proportion of the cases being tubercular in nature.

This year has the distinction of having had the largest number of normal obstetrical cases in the history of the hospital—a very encouraging indication, from the fact that heretofore, with very few exceptions, they came to the hospital only as a last resort when no other means of saving life seemed available.

During the past year our foreign mission family at Ping Ting was gladdened by the arrival of the following little ones: Verna Ruth Flory, Lowell Vernon Heisey, Catherine Ruth and Emma Marie Oberholtzer.

The patients have been responding quite well in the matter of donations. The gifts, fees and money collected for medicines during the year amounted to \$891.19, the total expenditures amounting to \$1,589.45.

A great asset to the evangelistic work of the hospital during the past year has been the introduction of the national phonetic system. By this means many who have heretofore been unable to read may acquire a reading knowledge of the Bible in but a few weeks' time. Some of our in-patients, who had never learned one character before entering the hospital, were soon happy in being able to read Mark's Gospel; and as these return to their homes they are presented a Gospel. Song leaflets and gospel pictures are also given, the recipients having first been given an explanation of the meaning of the same. The pictures and song leaflets are then hung upon the wall as

they return home, and by this means we trust that the good news may continue to spread and help lead others to the light.

The statistical report for the year is as follows: In-patients, 177; operations with general anæsthetic, 35; operations without general anæsthetic, 86; dispensary calls, 5,228; visits to homes, 136.

Liao Chou

REPORT BY R. C. FLORY

Liao Chou Evangelistic Work for 1919

The work of 1919 in many respects has been very encouraging. Some of our native Christians are coming to have real Christian experiences, and they are learning that the kingdom of God must grow within their hearts; that it is not the material, visible building in which they worship, and also that merely being a member of an organization called the church is not sufficient to redeem them from a world of sin. While some few are coming to realize these fundamental truths, the majority are very weak spiritually and can see little deeper than the material benefits which they may realize.

During the month of May inquirers were instructed, and during our special annual meeting for our Chinese Christians, from May 22 to 25, thirty-two souls came into the church by baptism. During these several days we had a splendid program. Some of the subjects discussed were, "The Present, the Christians' Great Opportunity"; "Our Responsibility as Christians to Those Outside the Church"; "Bible Study and Prayer in the Christian's Life"; "The Christian's Duty to His Own Home"; "Why Does the Church Not Prosper?" "The Standard for Christians to Seek to Attain." These and other problems were discussed with much interest.

During the year a number of visits were made to the three out-stations. The work at Ho Hsun and Yu She is developing very favorably. The work at the village of Ch'ang Ch'eng is not progressing so rapidly. Baptisms from these stations for the year are as follows: Ho Hsun, six; Yu She, two; Ch'ang Ch'eng, one. Of the remaining twenty-three who were baptized during the year, eighteen were from the Liao Chou Boys' School, one girl from the Girls' School, three in the city, and one from the village of Tuan Yu, forty-five li north.

For some time we have been looking for a Christian Chinese qualified to assist in the evangelistic work. About Nov. 1 we secured a Mr. Li, of Peking, who has had a good education and several years' experience in pastoral work. With his assistance we hope to see the work develop with greater strides during the year 1920.

About Oct. 24 we started on a trip west and visited several stations of neighboring missions, where mission work has been carried on for many years. By our visit and study of their work we secured a number of helpful suggestions which will be of practical value to us in our work.

Several villages some distance from us are calling for us to bring the good news to them. We pray and hope that during the year 1920 we may be able to plant in a number of these places the seed which will grow and develop into Christian churches.

We seek a special interest in your prayers for the year 1920, that the work may greatly prosper and that the Father's name may be greatly magnified among these needy people.

REPORT BY N. A. SEESE

The Boys' Schools of Liao Chou Station for 1919

The work as a whole this year has been very encouraging, even if not all were gained that might have been expected. Two things which make the work encouraging are: first, the increased enrollment; and second, the improvement in the standard of scholarship of the faculties of the schools. The first of these conditions is due very largely to the increased interest in education in China in the Shansi Province. The

second condition is not due to anything except that we were able to get a better corps of teachers. The number of our teachers had to be increased because of the larger attendance. We now have five regular teachers and one who gives part time at the main school in Liao Chou. At two of the out-station schools we have two teachers, respectively, and at one out-station school we have only one teacher.

Before this year no system of records had been adopted for the schools of this station, so that not much can be given in the way of statistics. This year we have adopted a history record blank that will enable us from now on to keep a very close record of all our students.

In giving the statistics below I have preferred to err on the side of conservatism rather than to make them too large. The total enrollment for the different schools of the station was about as follows:

Liao Chou Boys' School,	125
Yu She Hsien School,	60
Ho Hsun School,	35
Ch'ang Ch'eng School,	20
Totals,	240

At the Liao Chou, Yu She Hsien, and Ho Hsun schools considerable equipment has been added in the way of desks, benches, tables, clothes, boxes, etc. At Yu She Hsien the local church paid for the making of twenty-five desks and benches, each to accommodate two pupils. These desks are made after a modern pattern and of different sizes, so as to accommodate different-sized pupils. At Ho Hsun the local church also paid for the making of the desks and benches. These desks are made like those mentioned above. Making desks and benches of different sizes to accommodate both large and small students seemed like a novel idea to some of the Chinese at first, but after one was made and tried they thought it rather a good idea. At the school at Liao Chou we have been able to fix up a room for washing and bathing, so that the furnace room does not need to serve in that capacity any longer. Last spring about seventeen from the school in Liao Chou joined the church. During the summer several of the older students spent their vacation under the direction of Bro. Flory, selling books and tracts and preaching at the markets.

At the close of the school last June eight students from the higher primary and eight from the lower primary were graduated. Of those who graduated from the higher primary six are in high school and two are teaching in our out-station schools. Those in high school are promising men for future work in the church.

ANNUAL REPORT OF THE HIEL HAMILTON MEMORIAL HOSPITAL, LIAO CHOU, SHANSI, 1919

Staff

O. G. Brubaker, M. D., in charge of the hospitals and medical department.

C. H. Yüan, M. D., associate physician and surgeon.

Mrs. Myrtle I. Pollock, R. N., superintendent of nursing department.

Mr. Yao, Ching Jung, nurse in men's hospital.

Miss Chang, Hsiu Lin, nurse in women's hospital.

Mr. Yü, Hui Feng, evangelist, Men's Hospital; Mr. Chang, Hua T'ang, evangelist for follow-up work, Men's Hospital; Mrs. Chang, Ts'ung Li, Bible woman, Women's Hospital.

Hospital Managing Committee

O. G. Brubaker, chairman; C. H. Yüan, vice-chairman; Myrtle I. Pollock, English secretary; T. S. Yang, Chinese secretary; N. A. Seese, Chao, Ch'un Poa.

REPORT BY O. G. BRUBAKER, M. D.

General Statement

The work in both the out-patient and in-patient departments has progressed very satisfactorily during the year. During 1918, on account of overseeing the erection of the administration building of our hospital and the physician's residence, the time of the physician in charge was more taken up in that line than in looking after the medical work proper. Again, in 1919, he was asked to look after the erection of the Sweitzer Memorial Girls' School. And now as the new year comes along he finds himself thinking more of getting ready for his furlough than the hospital. We most sincerely hope that when we return in 1921 we can give our undivided attention to the medical work.

With the coming to us of Dr. Yuan, during the year, with Mrs. Pollock beginning regular work the last quarter, and with our two Chinese nurses and the two men evangelists and the Bible woman, we can really boast of a staff that is worthy the name.

We are sorry that Mr. Tuan, our former Chinese nurse, became so ill with tuberculosis in the spring that he had to sever his relations with the hospital, but we are glad that our good friends at Paotingfu could send us Mr. Yao, who has proved his worth and ability during the past nine months.

As will be seen from the statistical statement the work in the Men's Hospital has been all that we could expect it to be, considering the fact that Dr. Brubaker was at Pingtingchou nearly three months during the year. His stay at Pingtingchou was made necessary on account of Dr. Wampler being home on furlough. Five foreign babies were born at Pingtingchou while Dr. Brubaker was there. At different times during the year the Men's Hospital was filled up and we needed wards and beds. The work in the Women's Hospital is much better and larger than in any previous year, but still it remains small. The women of this interior place are very fearful, and have been kept behind closed doors for so long that the mere mention of going to a foreign hospital makes most of them shudder with fear. We have been rigid in our rule not to admit any relatives or friends into the hospital wards to wait upon the patients, insisting that we are trying to run a hospital, not an inn. This has, no doubt, kept some away, but the people are gradually learning to understand us and to know that we are here for their good, and if the work grows in the next six years as it has in the last six we shall soon have all we can take care of, and some more.

The station family for the most part have been well throughout the year. Little Winifred Brubaker finally recovered from her severe attack of typhoid fever, which she contracted in December, 1918. Miss Senger suffered a nervous breakdown in the spring, and has spent most of the time since at Chi Kung Shan and Pingtingchou. At present she is reported to be improving and hopes to take up her regular work soon. Mrs. E. M. Wampler, who, with her husband and little daughter, came to Liao in June, has been sick with tuberculosis most of the time since she came to Liao. During December she went into the hospital and is doing very nicely at this time. Gladys Miriam Flory came to the Flory home on May 28 and has been doing her part in making life worth while.

The hospital committee has proven a real help to our work, and it occurs to the writer that the choosing of such a committee is a step in the right direction, for it will be a means of educating the Chinese and getting them ready for the work that must sooner or later fall to them to do.

Beginning with Jan. 1 the hospital has decided that patients will be received into the hospital by classes; the first class will pay fifteen cents per day, second class ten cents per day, and third class 100 cash per day. These fees are for food; the hospitals furnish beds and bedding, room and light. A charge of fifty cents per week will be made for private rooms. We hope more fully to equip the private rooms soon and will make a larger fee for them.

Mr. Yü has kindly consented to act as a sort of general manager for both hospitals, and will do the local buying for the hospitals as well as take over the managing of the

kitchen. In this way the kitchen will be under the direct management of the hospital committee, and thus we can better control the kind and quality of the food.

The evangelistic department of the hospitals took on new impetus during the last quarter, due to the fact that we were able not only to have a resident worker in each hospital, but also had a man out visiting the homes of the patients. Homes and villages were reached in which the Word had never been taught before. From now on we hope to keep a record of the religious belief of all patients coming to the hospitals. Daily religious services are held in the wards, and the patients receive much personal attention. Our Bible woman, under the direction of Mrs. Brubaker, has been teaching the women patients selected portions of Scripture and hymns. An effort has been made to teach the phonetic script to the women as well as to some of the illiterate men patients. We try to do all our work as unto God, and thus we have a wonderful dynamic, a mighty reason for our being here.

Representatives of the official class, gentry, teachers, merchants, students, farmers, student priests, mechanics and coolies not a few have occupied beds in the hospital. Four provinces and seven counties have been represented, so our work is far from being local.

Just as the old year was closing a very severe epidemic of influenza broke out in the city and boys' school and in a couple of days we had all our beds taken and a number of boys had wooden beds in the men's chapel. Taking these cases into the Men's Hospital was a dangerous procedure, but as we do not yet have an isolation ward there was nothing else to be done. Four of our surgical cases contracted "flu" and two of them nearly died with "flu-pneumonia." It goes without saying that one of our first needs is an isolation ward.

We are supporting a student in the Teh Chou, Shangtung, Training School for Nurses, who will finish his work in January, 1920. And also a student in the Medical College at Tsinanfu, who will finish in 1921. Both of these young men expect to come to us for service as soon as they have completed their work.

We have found our laboratory most helpful. With the instruments of precision in diagnosis we have been able to satisfy ourselves in diagnosing such diseases as anæmia, malaria, tuberculosis, syphilis, intestinal parasites and many others.

Statistical Report

Patients Discharged During 1919

Transferred from 1918,	7
Admitted during year,	174
Transferred to 1920,	22
Total discharged during 1919,	159

The following deals with the 174 patients admitted to the hospital during the year:

In-patients

	Male	Female	Total
Medical,	38.....	12.....	50
Surgical,	63.....	10.....	73
Opium patients,	47.....	4.....	51
Totals,	148.....	26.....	174

Operations

Major	50
Minor	113

Out-patients

	Male	Female	Total
New cases,	968.....	171.....	1,139
Returns,	3,478.....	1,084.....	4,562

Calls on Chinese,	196
Calls on foreigners,	95
Patients seen on trips, strays, etc.,	216

Totals,6,208

Among the cases were cataract, single and double; diabetes, secondary anæmia, pulmonary tuberculosis, corneal ulcer, colelithiasis, gastric ulcer, external and internal hemorrhoids, entropion, tubercular hip disease, empyemia, post auricular abscess, furunculosis, tuberculosis of bones and joints, malaria, rectal fistula and fissure, varicose ulcer, fracture, gunshot wounds, impetigo contagioso, typhoid fever, ascaris lumbricoides, pneumonia, influenza, tinea of the scalp and body, harelip, abdominal abscess, etc.

REPORT BY WINNIE CRIPE

The Sweitzer Memorial Girls' School, 1919

This has been a rather eventful year in the history of the school, so much so that as we come to its close we would scarcely recognize it as the same school because of the change in location and personnel of teachers and pupils.

When the year opened there were eighteen pupils, and we were nearing the close of the first semester of the school year. Jan. 30 we closed for the Chinese New Year vacation, and opened Feb. 20. The spring term brought in eleven new pupils, which increased the enrollment to twenty-nine, though one became ill and was in the hospital nearly all the time.

In March Mrs. Dr. Yuan, who was head Chinese teacher, left us to join her husband at Ping Ting Chou. This necessitated the securing of another teacher to take her place. After what at first it seemed would be a fruitless attempt, Miss Wang Yü Mei, of Tung Chou, was secured to help us, though she, being eighteen years old, and just a graduate of Government Normal, was quite unable to assume the responsible duties which Mrs. Yuan had laid down, so they again reverted to the superintendent.

During the spring term one of the pupils, who had formerly been opposed by her parents, was baptized, and was a happy girl because her desire to follow the Master was gratified.

With the spring term began the work of Mr. Kung Yu as classic teacher in the school.

Since the foundation of the new school-building had been laid the preceding autumn, and efforts were made during the winter to secure some building materials, work was begun April 1 on the buildings. This brought on a busy season, for what with trying to help with the planning and overseeing the building operations and trying to carry on the work of the school at the same time, it was difficult to do justice to either, and we were glad when the time came to close school, June 10. After this we gave full time to looking after the buildings and the making of furniture for the school.

We were unable to have the buildings ready for occupancy by the time school should have opened, but the work was pushed as much as possible and we were ready to open Sept. 25. The day previous, Sept. 24, was the day set for dedication of the school-buildings. Many invitations were sent out and announcements posted, and when the time arrived a splendid crowd was on the ground. Seven government schools were invited, and all came; many of the gentry of the city, and men, women and children not a few.

Among the speakers on the program were the local official, county superintendent of schools, and Brethren Crumpacker and Vaniman, of Ping Ting Chou. Our plans at this time to raise subscriptions for a library in the school were heartily agreed to by the official, who headed the list with ten dollars and appointed solicitors to secure such funds. As we give this report nearly thirty dollars has been paid, and some subscribed has not been received.

During the summer months many of the girls came in for daily classes of study, and a weekly sewing class was conducted, Miss Wang doing most of this work. In this way we had better success in keeping in touch with the girls than ever before.

From the time school closed in the spring, and Miss Wang Hsiu Jung went home, we felt burdened with the question, "Where shall we secure another teacher for the fall term?" A great deal of correspondence was carried on with the various missions, but without success, and we were about to despair of a second teacher, when just a few days before school was to open Miss Ma Hsiu Chih, of Paotingfu, decided to come. Thus we were again assured of three Chinese teachers to assist in the school, and with twenty-eight girls again enrolled we began work with new zeal.

In November a girls' school was opened at Ch'ang Ch'eng, and there are fifteen girls enrolled. We made a trip to this place to help them get the school started, and then we went to Yü She Hsien, where plans were made for the opening of a school.

The Christmas season was a happy one for the school this year, largely made so because the girls put more into it themselves. They rendered a program on Christmas Eve to a large audience and participated in the giving of gifts to others.

As we recall the events of the year we note that it has been a very busy one, but it has also been full of blessing. As we now look at the Sweitzer Memorial Girls' School Building, dormitories and playground, so generously provided by kind friends at home (among whose names that of Sister Eliza Sweitzer deserves first place), it all stands as bold evidence of that love of God which we have come to disseminate among these people. While it causes us to say, "The Lord hath done great things for us whereof we are glad," we pray it may ever stand as a living witness to bring many to Christ.

REPORT BY ANNA M. HUTCHISON

The Women's Evangelistic Work at Liao for 1919

The work in this department, during the past year, was kept up, we believe, as best it could be under the circumstances.

The regularly-appointed workers, Sisters Senger and Hutchison, being off duty the greater part of the year, the former being sick and unable to work except during the first few months, and the other not returning from furlough until near the close of the year, the work necessarily needed to change hands frequently, and even then others who kindly assisted could not give much of their time to this department of the work, having duties of their own which required their time. Yet we are grateful for all help given, and that the

work has not only been kept alive, but some souls have been brought nearer their Savior.

Throughout the year the regular public services of Sunday-school and Bible classes in the city have been maintained by the assistance of our different missionary sisters in leading, and much of the time we have been enabled to keep up the practical



Group of the Women and Schoolgirls Who Go Out on Sunday Afternoons and Teach and Sing in the Homes

work by our native Christian women and girls in their Sunday afternoon teaching and singing in the homes. And some of our Christian women, who have learned to read, have been assisting in teaching other women to read. Sisters Seese and Oberholtzer also help some in this work.

During the early part of the year Sister Senger, with a couple of Bible women, spent several weeks in some of our out-stations and surrounding villages, telling the gospel story to the many who have never heard. It is invariably admitted by workers in China that the people of the villages are easier reached and more open to teaching than the people of the cities. Thus we regret exceedingly that Sister Senger, our village worker, during the past months has not been able, on account of ill health, to keep up this line of endeavor. During the summer, even the oversight of the city work on which she was substituting, had to be given into other hands. In this Sister Brubaker kindly rendered her services, and also started a class among the women in the study of the new phonetic script, which system of writing is rapidly becoming popular in China for the illiterate, and bids fair to lift the millions of China out of their illiteracy. Sister Cripe also rendered some valuable service in special Bible teaching with our women.

During the month of March Sister Senger had charge of a four weeks' station class for the women, with a fair attendance. During this station class at various times special lectures were given by different ones of the missionaries. They were appreciated by the people, especially Dr. Brubaker's lantern lecture on the fly.

Near the middle of September Sister Hutchison returned from furlough to take up her long-interrupted work among the women. Substituting in the girls' school, followed by her furlough, led to an interruption of nearly three years. And it was with a peculiar sense of joy and satisfaction she resumed her chosen work, with new inspiration gained through the months of furlough. The remainder of the year was spent largely in again making a rather complete canvass of the city and in getting re-adjusted in general. In this canvass old acquaintances were renewed, new ones made, a number of new readers enlisted, and the gospel message taught from house to house. A general knowledge of the situation and of the people has thus been obtained that we believe will prove of valuable help in our work. Just preceding the Christmas season the poor of the city were visited, and on Christmas day, after the regular services, a special service was held for them, at the close of which clothing, millet and corn were distributed to them—the Christmas offering of the Liao church, and through which we trust that even a greater blessing may come to these needy souls.

And now, as we begin the new year, we realize that we are entering upon a year of great opportunities, and commensurate with these is our responsibility. God help us, that as much as in us is we may be faithful to our high calling. And may we have your prayers, that we may have more patience, more love, more wisdom and power truly to represent our Savior in word and in deed before these people among whom we labor, that his name may be glorified and that we may in a measure help his kingdom to come.

REPORT OF I. E. OBERHOLTZER

A \$200 Gift

Nov. 18, last year, we were able to announce to our friends in China and America, the arrival of a \$200 gift. It was quite a surprise to all, and the mission became very much excited over it. It was not only an extraordinary gift for the recipients, but an unusual and numerical addition to the mission family. It was the birth of twin girls—Catherine Ruth and Emma Marie—into the home of Mrs. Oberholtzer and the writer.

Womanhood is not held in high esteem in China. Baby girls are usually welcome only after three or four brothers have been born. With one son to continue the family name, the birth of one girl could be endured, but to have two of them thrust upon parents at the same time is cause enough for indignation. The Chinese take it for granted that the foreigner is in some unexplainable way different from them, and that such a

calamity may be differently looked upon by the missionary of the West. The Chinese are proverbially polite. And of course it is always polite to congratulate another for that which he himself would resent.

The Chinese have a phrase, "Grown rich by one hundred dollars," which, when used in a domestic relation, means that a daughter has been born into the home. Therefore it frequently happens that the congratulation comes to us—"You have grown rich by two hundred dollars." To the people of this land the phrase is reminding the individual that these two girls, when grown to the age of sixteen or eighteen, can be sold for that sum of money.

Money and girls of a marriageable age are almost equally in demand in China. The masses are wretchedly poor. Therefore it is not strange that girls usually are thought of in terms of value. It is said that nowhere in China are girls so dear as in the province of Shansi—the province in which the Brethren Mission is located. One hundred dollars is a large sum of money to pay for an insignificant member of society. It is a large sum for a poor family to receive at one time, and decidedly large for the man who has to pay it. One would conclude that parents are eager to raise all the girls that are born, but not so. Girls are raised at a financial loss in China. Their selling price at maturity does not compensate the expense of feeding and clothing them. It is because of this that many poor mothers dispose of their daughters as soon as they are born, while an even larger number see to it that they are kept in the minority in the home. We recently had working for us a young married woman, who has already lost three or four baby girls in some unknown way. These poor, ignorant women know no better. They have no conscientious scruples upon the question. We do not mean to say that it is the prevailing practice. There is an increasing sentiment against it. The financially able and the better classes do not resort to it. But the practice is common among the poor, of whom there are many.

The inference is that the birth of a female child is seldom received with generous hospitality, and the advent of twin girls furnishes even less occasion for rejoicing. There are few Chinese who wish to "grow wealthy by \$200." If we raise these two little girls of ours we will be doing it at a financial loss, as have all our parents when they cared for their children. But we have no thought of doing otherwise. We have decided neither to kill them nor let them starve; neither to give them away nor sell them now for a small sum; nor are we calculating on the two hundred dollars when they are grown. These children are a divine trust from high heaven, to be loved, fostered and directed. My readers would all welcome a \$200 gift of this description, I dare say. But in China it is taken as a curse and displeasure from the gods. To us it is a double blessing. The missionary is in China to advertise the Christian home, and God can use us in a peculiar way when he gives us these children. There are only a few score who come under the influence of our teaching and preaching, but there are fifty thousand people in this county who may read our conduct and who silently but surely are being influenced by our example.

Shou Yang

REPORT OF THE BOYS' SCHOOL BY B. M. FLORY

The Beginning

October 25 will long be remembered as the date when the enrollment in the Shou Yang Boys' School "went over the top." Up to that time the work of organization and preparation for the school had been 90 per cent speculation, spiced with 10 per cent of hope, perseverance and prayer.

Early in September several conferences were held with some of the leading Chinese, at which the prospects and possibilities of opening the school were fully discussed. Most all agreed that the undertaking would be largely an experiment. Some spoke hopefully and encouraged making an attempt; others, in the light of the con-

servatism of the city and community, believed the attempt would be fruitless. At this time posters were placed at our front gate and several public squares in the city, stating that on Oct. 24 the Christian Mission would open a school for boys and that those desiring to patronize it should come and enroll at once, as our housing quarters would accommodate only a limited number. The course of study and the fee for board and room also were made known.

Early in October Mr. Ho Wei, a Chinese teacher, was hired to take charge of the school. He is a Christian and a college graduate from one of our neighboring missions. Therefore, coming from a distance, he knew nothing of our situation except that we were beginners. Upon arrival he found no boys, no equipment, in fact, nothing. Thus his first question was to inquire for what purpose he had been called. Upon being told



Shou Yang Schoolgirls, Verna Ruth Flory in the Chair

that our school was in the formative stage and we hoped would soon materialize, he proved to be of the optimistic type and set to work to turn our hopes into actuality.

By Oct. 23 twenty-four boys had applied for admission, but by the evening of the 25th thirty-two had been enrolled and ten refused because of limited quarters. This unexpected enrollment necessitated the securing of another teacher. In this attempt we were again most successful, as a local Chinese gentleman of college rank, and with years of experience in the government schools, was secured. The two constitute a very capable teaching staff, are interested in the outcome of the school and working conscientiously. As a result of their efforts and efficiency the school has already become noted in the community from a qualitative viewpoint.

Our boys are from eight to fifteen years of age. In the first-half examinations, just closed, all except two made a good showing. Twelve or fifteen more have applied for admission for the last half, but it is impossible for us to receive them on the present grounds.

The Bible is included in their catalogue of studies. In addition we give them a little chapel service each morning. They are very much interested in our God and Savior Jesus Christ, and can already sing several songs from memory. All are interesting and intelligent, and from this number we shall endeavor to raise some strong Christian leaders. The hope of Christian education, of the Christian church, and of China lies in her young manhood:

REPORT BY NORA FLORY

A Message from Shou Yang

Like most mothers, I have been busy caring for our little one and looking after the duties of the home, spending my spare moments in language study.

After moving to Shou Yang, the latter part of June, we still found a great need for language study, as 'these people have a kind of language of their own, especially the women, who never get away from their homes.' One of the first steps was getting acquainted and making friends with the people. I went with Sister Schaeffer into some of the homes, and as a rule we always received a hearty welcome. Here we talked with the people to the extent of our language, telling them for what purpose we had come and always leaving them an invitation to visit us. Most every day a crowd of women and children came to see how we foreigners lived. We also made several visits to a village a few miles away, each time getting into some six or seven homes. At most every turn we made we were asked if we could cure their diseases. How our hearts did long to be able to relieve them, for this is certainly one way of becoming acquainted and winning their confidences.

As the days rolled by, the time came for the opening of the schools, and now it is certainly not lonesome around the compound, for in our crowded quarters the front yard serves as a playground for the boys' school. A bunch of interesting little fellows these boys are, with their bright, smiling faces and polite bows every time you meet them. Indeed, the Chinese people are very polite. One of the first things a child is taught in the home is politeness. Just now they have all gone to their homes for the Chinese New Year's vacation. They did not leave without first coming in and making a bow to each of us.

What hopes and possibilities lie wrapped up in these lives, Christian teaching and time only will tell.

REPORT BY MARY SCHAEFFER

Moving to Shou Yang

The second year of our stay in China has come and gone and we are being initiated into some of the real problems of missionary life. The first half of the year was spent at Ping Ting Hsien, chiefly in language study. A little time was also used in visiting in the homes.

June 27 was moving day, and six left the Ping Ting station for Shou Yang. The work is not an entirely new work, so as soon as we arrived we had some callers, and to our dismay could understand but little of what they said, as the dialect varies a little. By careful listening the language became more intelligible as the weeks went by and we came in contact with the people more. Day by day we became better acquainted, getting into homes, some of which had and some of which had never been entered by missionaries, asking and answering questions, telling them the gospel story as well as our hampered speech would allow. The work among the women is very much needed. The morals are rather low, especially among the city women. Many of the villages are 'open to teaching'. We are welcomed to their homes and they enjoy the little songs we sing as well as looking at the picture chart while it is explained to them. Some are very much interested in the new simplified method of reading (the phonetic script). As we find the people interested we are encouraged, though they are interested partly because it is new and partly because they are afraid of foreigners and their teaching. Were they all zealous for the Gospel there would be no need of our being here. The work goes slow, as we try to teach these women, who know nothing, to read, as well as the gospel truths, but the Spirit is at work and he will bring the harvest. We need the prayers of the whole Brotherhood as we push out into the work, trying to destroy the influence of the evil one on the Chinese.

REPORT BY V. GRACE CLAPPER

Shou Yang for 1919

In addition to language study, which occupies most of the time of the new missionary during the first two years, the early spring months of 1919 were spent in the kindergarten and in home visitation at Ping Ting. Having been appointed to work at the new station, Shou Yang, it is needless to say that we were eager to get settled in our new home and to open up the work to which we had been assigned; so on June 27, with all our possessions roped upon the backs of mules and donkeys, ourselves mounted upon donkeys' backs or riding in sedan chairs, our party of six bade farewell to our fellow-workers and Chinese friends at Ping Ting, and were off for Shou Yang. We had looked forward with great anticipation to our third year when we would be permitted to begin our work, and be a little more than an expense to the mission. It is such a joy finally to have reached the stage where one can say something besides, "What is your name?" "How old are you?" and "How many are in your family?" These three questions you are expected to ask, and must be able to answer wherever you go in China, whether you are fond of mentioning "the days of the years of your pilgrimage" or not. The summer days of 1919 were spent in further language study, and in getting acquainted with the people of Shou Yang, and Oct. 24 the first Girls' School (mission school) was opened at this place, which since that time has been my special charge. Fifteen girls are now enrolled, ranging in age from eight to fourteen years, and these we hope and pray may in the future shine as "lights" in fifteen heathen homes, revealing to the inmates, "the Lamb of God which taketh away the sin of the world."

REPORT BY WALTER J. HEISEY

Men's Evangelistic Work, Shou Yang Hsien

With the addition of the county of Shou Yang to our mission territory in China, we have the added responsibility of giving the Gospel to about 196,000 souls, the greater part of whom have never had the privilege of hearing the Gospel story. In this district there are fifteen large market centers in which there should be located a native evangelist. The smaller villages and outlying territory could then be worked from these centers. However, with our present force of workers we can work only the central station, Shou Yang, and Ching Chuan, the market town that lies nearest the central station.

When the work was opened, late in June of 1919, we had as helpers, in addition to the foreign force, Mr. Chin, who was a faithful Christian man and who helped us in our language study; Mr. Pai, who assisted in the evangelistic work at Ching Chuan, and Mr. Jung, who is our evangelist at the central station. Mrs. Chang came a little later to help in the work among the women. When the boys' and girls' schools were opened we had added to our staff Miss Wang to help in the girls' school and Mr. Ho in the boys' school. Both of these have noble Christian character. The boys' school was also successful in securing the aid of a very influential local teacher, who has the manifestations of noble Christian character, although he has not yet been baptized. He is listed among the enquirers and we hope to receive him by baptism shortly. He has been of valuable assistance, both in the boys' school and to the work of the station in general. His name is Mr. Kuo, I hope you will become familiar with some of these names, and when you pray remember them before the throne of grace.

With the assistance of Mr. Jung and a few of the other workers, together with more or less frequent visits from some of the workers at Ping Ting, we have had preaching every Sunday and three evenings each week. The attendance at the Sunday services has ranged from seventy-five to 150 with a probable average of 100. These represent nearly all classes of people, with a majority of farmers. The evening services are attended by our own helpers on the compound and a few people from the outside.

We have also endeavored to do some preaching at the fairs and theatricals that

are conducted in the city and surrounding villages. At such times we usually select a suitable location and preach until the theatrical begins, at which time we withdraw unless the interest in the preaching is such that it seems expedient to continue. Along with the preaching we distribute tracts and gospel portions. As a rule the people assemble an hour or so before the theatrical opens, and they are very glad to listen to singing and preaching. Many of them also read the Scripture portions and tracts with considerable relish. No one can tell what fruit truth learned thus in an idle moment may bring forth.

ANNUAL STATISTICAL REPORT, 1919
Stations

	For'n		Chin. Evan.		Chin. Edu.		Chin. Medic.		Colporteurs	Out-stations	Schools	Hosp. & Dispensaries	Estimated Population of the Field
	Men	Women	Men	Women	Men	Women	Men	Women					
Ping Ting Hsien,	6	12	13	2	14	3	2	1	5	5	8	1	600,000
Liao Chou,	4	9	5	2	12	2	1	1	3	3	2	1	400,000
Shou Yang,	2	4	2	1	3	1	1	1	1	1	2	1	196,000
Peking Language School,	2	2	1	1	1	1	1	1	1	1	1	1	.....
Totals,	14	28	20	5	28	6	3	1	5	10	15	2	1,196,000

Church for 1919

	Org. Churches	Ministers, Chinese	Deacons, Chinese	Councils	Love Feasts	Membership, Jan. 1, 1919	Baptisms	Rec'd by Letter	Disowned	Dismissed by Letter	Deaths	Membership Dec. 31, 1919
Ping Ting Hsien,	1	1	.....	4	1	187	32	.....	.....	.....	.....	219
Liao Chou,	1	1	.....	1	1	76	32	.....	.....	.....	.....	108
Shou Yang, .....	.....	.....	.....	.....	.....	4	.....	.....	.....	.....	.....	4
Totals,	2	2	.....	5	2	267	64	.....	.....	.....	.....	331

REPORT OF JOSEPHINE POWELL

(Continued from Page 42)

months at Landour, up among the Himalayas. It is a beautiful place to go for a rest, having a lovely climate, conducive to making one strong and ready for work again on the plains. When I came down the rains were on and I could not get to Vada, so I had to go to Dahanu, where I stayed until I had a telegram from Bro. Garner, saying the rivers were passable.

When I arrived home I found that some new girls had come into the girls' boarding-school. I had not been home long until another girl came, then another and still others, until ten new ones had been received. Later on two more came in, making in all twelve new girls. We began the new year 1919 with eight girls and closed with twenty-two in the girls' boarding-school. A number of these girls were in a very bad condition. Some were half-starved, others sick, etc., so it took much of my time to get them fed and doctored up and make their clothing, keep their mending done, teach them, etc.

In the Junior Missionary Department of the July Visitor I will tell you the story of one of the schoolgirls, the first one who came in during the new year.

Sunday School, 1919

	Org. Schools	Evergreen Schools	Total Offerings for the Year	Teachers & Officers	Ave. Attendance	Baptisms	Teachers' Meeting
Ping Ting Hsien,	1	1	\$59.80	31	180	20	Yes
Liao Chou,	1	1	32.00	22	150	15	Yes
Shou Yang,							
Totals,	2	2	\$91.80	53	330	35	Yes

The offerings are given in Mexican.

Medical, 1919

	Foreign Physicians	Chinese Physicians	Foreign Nurses	Chinese Nurses	In-patients	Under Gen. Anæsthetic	Under Loc. Anæsthetic	Without Anæsthetic	First Visits	Return Visits	Calls in Homes	Out-sta. Opium Refuge	Local Contributions
Ping Ting Hsien,	1	1	2	1	177	35	6	80	1357	3871	136	1	\$ 891.19
Liao Chou,	1	1	1	2	174	50	11	102	1139	4562	291	...	358.86
Shou Yang,								5	180	250	25	...	
Totals,	2	1	3	3	351	85	17	187	2676	8683	452	1	\$1,250.05

Mexican money used.

Day Schools, 1919

	No. of Pupils	No. of Chris. Pupils	Grades	No. of Teachers	Religious Instruc.
Ch'ang Ch'eng, Boys' School,	20	...	4	1	Yes
Ho Hsun, Boys' School,	31	...	4	2	Yes
Kao Lao, Boys' School,	20	2	4	1	Yes
Kao Lao, Girls' School,	21	...	4	1	Yes
Le Ping, Boys' School,	15	1	4	1	Yes
Luan Liu, Boys' School,	20	...	4	1	Yes
Yu Hsien, Boys' School,	56	...	4	2	Yes
Yu She Hsien, Girls' School,	10	...	4	1	Yes
Yu She Hsien, Boys' School,	54	...	4	2	Yes
Totals,	247	3	4	12	Yes

Boarding Schools, 1919

	No. of Pupils	No. of Chris. Pupils	Grades	No. of Teachers	Religious Instruc.
Ping Ting, Boys' School,	98	28	7	6	Yes
Ping Ting, Girls' School,	58	17	4	4	Yes
Liao Chou, Boys' School,	108	20	5	3	Yes
Liao Chou, Girls' School,	38	...	3	2	Yes
Shou Yang, Boys' School,	32	...	2	2	Yes
Shou Yang, Girls' School,	15	...	2	2	Yes
Totals,	259	65	...	20	Yes

FINANCIAL

1. World-Wide Fund

Receipts—

Balance from last year,		\$ 36,772 21
Donations reported in Visitor,	\$173,277 07	
Income from endowment,	61,302 75	
Miss. Annuities, Supports, etc.,	1,820 00	
Pub. House earnings, and int. on investment,	32,479 05	
Interest on bank account,	489 62	\$269,368 49
		<hr/>
		\$306,140 70

Expenditures—

Annual Meeting Committees, Auditors,	\$ 386 10	
Annuities on endowment funds,	41,649 20	
Publications, Account No. 21,	15,446 97	
General Expense, Account No. 22,	12,382 54	
District Mission Work, Account No. 23,	5,380 00	
Sweden Mission, Account No. 4,	6,269 51	
Denmark Mission, Account No. 5,	4,483 49	
China Mission, Account No. 3,	35,213 07	
India Mission, Account No. 2,	97,553 36	
Transfers, etc.,	559 92	
Support G. J. Fercken, Accounts Special, etc.,	2,711 46	\$222,035 62
		<hr/>
Balance to New Year,		\$ 84,105 08

2. India Fund

Receipts—

Balances from various India accounts last year,		\$ 32,045 03
Donations reported in Visitor,	\$ 1,896 62	
Interest on endowment,	276 60	
Special supports of workers, Account No. 12,	18,318 41	
Transmission to missionaries, Account No. 15,	1,668 71	
Rhodes Memorial Fund, Interest,	180 00	
Oklahoma Memorial Boarding Schools,	395 00	
Quinter Memorial Hospital, reported in Visitor,	622 11	
Palghar Hospital, reported in Visitor,	502 00	
Hospital, reported in Visitor,	102 07	
Widows' Home, reported in Visitor,	130 48	
Boarding Schools, reported in Visitor,	8,020 93	
Boarding School Buildings, reported in Visitor,	1,734 88	
Famine Relief, reported in Visitor,	6,717 93	
Native Workers, reported in Visitor, Account No. 14,	4,583 83	
Refunds on fares, etc.,	1,291 87	
Share Plan, reported in Visitor,	4,434 39	
Anklesvar Girls' School, reported in Visitor,	930 56	
Vada Auto Fund, reported in Visitor,	30 66	
Village Church Fund, reported in Visitor,	400 00	
School Dormitories, reported in Visitor,	2,025 00	
Anklesvar Churchhouse, reported in Visitor,	2,077 19	
Student Fellowship Fund, reported in Visitor,	5,478 43	
From World-wide, to balance,	97,553 36	\$159,371 03
		<hr/>
		\$191,416 06

Expenditures—

General Missions,	\$ 18,350 00
Fares on railroads, outfits, freight, etc.,	4,375 93
Steamer fares, voyage money, furloughs, etc.,	20,998 50
Windmills, stoves, tools, freight on same,	2,053 15
School buildings,	13,125 68
Boarding Schools, Training Schools, Teachers' Lines,	25,605 61
Hospitals and furnishings,	6,012 07
Widows' Home,	650 00
Transmission,	1,668 71
Famine Relief,	11,091 09

Vada Auto Fund,	30 66	
Village Church Fund,	250 00	
Bungalows,	7,400 00	
Native and Servants' Quarters,	3,650 00	
Language and Bible Training Schools,	2,200 00	
Wells and land,	3,500 00	
Publishing Fund and Normal Training Department,	900 00	
Building Repairs,	1,250 00	
Medical Work,	2,550 00	
Babies' Home Maintenance,	750 00	
Furloughs,	3,000 00	
Bungalow Deficits,	2,131 85	
Heavy Furniture,	1,000 00	
Student Fellowship Fund,	5,478 43	
Balance for Exchange-deficits,	1,727 99	
Supports of Workers,	24,664 03	
Native Workers,	6,643 83	
Shares in India Station Expenses,	4,434 39	
Vacations,	1,000 00	\$176,491 92

Balances to New Year—

Rhodes Memorial Fund,	\$ 3,216 00	
Quinter Memorial Hospital,	6,571 91	
India Boarding School,	884 04	
Village Church Fund,	150 00	
School Dormitories,	2,025 00	
Anklesvar Churchhouse,	2,077 19	\$ 14,924 14
		<hr/> \$191,416 06

3. China Fund**Receipts—**

Donations reported in Visitor,	\$ 1,436 27	
Interest on endowment,	131 00	
Ping Ting Industrial Building, reported in Visitor,	175 00	
Special supports of workers, Account No. 12,	14,010 32	
Refunds on voyage expenses, etc.,	247 34	
Orphanage, reported in Visitor,	618 64	
Ping Ting Hospital Adms. Bldg., reported in Visitor,	858 44	
South China Mission,	44 12	
Hospital, reported in Visitor,	684 18	
Crumpacker Home, Ping Ting, reported in Visitor,	1,574 82	
Liao Chou Girls' School Building, reported in Visitor,	1,000 00	
Liao Chou Girls' School Furnishings, reported in Visitor, ...	60 00	
Ping Ting Hospital, reported in Visitor,	787 71	
Ping Ting Women's Dispensary,	61 25	
Liao Chou Hospital, reported in Visitor,	252 94	
Boys' School, reported in Visitor,	388 40	
Girls' School, reported in Visitor,	350 52	
Transmission, Account No. 17,	603 24	
Native Workers, Account No. 16,	3,347 60	
Liao Chou Memorial Church, reported in Visitor,	1,170 93	
Ping Ting Girls' Dormitories, reported in Visitor,	800 00	
From World-wide, to balance,	35,213 07	\$ 64,815 79

Expenditures—

Balance due from last year,		\$ 1,979 34
Fares, money for voyages, outfits, freight, etc.,	9,592 34	
Medical outfits, medical services, etc.,	582 60	
China History, 1,000 copies,	424 36	
Deficits due to low rate of exchange,	6,885 71	
Liao Chinese Doctor's House,	162 60	
Ping Ting Girls' School Building,	650 40	
Ping Ting Compound Buildings,	276 42	
For buying building material,	3,252 00	
Supports of workers,	17,790 76	
Liao Chou Girls' School Furnishings,	60 00	
Ping Ting Hospital,	1,751 00	
Ping Ting Women's Dispensary,	61 25	

Liao Chou Hospital,	1,432 33	
Boys' School,	3,132 00	
Girls' School,	737 50	
Liao Chou Girls' School Building,	2,415 44	
Transmission,	603 24	
Ping Ting Hospital Administration Building,	3,250 00	
Ping Ting Dormitories,	600 00	
Rent and Repairs,	795 00	
Men's Evangelistic,	1,807 50	
Language Teachers,	465 00	
Women's Work,	287 50	
Miscellaneous and Agency Hire,	712 50	
Vacations and furloughs,	1,700 00	
Language Schools,	900 00	
Ping Ting Industrial Building,	175 00	\$ 60,502 45
		<hr/>
		\$ 62,481 79

Balances—

South China Mission,	\$ 549 92	
Liao Chou Hospital,	165 71	
Ping Ting Hospital,	272 62	
Liao Chou Memorial Church,	1,170 93	
Crumpacker Home,	225 18	
Girls' Dormitories, Ping Ting,	400 00	\$ 2,334 00
		<hr/>
		\$ 64,815 79

4. Sweden Fund**Receipts—**

Balance in Sweden Funds from last year,		\$ 114 75
For Missions, reported in Visitor,	\$ 218 22	
Swedish Relief, reported in Visitor,	50 00	
Churchhouse Fund, reported in Visitor,	1,834 08	
Special Supports, Account No. 12,	1,080 00	
Transfers and from World-wide, to balance,	6,358 61	\$ 9,540 91
		<hr/>
		\$ 9,655 66

Expenditures—

Support of District Work,	\$ 5,000 00	
Travel expense, supports, freight, etc.,	2,656 83	\$ 7,656 83
		<hr/>

Balances to New Year—

Sweden Churchhouse,	\$ 1,926 58	
Swedish Relief,	72 25	\$ 1,998 83
		<hr/>
		\$ 9,655 66

5. Denmark Fund**Receipts—**

Mission Work, reported in Visitor,	\$ 38 91	
From World-wide, to balance,	4,483 49	\$ 4,522 40
		<hr/>

Expenditures—

Support of Mission,	\$ 2,127 03	
Travel expense, freight, outfit,	1,694 12	
Support of missionaries,	701 25	\$ 4,522 40
		<hr/>

6. Church Extension**Receipts—**

Balance from last year,	\$ 11,703 39	
No increase,		\$ 11,703 39
		<hr/>

Bills Receivable

Loans paid by churches—		
Hartman, Colorado,	\$ 47 60	
Slifer, Iowa,	100 00	
Wiley, Colorado,	300 00	
Freeport, Illinois,	400 00	

Oklahoma Ch., Okla. City,	100 00	
Selma, Virginia,	160 00	\$ 1,107 60

Balance of loans at close of year,\$ 7,167 90 \$ 8,275 50

Expenditures—**New Loans made—**

Battle Creek, Canada,	\$ 1,100 00	
Oklahoma City, Okla.,	400 00	
Freeport, Illinois,	2,000 00	
Milk River Congregation,	600 00	\$ 4,100 00

Balance loans from last year,\$ 4,175 50 \$ 8,175 50

7. Ministerial and Missionary Relief Fund**Receipts—**

Balance from last year,		\$ 9,528 14
Refunds on support,	\$ 59 75	
Receipt No. 12169,	20 00	
Receipt No. 12289,	7 50	
Receipt No. 12486,	22 00	
Receipt No. 12491,	10 75	
Receipt No. 12622,	10 00	
Brethren Publishing House, interest,	1,573 80	
Earnings Gish Publishing Fund,	680 00	\$ 2,383 80

\$ 11,911 94

Expenditures—

Paid out in assistance to ministers or their widows,\$ 3,744 00

Balance to new year,\$ 8,167 94

8. Gish Testament Fund**Receipts—**

Balance on hand from last year,	\$ 795 69	
Sales of Testaments,	439 70	\$ 1,235 39

Expenditures—

For printing of edition of Gish Testaments,\$ 1,553 86

Deficit to new year,\$ 318 47

9. Gish Publishing Fund**Receipts—**

Sales of books during year,	\$ 925 48	
Income, Gish Fund endowment,	3,400 02	\$ 4,325 50

Expenditures—

Deficit from last year,	\$ 373 94	
Books purchased for fund,	3,914 49	
To Ministerial and Missionary Relief,	680 00	
Expenses of Committee,	5 00	\$ 4,973 43

Deficit to new year,\$ 647 93

10. Brethren Publishing House**Receipts—**

Earnings, 1918-1919, and cash turned over,	\$ 27,000 00	
Insurance premium refund,	15 44	
Interest on investment,	7,869 00	\$ 34,884 44

Expenditures—

Insurance Premium,	\$ 320 63	
Decorating and wiring Board Library Room,	60 96	
Office rental for year,	450 00	
To Ministerial and Missionary Relief,	1,573 80	
To World-Wide Fund,	32,479 05	\$ 34,884 44

11. Special Funds

Home Mission Fund—

Donations for year, reported in Visitor, to new year, \$ 403 16

Africa—

Balance from last year,\$ 132 15
Donations reported, 15 00 \$ 147 51

Japan—

Balance from last year. No increase, 85 30

Philippines—

Balance from last year. No increase, 81 40

Porto Rico—

Balance from last year. No increase, 234 42

Arab Work—

Balance from last year. No increase, 50 00

South America—

Balance from last year,\$ 149 34
Donation. Reported in Visitor, 1 00 \$ 150 34

New England Mission—

Balance from last year. No increase, 202 50

Southern Native White—

Balance from last year. No increase, 182 23

Cuba Mission—

Balance from last year. No increase, 331 27

Australia—

Balance from last year. No increase, 16 00

Denmark Poor Fund—

Balance from last year. No increase, 3,944 90

Jerusalem—

Balance from last year. No increase, 200 66

Italian Mission—

Balance from last year,\$ 1,838 06
Donations. Reported in Visitor, 8 05 \$ 1,846 11

Colored Mission—

Balance from last year. No increase, 151 10

Colored Mission, Industrial—

Balance from last year. No increase, 397 75

Stover Lectures—

Balance from last year,\$ 302 66
Donations reported, 60 00 \$ 362 66

12. Special Support Funds

Southern California Sunday Schools

Receipts—

Receipt No. 12143,\$ 150 00
Receipt No. 12655, 210 00 \$ 360 00

Expenditures—

Support Sister Gertrude Emmert, India, 360 00

Middle Pennsylvania Sunday Schools

Receipts—

Receipt No. 12072,\$ 180 00
Receipt No. 12579, 540 00 \$ 720 00

Expenditures—

Support Brother Jesse B. Emmert in India,\$ 360 00
Balance to new year, 360 00 \$ 720 00

Eastern Pennsylvania Sunday Schools

Receipts—

Receipt No. 12232,\$ 180 00
Receipt No. 12651, 180 00 \$ 360 00

Expenditures—

Support Sister Kathryn Zigler, India, \$ 360 00

Western Pennsylvania Sunday Schools

Receipts—

Balance from last year,\$ 255 19
Receipt No. 12561, 950 00 \$ 1,205 19

Expenditures—

Support Sisters Ida Shumaker, Olive Widdowson, India,\$ 720 00

Support Sister Grace Clapper, China,	350 00	
Balance to new year,	135 19	\$ 1,205 19

Nebraska Foreign Fund

Receipts—		
Receipt No. 11856,	\$	73 49
Receipt No. 12194,		135 16
Receipt No. 12223,		66 00
Receipt No. 12246,		57 56
Receipt No. 12472,		26 50
Receipt No. 12682,		68 19
	\$	426 90
Expenditures—		
Deficit from last year,	\$	66 90
Support Sister Josephine Powell, India,		360 00
	\$	426 90

Middle Iowa Sunday Schools

Receipts—		
Receipt No. 12205,	\$	156 65
Receipt No. 12687,		330 00
	\$	486 65
Expenditures—		
Deficit from last year,	\$	126 65
Support Brother S. Ira Arnold, India,		360 00
	\$	486 65

Pipe Creek Congregation, Maryland

Receipts—		
Balance from last year,	\$	90 00
Receipt No. 12468,		220 00
Income on endowment,		110 03
	\$	420 03
Expenditures—		
Support Brother W. B. Stover, India,	\$	350 00
Balance to new year,		60 03
	\$	420 03

Cedar Rapids Sunday Schools, Iowa

Receipts—		
Balance from last year,	\$	350 00
Receipt No. 12546,		350 00
	\$	700 00
Expenditures—		
Support Sister Emma Horning, China,	\$	350 00
Balance to new year,		350 00
	\$	700 00

First Church, Philadelphia

On hand at beginning of year. No receipts or expenditures,	\$	300 00
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S. G. Nickey and W. I. Buckingham Families

Receipts—		
Receipt No. 11967,	\$	180 00
Receipt No. 12389,		180 00
	\$	360 00
Expenditures—		
Support Dr. Barbara Nickey, India,		\$ 360 00

Mt. Morris College Missionary Society

Receipts—		
Receipt No. 11713,	\$	50 00
Receipt No. 11792,		160 00
Receipt No. 11868,		50 00
Receipt No. 12156,		100 00
Receipt No. 12392,		50 00
Receipt No. 12529,		100 00
Receipt No. 12623,		110 00
Receipt No. 12674,		310 00
	\$	930 00
Expenditures—		
Deficit from last year,	\$	150 00
Support Brother D. J. Lichty, India,		360 00
Balance to new year,		420 00
	\$	930 00

Mt. Morris Sunday School

Receipts—		
Receipt No. 12444,	\$	225 00
Receipt No. 12609,		135 00
	\$	360 00
Expenditures—		
Support Sister Sadie J. Miller, India,		\$ 360 00

Northern Illinois Sunday Schools

Receipts—			
Receipt No. 11905,	.....	\$	6 25
Receipt No. 12214,	.....		275 00
Receipt No. 45639,	.....		15 00
Receipt No. 12543,	.....		3 00
Receipt No. 12675,	.....	60 75 \$	360 00
Expenditures—			
Support Sister Kathryn Garner, India,	.....	\$	360 00

Northern Indiana Sunday Schools

Receipts—			
Receipt No. 11852,	.....	\$	530 00
Receipt No. 12369,	.....		530 00
Receipt No. 12660,	.....	20 00 \$	1,080 00
Expenditures—			
Support Sister Mary Stover, India,	.....	\$	360 00
Support Sisters Metzger and Schaeffer,	.....		700 00
Balance to new year,	.....	20 00 \$	1,080 00

Middle Indiana Sunday Schools

Receipts—			
Receipt No. 11752,	.....	\$	25 00
Receipt No. 12384,	.....		10 00
Receipt No. 12504,	.....	15 27 \$	50 27
Expenditures—			
Support Brother Adam Ebey, India,	.....	\$	360 00
Balance due new year,	.....	\$	309 73

Southern Indiana Sunday Schools

Receipts—			
Receipt No. 11870,	.....	\$	175 00
Receipt No. 12329,	.....	175 00 \$	350 00
Expenditures—			
Support Brother W. J. Heisey, China,	.....	\$	350 00

Pine Creek Congregation, Indiana

Receipts—			
Conference offering,	.....	\$	350 00
Expenditures—			
Support Sister Winnie E. Cripe, China,	.....	\$	350 00

Walnut Sunday School, Indiana

Receipts—			
Receipt No. 11861,	.....	\$	180 00
Receipt No. 12333,	.....	180 00 \$	360 00
Expenditures—			
Support Brother Andrew Hoffert, India,	.....	\$	360 00

Bethel Congregation and Sunday School, Nebraska

Receipts—			
Receipt No. 11978,	.....	\$	40 00
Receipt No. 12443,	.....	150 00 \$	190 00
Expenditures—			
Support Brother Raymond C. Flory, China,	.....	\$	350 00
Deficit from last year,	.....	40 00 \$	390 00
Balance due new year,	.....	\$	200 00

Second Virginia Congregations

Receipts—			
Receipt No. 12386,	.....	\$	540 00
Expenditures—			
Deficit from last year,	.....	\$	152 85
Support Brother and Sister I. S. Long, India,	.....	720 00 \$	872 85
Balance due new year,	.....	\$	332 85

Northern Virginia Sunday Schools

Receipts—			
Receipt No. 11914,	.....	\$	175 00
Receipt No. 12385,	.....	175 00 \$	350 00
Expenditures—			
Support Brother F. J. Wampler, China,	.....	\$	350 00

First and Southern Virginia Sunday Schools

Receipts—			
Balance from last year,	\$	175 00	
Receipt No. 11915,		175 00	
Receipt No. 12431,		175 00	\$ 525 00
Expenditures—			
Support Sister Rebecca Wampler, China,	\$	350 00	
Balance to new year,		175 00	\$ 525 00

Bridgewater Sunday School, Virginia

Receipts—			
Conference offering,	\$	350 00	
Receipt No. 12473,		350 00	\$ 700 00
Expenditures—			
Support Norman A. Seese,	\$	350 00	
Balance to new Year,		350 00	\$ 700 00

Antioch and Brick, Bethlehem Congregations, Virginia

Receipts—			
Receipt No. 12178,	\$	116 67	
Conference offering,		164 30	
Receipt No. 12433,		48 50	
Receipt No. 12652,		20 53	\$ 350 00
Expenditures—			
Support Brother I. E. Oberholtzer, China,			\$ 350 00

Botetourt Memorial Missionary Society

Receipts—			
Receipt No. 12670,			\$ 1,260 00
Expenditures—			
Support Brother A. W. Ross and Family, India,			\$ 1,260 00

Southern Illinois Sunday Schools

Receipts—			
No Receipts			
Expenditures—			
Support Sister Eliza B. Miller, India,	\$	360 00	
Deficit last year,		131 00	\$ 491 00
Balance due new year,			\$ 491 00

Cerro Gordo Sunday School, Illinois

Receipts—			
Receipt No. 11855,	\$	180 00	
Receipt No. 12351,		180 00	\$ 360 00
Expenditures—			
Support Dr. A. R. Cottrell, India,			\$ 360 00

Virden and Girard Sunday Schools, Illinois

Receipts—			
Receipt No. 11885,	\$	75 00	
Receipt No. 11913,		15 00	
Receipt No. 11992,		90 00	
Receipt No. 12336,		90 00	
Receipt No. 12347,		90 00	\$ 360 00
Expenditures—			
Support Dr. Laura M. Cottrell, India,			\$ 360 00

Oakley Congregation and Sunday School, Illinois

Receipts—			
Receipt No. 12241,	\$	230 80	
Receipt No. 12659,		360 00	\$ 590 80
Expenditures—			
Support Sister Ida Buckingham, Sweden,	\$	360 00	
Deficit from last year,		230 80	\$ 590 80

Peach Blossom Congregation, Maryland

Receipts—			
Receipt No. 12135,	\$	115 00	
Receipt No. 12781,		125 00	\$ 240 00
Expenditures—			
Support Sister Anna Hutchison ($\frac{2}{3}$), in China,	\$	233 33	
Balance to new year,		6 67	\$ 240 00

Dallas Center Sunday School, Iowa

Receipts—				
Balance from last year,	\$	4 00		
Receipt No. 11890,		50 00		
Receipt No. 12378,		50 00		
Receipt No. 12446,		20 00	\$	124 00
Expenditures—				
Support Sister Anna Hutchison ($\frac{1}{3}$), in China,	\$	116 67		
Balance to new year,		7 33	\$	124 00

Northwestern Ohio Sunday Schools

Receipts—				
Balance from last year,	\$	30 00		
Receipt No. 12110,		150 00		
Receipt No. 12494,		180 00	\$	360 00
Expenditures—				
Support Sister Hattie Z. Alley, India,			\$	360 00

Northeastern Ohio Sunday Schools

No Receipts.				
Expenditures—				
Support Sister Goldie Swartz, India,	\$	360 00		
Balance due to new year,		360 00	\$	720 00

Southern Ohio Sunday Schools

Receipts—				
Receipt No. 12430,	\$	175 00		
Receipt No. 12672,		710 00	\$	885 00
Expenditures—				
Support Brother J. M. Pittenger,	\$	360 00		
Support Brethren O. C. Sollenberger and J. H. Bright,		495 65		
Balance to new year,		29 35	\$	885 00
Hereafter the accounts of Eversole congregation and Southern Ohio Sunday Schools will appear separately.				

Lick Creek Congregation, Ohio

Receipts—				
Balance from last year,	\$	290 00		
Receipt No. 11846,		140 00		
Receipt No. 45625,		180 00	\$	610 00
Expenditures—				
Support Sister Elizabeth Kintner, India,	\$	360 00		
For School Expenses,		87 00		
Balance to new year,		163 00	\$	610 00

Bear Creek Congregation, Ohio

Receipts—				
Receipt No. 12650,	\$	180 00		
Conference Offering,		360 00	\$	540 00
Expenditures—				
Support Sister Anna M. Eby, China,	\$	360 00		
Balance to new year,		180 00	\$	540 00

Salem Congregation, Ohio

Receipts—				
Balance from last year,			\$	350 00
Expenditures—				
Support Sister Minnie F. Bright, China,			\$	350 00

Trotwood Congregation, Ohio

Receipts—				
Balance from last year,	\$	90 61		
Conference Offering,		396 30	\$	486 91
Expenditures—				
Support Sister Elizabeth Oberholtzer, China,	\$	350 00		
Balance to new year,		136 91	\$	486 91

Painter Creek Congregation, Ohio

Receipts—				
Receipt No. 11851,	\$	175 00		
Receipt No. 12325,		175 00	\$	350 00
Expenditures—				
Support Dr. O. G. Brubaker, China,			\$	350 00

East Nimishillen Congregation, Ohio

Receipts—			
Receipt No. 12567,	\$	284 66	
Receipt No. 12640,		12 00	
Receipt No. 12641,		19 50	
Transfer from World-wide missions,		22 50	\$ 338 66
Expenditures—			
Support Sister Anna M. Brumbaugh,	\$	160 00	
Balance to new year,		178 66	\$ 338 66

Altoona Sunday School, Pennsylvania

Receipts—			
Receipt No. 12683,			\$ 360 00
Expenditures—			
Support Sister Ida Himmelsbaugh, India,			\$ 360 00

Shade Creek, Rummel, Scalp Level Congregations

Receipts—			
Receipt No. 12442,	\$	90 00	
Receipt No. 12495,		90 00	
Receipt No. 12492,		180 00	\$ 360 00
Expenditures—			
Support Sister Anna Z. Blough, India,			\$ 360 00

Oller Memorial Fund

Receipts—			
Receipt No. 11873,	\$	175 00	
Receipt No. 12126,		175 00	
Receipt No. 12341,		175 00	
Receipt No. 12599,		175 00	\$ 700 00
Expenditures—			
Transferred to World-wide Missions,			\$ 700 00

Huntingdon Congregation and College, Pa.

Receipts—			
Conference Offering,			\$ 360 00
Expenditures—			
Support Brother J. M. Blough, India,			\$ 360 00

Tulpehocken Congregation, Pennsylvania

Receipts—			
Receipt No. 11925,	\$	150 00	
Receipt No. 12043,		10 00	
Receipt No. 12400,		150 00	
Receipt No. 12658,		50 00	\$ 360 00
Expenditures—			
Support Sister B. Mary Royer, India,			\$ 360 00

Elizabethtown Congregation, Pennsylvania

Receipts—			
Receipt No. 12136,	\$	175 00	
Receipt No. 12399,		175 00	
Receipt No. 12659,		10 00	\$ 360 00
Expenditures—			
Support Sister Bessie M. Rider, India,	\$	350 00	
Balance to new year,		10 00	\$ 360 00

Woodbury Congregation, Pennsylvania

Receipts—			
Receipt No. 11929,	\$	90 00	
Receipt No. 12480,		180 00	\$ 270 00
Expenditures—			
Support Sister Florence Pittenger, India,	\$	360 00	
Deficit from last year,		150 00	\$ 510 00
Balance due new year,			\$ 240 00

Midway Congregation, Pennsylvania

Receipts—			
Receipt No. 11926,	\$	150 00	
Receipt No. 12401,		150 00	
Receipt No. 12667,		60 00	\$ 360 00
Expenditures—			
Support Bro. J. F. Graybill, Sweden,			\$ 360 00

Chiques Congregation, Pennsylvania

Receipts—			
Receipt No. 12243,	\$	180 00	
Receipt No. 12666,		180 00	\$ 360 00
Expenditures—			
Support Sister Alice Graybill, Sweden,			\$ 360 00

Southeastern Kansas Christian Workers

Receipts—			
Balance from last year,	\$	154 90	
Receipt No. 11848,		30 00	
Receipt No. 12256,		30 00	
Receipt No. 12671,		145 10	\$ 360 00
Expenditures—			
Support Sister E. H. Eby, India,			\$ 360 00

G. E. Shirkey

Receipts—			
Balance from last year,			\$ 120 00
Expenditures—			
Support Bro. E. H. Eby, India,			\$ 360 00
Balance due to new year,			\$ 240 00

Isaiah and Olive Brenaman

Receipts—			
Receipt No. 11818,	\$	180 00	
Receipt No. 12390,		180 00	\$ 360 00
Expenditures—			
Support Bro. John I. Kaylor, India,			\$ 360 00

C. H. Erb and Wife

Receipts—			
Receipt No. 11787,	\$	175 00	
Receipt No. 12415,		175 00	\$ 350 00
Expenditures—			
Support Sister Cora Brubaker, China,			\$ 350 00

La Verne Congregation and Sunday School, California

Receipts—			
Balance from last year,	\$	350 00	
Receipt No. 12426,		350 00	\$ 700 00
Expenditures—			
Support Brother and Sister Ernest Vaniman, China,			\$ 700 00

Northwestern Kansas Sunday Schools

Receipts—			
Receipt No. 12359,	\$	180 00	
Receipt No. 12680,		180 00	\$ 360 00
Expenditures—			
Support Bro. H. L. Alley, India,			\$ 360 00

Northeastern Kansas Sunday Schools

Receipts—			
Receipt No. 12316,	\$	180 00	
Receipt No. 12636,		180 00	\$ 360 00
Expenditures—			
Support Sister Ella Ebbert, India,			\$ 360 00

Southwestern Kansas Congregations

Receipts—			
Receipt No. 12276,	\$	350 00	
Receipt No. 12656,		330 00	\$ 680 00
Expenditures—			
Support Brother and Sister F. H. Crumpacker, China,			\$ 700 00
Balance due to new year,			\$ 20 00

Middle Missouri Congregations

Receipts—			
Receipt No. 11782,	\$	175 15	
Receipt No. 12211,		158 45	\$ 333 60
Expenditures—			
Support Sister Jennie Mohler, India,	\$	360 00	

Deficit from last year,	122 10	\$	482 10
Balance due new year,		\$	148 50

North and South English River Sunday Schools**Receipts—**

Balance from last year,	\$	1 00	
Receipt No. 12048,		60 00	
Receipt No. 12078,		117 00	
Receipt No. 12535,		57 00	
Receipt No. 12539,	117 00	\$	352 00

Expenditures—

Support Sister Nettie M. Senger, China,	\$	350 00	
Balance to new year,	2 00	\$	352 00

Coon River Congregation, Iowa**Receipts—**

Receipt No. 12532,		\$	360 00
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Expenditures—

Support Sister Elizabeth Arnold, India,		\$	360 00
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Manchester College Sunday School**Receipts—**

Receipt No. 12160,	\$	65 00	
Receipt No. 12677,		360 00	
Conference Offering,	150 00	\$	575 00

Expenditures—

Support Sister Laura J. Shock, China,	\$	350 00	
Deficit from last year,		215 00	
Balance to new year,	10 00	\$	575 00

Northern Iowa Sunday Schools**Receipts—**

Receipt No. 12168,		\$	350 00
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Expenditures—

Support Sister Anna V. Blough, China,		\$	350 00
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Middle Maryland Sunday Schools**Receipts—**

Receipt No. 11950,	\$	180 00	
Receipt No. 12429,	180 00	\$	360 00

Expenditures—

Support Bro. H. P. Garner, India,		\$	360 00
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Idaho and Western Montana Christian Workers**Receipts—**

Receipt No. 11891,	\$	180 00	
Receipt No. 12326,	180 00	\$	360 00

Expenditures—

Support Sister Anetta C. Mow, India,		\$	360 00
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Mexico City, Indiana**Receipts—**

Balance from last year,	\$	35 00	
Receipt No. 12477,		360 00	
Conference Offering,	180 00	\$	575 00

Expenditures—

Support Sister Lillian Grisso, India,	\$	360 00	
Balance to new year,	215 00	\$	575 00

Knob Creek Congregation, Tennessee**Receipts—**

Receipt No. 11799,	\$	175 00	
Receipt No. 11979,	175 00	\$	350 00

Expenditures—

Support Sister Anna B. Seese, China,	\$	350 00	
Deficit from last year,	175 00	\$	525 00
Balance due to new year,		\$	175 00

Monitor Congregation, Kansas**Receipts—**

Receipt No. 12227,		\$	350 00
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Expenditures—

Support Sister Myrtle Pollock, China,		\$	350 00
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Pleasant Valley Congregation, Virginia

Receipts—			
Conference Offering,		\$	360 60
Expenditures—			
Support Sister Edna Flory, China,	\$	350 00	
Deficit from last year,		166 59	\$ 516 59
Balance due new year,			\$ 155 99

Barren Ridge Congregation, Virginia

Receipts—			
Receipt No. 12478,	\$	98 78	
Conference Offering,		251 22	\$ 350 00
Expenditures—			
Support Sister Nora Flory, China,	\$	350 00	
Deficit from last year,		70 70	\$ 420 70
Balance due new year,			\$ 70 70

Middle River Congregation, Virginia

Receipts—			
Balance from last year,	\$	1 75	
Receipt No. 11935,		367 00	\$ 368 75
Expenditures—			
Support Bro. Byron M. Flory, China,	\$	350 00	
Balance to new year,		18 75	\$ 368 75

Lebanon Congregation, Virginia

Receipts—			
Receipt No. 12179,	\$	87 50	
Receipt No. 12328,		233 34	
Receipt No. 12653,		29 16	\$ 350 00
Expenditures—			
Support Sister Valley V. Miller,	\$	320 65	
Balance to new year,		29 35	\$ 350 00

Timberville Congregation, Virginia

Receipts—			
Receipt No. 12344,			\$ 175 00
Expenditures—			
Support Bro. E. M. Wampler, China,			\$ 175 00

North Manchester Sunday School, Indiana

Receipts—			
Receipt No. 11652,	\$	180 00	
Receipt No. 12375,		180 00	\$ 360 00
Expenditures—			
Support Sister Alice K. Ebey, India,			\$ 360 00

Locust Grove Sunday School, Indiana

Receipts—			
Receipt No. 11849,	\$	175 00	
Receipt No. 12428,		180 00	\$ 355 00
Expenditures—			
Support Sister Sue R. Heisey, China,	\$	350 00	
Balance to new year,		5 00	\$ 355 00

Walnut Grove Sunday School, Pennsylvania

Receipts—			
Receipt No. 11838,	\$	175 00	
Conference Offering,		175 00	\$ 350 00
Expenditures—			
Support Bro. Samuel Bowman, China,			\$ 350 00

Nezperce Congregation, Idaho

Receipts—			
Receipt No. 12165,	\$	146 00	
Receipt No. 12357,		175 00	
Receipt No. 12689,		29 00	\$ 350 00
Expenditures—			
Support Dr. D. L. Horning, China,			\$ 350 00

White Oak Congregation, Pennsylvania

Receipts—		
Receipt No. 12182,	\$	360 00
No Expenditures.		

Michigan Sunday Schools

Receipts—		
Receipt No. 11795,	\$	15 00
Receipt No. 11863,		245 00
Receipt No. 12278,	210 00	\$ 470 00
Expenditures—		
Support Sister Pearl S. Bowman, China,	\$	350 00
Balance to new year,	120 00	\$ 470 00

Myers Brothers

Receipts—		
Receipt No. 12469,	\$	146 00
Expenditures—		
Support Bro. M. M. Myers, China,	\$	320 65
Money returned,	147 40	\$ 468 05
Balance due to new year,		\$ 322 05

Elk Run and Greenmount Congregations, Virginia

Receipts—		
Receipt No. 12673,	\$	175 00
Expenditures—		
Support Sister Sarah Z. Myers, China,	\$	320 65
Balance due to new year,		\$ 145 65

J. D. Yoder

Receipts—		
Receipt No. 12589,	\$	321 00
Receipt No. 12638,	29 00	\$ 350 00
Expenditures—		
Support Sister Lulu Ullom, China,	\$	321 00
Balance to new year,	29 00	\$ 350 00

South Waterloo Christian Workers

Receipts—		
Receipt No. 12679,	\$	60 00
Expenditures—		
Support Bro. A. S. B. Miller, India,	\$	60 00

Franklin Grove Congregation, Illinois

Receipts—		
Transfer from World-wide Missions,	\$	180 00
Expenditures—		
Support Sister Bertha L. Butterbaugh, India,	\$	180 00

Buck Creek Sunday School and Congregation

Receipts—		
Receipt No. 12525,	\$	304 75
Receipt No. 12664,	55 25	\$ 360 00
Expenditures—		
Support Sister Nettie L. Bowman, India,	\$	180 00
Balance to new year,	180 00	\$ 360 00

Noah Blickenstaff and Wife

Receipts—		
Receipt No. 12643,	\$	360 00
Expenditures—		
Support Sister Verna Blickenstaff, India,	\$	165 00
Balance to new year,	195 00	\$ 360 00

Quemahoning Congregation, Pennsylvania

Receipts—		
Receipt No. 12502,	\$	180 00
Expenditures—		
Support Bro. Q. A. Holsopple, India,	\$	180 00

Seventh Circuit Sunday Schools, Pennsylvania

Receipts—		
Receipt No. 12678,	\$	180 00

Expenditures—			
Support Sister Kathren Holsopple, India,	\$	180	00
United Student Volunteers			
Receipts—			
Conference Offering,	\$	350	00
No Expenditures.			
Virden Congregation, Illinois			
Receipts—			
Receipt No. 12684,	\$	180	00
Expenditures—			
Support Bro. C. G. Shull, India,	\$	180	00
Andrews Congregation, Indiana			
Receipts—			
Conference Offering,	\$	300	00
No Expenditures.			
Sandy Creek, West Virginia			
Receipts—			
Conference Offering,	\$	360	00
No Expenditures.			
Pipe Creek Congregation, Indiana			
Receipts—			
Receipt No. 12479,	\$	175	00
Receipt No. 12676,		5	00
Expenditures—	\$	180	00
Support Sister D. L. Forney,	\$	165	00
Balance to new year,		15	00
Hagerstown Young People's Society			
Receipts—			
Conference Offering,	\$	350	00
Expenditures—			
Support Bro. E. M. Wampler,	\$	320	65
Balance to new year,		29	35
A. C. Daggett			
Receipts—			
Receipt No. 12485,	\$	350	00
Expenditures—			
Support Sister Martha Horning, China,	\$	175	00
Balance to new year,		175	00
New Carlisle, West Charleston, Donnels Creek, and Springfield Congs.			
Receipts—			
Receipt No. 12493,	\$	175	00
Expenditures—			
Support Bro. O. C. Sollenberger, China,	\$	175	00
Butterbaugh Family			
Receipts—			
Receipt No. 12501,	\$	180	00
Expenditures—			
Support Bro. A. G. Butterbaugh, India,	\$	180	00
Waynesboro Sunday School			
Receipts—			
Receipt No. 12471,	\$	350	00
Receipt No. 12621,		700	00
No Expenditures.	\$	1,050	00
Middle Pennsylvania Congregations			
Receipts—			
Receipt No. 12496,	\$	360	00
Expenditures—			
Support Sister Sarah Replogle,	\$	235	00
Balance to new year,		125	00
Pleasant View Sunday School			
Receipts—			
Receipt No. 12376,	\$	175	00
No Expenditures.			

13. Miscellaneous Supports of Missionary Children

Receipts—

Receipt No. 11793,	\$	8 00	
Receipt No. 11823,		6 93	
Receipt No. 11909,		45 00	
Receipt No. 11953,		25 00	
Receipt No. 12032,		75 00	
Receipt No. 12283,		37 50	
Receipt No. 45583,		28 98	
Receipt No. 45614,		25 00	
Receipt No. 45674,		25 00	
Receipt No. 45680,		45 00	
Receipt No. 45698,		37 50	
Receipt No. 45779,		22 50	
Receipt No. 12370,		22 50	
Receipt No. 12475,		75 00	
Receipt No. 12476,		36 09	
Receipt No. 12516,		22 50	
Receipt No. 12570,		10 98	
Receipt No. 12644,		75 00	
Receipt No. 12658,		25 00	\$ 648 48

14. India Native Workers

Receipts—

Receipt No. 11681,	\$	5 00	Receipt No. 11967,	5 00
Receipt No. 11700,	15 00		Receipt No. 11985,	12 50
Receipt No. 11701,	50 00		Receipt No. 11987,	5 00
Receipt No. 11706,	5 00		Receipt No. 11988,	8 60
Receipt No. 11725,	30 00		Receipt No. 12010,	18 75
Receipt No. 11736,	100 00		Receipt No. 12011,	33 00
Receipt No. 11742,	15 00		Receipt No. 12012,	30 00
Receipt No. 11754,	15 00		Receipt No. 12013,	15 00
Receipt No. 11755,	60 00		Receipt No. 12015,	10 00
Receipt No. 11758,	50 00		Receipt No. 12017,	37 50
Receipt No. 11764,	15 00		Receipt No. 10018,	15 00
Receipt No. 11776,	7 70		Receipt No. 10019,	30 00
Receipt No. 11791,	5 00		Receipt No. 12045,	15 00
Receipt No. 11794,	12 50		Receipt No. 12046,	30 00
Receipt No. 11796,	30 00		Receipt No. 12060,	5 00
Receipt No. 11797,	15 00		Receipt No. 12061,	30 00
Receipt No. 11798,	56 00		Receipt No. 12062,	30 00
Receipt No. 11802,	5 00		Receipt No. 12082,	37 50
Receipt No. 11813,	25 00		Receipt No. 12083,	75 00
Receipt No. 11814,	45 00		Receipt No. 12087,	12 50
Receipt No. 11816,	75 00		Receipt No. 12097,	15 00
Receipt No. 11818,	60 00		Receipt No. 12111,	30 00
Receipt No. 11824,	60 00		Receipt No. 12112,	10 00
Receipt No. 11825,	25 00		Receipt No. 12124,	13 52
Receipt No. 11829,	75 00		Receipt No. 12136,	72 00
Receipt No. 11835,	60 00		Receipt No. 12141,	5 00
Receipt No. 11837,	10 42		Receipt No. 12142,	15 00
Receipt No. 11840,	25 00		Receipt No. 12147,	15 00
Receipt No. 11847,	62 56		Receipt No. 12164,	44 62
Receipt No. 11850,	15 00		Receipt No. 12183,	20 00
Receipt No. 11884,	75 00		Receipt No. 12196,	25 00
Receipt No. 11887,	75 00		Receipt No. 12204,	5 00
Receipt No. 11889,	60 00		Receipt No. 12208,	20 00
Receipt No. 11894,	7 79		Transfer,	29 92
Receipt No. 11895,	5 00		Receipt No. 12218,	30 00
Receipt No. 11896,	60 00		Receipt No. 12226,	30 00
Receipt No. 11920,	15 00		Receipt No. 12230,	15 00
Receipt No. 11930,	5 00		Receipt No. 12249,	5 00
Receipt No. 11964,	37 50		Receipt No. 12251,	15 00
Receipt No. 11966,	15 00			
			Total,	\$ 2,254 88

15. India Transmissions

Receipt No. 11698,	\$ 300 00	Receipt No. 12297,	10 00
Receipt No. 11734,	5 00	Receipt No. 12307,	11 25
Receipt No. 11738,	8 00	Receipt No. 12311,	27 35
Receipt No. 11758,	75	Receipt No. 12312,	46 50
Receipt No. 11778,	5 00	Receipt No. 12318,	10 50
Receipt No. 11804,	6 00	Receipt No. 12324,	2 00
Receipt No. 11805,	15 00	Receipt No. 12329,	10 00
Receipt No. 11826,	15 00	Receipt No. 12334,	43 00
Receipt No. 11834,	30 00	Receipt No. 12335,	50 00
Receipt No. 11836,	1 00	Receipt No. 12348,	2 00
Receipt No. 11900,	40 00	Receipt No. 12358,	100 00
Receipt No. 11957,	13 50	Receipt No. 12360,	30 00
Receipt No. 12009,	20 00	Receipt No. 12366,	10 00
Receipt No. 12034,	10 00	Receipt No. 12367,	50 00
Receipt No. 12035,	15 82	Receipt No. 12368,	5 25
Receipt No. 12037,	8 65	Receipt No. 12398,	30 00
Receipt No. 12022,	25 00	Receipt No. 12420,	112 00
Receipt No. 12041,	34 00	Receipt No. 12435,	2 85
Receipt No. 12044,	20 00	Receipt No. 12439,	5 00
Receipt No. 12172,	5 00	Receipt No. 12464,	5 00
Receipt No. 12181,	10 55	Receipt No. 12477,	10 00
Receipt No. 12198,	320 00	Receipt No. 12515,	6 50
Receipt No. 12199,	5 00	Receipt No. 12562,	25 00
Receipt No. 12238,	30 00	Receipt No. 12610,	7 00
Receipt No. 12242,	50 00	No Receipt issued,	18 00
Receipt No. 12261,	5 00	No Receipt issued,	3 24
Receipt No. 12265,	9 00		
Receipt No. 12274,	5 00		
Receipt No. 12275,	24 00		
		Total,	\$ 1,668 71

16. China Native Workers

Receipt No. 11651,	\$ 30 00	Receipt No. 12021,	29 50
Receipt No. 11704,	8 00	Receipt No. 12026,	19 78
Receipt No. 11706,	5 00	Receipt No. 12047,	10 00
Receipt No. 11707,	10 00	Receipt No. 12051,	20 00
Receipt No. 11723,	18 75	Receipt No. 12066,	10 02
Receipt No. 11724,	75 00	Receipt No. 12153,	54 00
Receipt No. 11735,	10 00	Receipt No. 12074,	50 00
Receipt No. 11756,	9 00	Receipt No. 12075,	37 50
Receipt No. 11762,	15 00	Receipt No. 12085,	37 50
Receipt No. 11770,	10 00	Receipt No. 12087,	36 00
Receipt No. 11771,	15 00	Receipt No. 12092,	15 00
Receipt No. 11777,	16 43	Receipt No. 12093,	15 00
Receipt No. 11781,	15 00	Receipt No. 12103,	15 00
Receipt No. 11791,	5 00	Receipt No. 12112,	10 00
Receipt No. 11803,	18 75	Receipt No. 12125,	15 00
Receipt No. 11815,	15 00	Receipt No. 12133,	7 19
Receipt No. 11819,	37 50	Receipt No. 12139,	7 60
Receipt No. 11833,	50 00	Receipt No. 12140,	7 60
Receipt No. 11853,	18 75	Receipt No. 12157,	48 00
Receipt No. 11854,	25 00	Receipt No. 12167,	15 00
Receipt No. 11869,	100 00	Receipt No. 12188,	25 00
Receipt No. 11874,	7 60	Receipt No. 12189,	75 00
Receipt No. 11875,	7 60	Receipt No. 12200,	8 00
Receipt No. 11888,	15 00	Receipt No. 12220,	5 15
Receipt No. 11904,	15 00	Receipt No. 12229,	40 00
Receipt No. 11930,	5 00	Receipt No. 12245,	30 00
Receipt No. 11944,	75 00	Receipt No. 12250,	5 00
Receipt No. 11945,	75 00	Receipt No. 12255,	18 75
Receipt No. 11989,	22 00		
Receipt No. 12020,	15 00		
		Total,	\$ 1,410 97

17. China Transmissions

Receipt No. 11685,	\$ 50 00	Receipt No. 12286,	10 00
Receipt No. 11702,	20 00	Receipt No. 12298,	5 00
Receipt No. 11757,	5 00	Receipt No. 12315,	14 73
Receipt No. 11758,	25	Receipt No. 12380,	25 00
Receipt No. 11778,	5 00	Receipt No. 12391,	30 00
Receipt No. 11902,	5 33	Receipt No. 12394,	25 00
Transfer,	14 98	Receipt No. 12402,	5 50
Receipt No. 11965,	20 00	Receipt No. 12427,	40 00
Receipt No. 12036,	20 00	Receipt No. 12435,	2 85
Transfer,	7 00	Receipt No. 12445,	5 00
Receipt No. 12099,	15 00	Receipt No. 12481,	30 00
Receipt No. 12149,	18 50	Receipt No. 12530,	10 00
Receipt No. 12198,	10 00	Receipt No. 12577,	12 00
Receipt No. 12235,	12 00	Receipt No. 12632,	50 00
Transfer,	100 00	Receipt No. 12662,	21 20
Receipt No. 12237,	5 00		
Receipt No. 12238,	5 10	Total,	\$ 603 24
Receipt No. 12269,	3 80		

18. Ping Ting Hospital**Receipts—**

Donations, reported in Visitor,	\$ 787 71		
Receipt No. 12228, for hospital ward,	1,000 00	\$	1,787 71

19. Liao Chou Hospital**Receipts—**

Donations, reported in Visitor,	\$ 199 26		
Receipt No. 12213, Memorial to Master Lester William Schrock, deceased,	53 68	\$	252 94

20. Annual Meeting Committees**Expenditures—**

Expense of Auditing Committee, 1919,	\$ 386 10
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21. Publication Account**Expenditures—**

Tracts and carriage on same, less receipts,	\$ 921 33		
Rebate on old Book and Tract Accounts,	222 39		
Missionary Gospel Messengers and Periodicals to missionaries,	1,334 90		
Missionary Visitor, less receipts,	10,739 39		
Missionary Education, books, pamphlets, lantern slides, etc., less receipts,	2,228 96	\$	15,446 97

22. General Expense Account**Expenditures—**

Board's Traveling Expense,	\$ 628 60		
Salaries,	5,395 32		
Traveling Secretaries,	3,122 76		
Postage,	640 42		
Steel files for vault,	310 00		
Two typewriters and stencils for addressograph,	177 85		
Legal services,	101 40		
Installation of new set of books,	145 66		
Carpentry work, shelves, cases, etc.,	148 00		
Fidelity Bond,	50 00		
Traveling expense, etc.,	121 56		
Office supplies, medical exams, printing, stationery, phone rent, telegrams, etc.,	1,540 97	\$	12,382 54

23. District Mission Work

Expenditures—

Southeast Pennsylvania,	\$	180	00
Northern Illinois, for Douglas Park,		750	00
Oregon,		200	00
Northwest Ohio,		500	00
Southern Iowa,		600	00
Southwest Kansas,		500	00
Arkansas,		250	00
Oklahoma,		500	00
Texas and Louisiana,		800	00
Northwest Kansas and Northeast Colorado,		500	00
Southern California and Arizona,		300	00
Michigan,		300	00
			\$ 5,380 00

24. West Alexandria Farm, Ohio

Receipts—

Sale of Property,	\$	1,055	98
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Expenditures—

Deficit from last year,	\$	108	36
Balance to World-wide Endowment,		947	62
			\$ 1,055 98

25. Endowment Funds

Donations to World-Wide—

11671,	\$	200	00	12460,	5	00
11675,		700	00	12461,	2,500	00
11676,		1,200	00	12466,	2,500	00
11683,		4,000	00	12487,	100	00
11684,		1,000	00	12488,	50	00
11710,		500	00	12489,	20	00
11731,		500	00	12490,	100	00
11766,		200	00	12499,	500	00
11806,		20	00	12500,	50	00
11820,		1,000	00	12503,	20	00
11842,		100	00	12505,	25	00
11919,		12	50	12506,	20	00
11954,		400	00	12507,	50	00
11595,		500	00	12508,	50	00
11981,		500	00	12517,	1,000	00
11994,		2,000	00	12519,	300	00
12008,		2,400	00	12527,	50	00
12014,		400	00	12528,	50	00
751,		1,712	29	12540,	50	00
12033,		600	00	12550,	300	00
12098,		1,000	00	12549,	100	00
12108,		1,400	00	12572,	100	00
12114,		1,500	00	12573,	100	00
12137,		500	00	12583,	20	00
12854,		100	00	12584,	20	00
12185,		1,000	00	12594,	1,024	91
12186,		2	00	12597,	500	00
12339,		1,000	00	12607,	150	00
12345,		100	00	12616,	2,000	00
12346,		500	00	12634,	20	00
12351,		500	00	12642,	500	00
12363,		1,000	00	From W. Alexandria Estate,	3,750	00
12417,		199	75	From Gilbert Est., N. Car.,	947	62
12419,		150	00			

Total donations to World-wide Endowment for year,\$ 44,167 07
 Less transfers to other funds and refund, 5,800 00

Total increase in World-wide Endowment for year,\$ 38,367 07

Total on hand at beginning of year,\$946,636 87 \$985,003 94

Gospel Messenger Endowment—

Balance from old year,	\$ 12,460 00	
One life subscription,	25 00	\$ 12,485 00

Mission Annuity Funds—

Balance from old year,		\$137,117 21
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Receipt No.

11720,	\$ 150 00	12432,	100 00
11730,	1,500 00	12440,	100 00
11740,	1,000 00	12441,	500 00
11769,	4,000 00	12474,	2,500 00
11860,	7,000 00	12462,	1,000 00
11872,	500 00	12498,	200 00
11923,	500 00	12526,	1,000 00
11980,	1,000 00	12534,	400 00
12023,	500 00	12536,	5,000 00
12024,	600 00	12541,	3,000 00
12079,	1,470 00	12544,	11,000 00
J. B.,	200 00	12569,	250 00
12253,	250 00	12581,	3,700 00
12302,	500 00	12591,	500 00
12313,	1,000 00	12592,	500 00
12271,	2,000 00	12611,	1,200 00
12273,	12,000 00		

Total donations for year,\$ 55,120 00

Less transfers to World-wide Endowment, 2,000 00

Total increase in Fund during year,\$ 53,120 00

Total on hand at the beginning of year,\$137,117 21 \$190,237 21

India Endowment—**Receipts—**

Balance from old year,	\$ 4,260 00	
Receipt No. 12346,	350 00	\$ 4,610 00

China Endowment—**Receipts—**

Balance from old year. No increase,	\$ 2,350 00
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H. H. Rohrer Endowment Fund—**Receipts—**

Balance from old year. No increase,	\$ 1,000 00
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Ministerial and Missionary Endowment—**Receipts—**

Receipt No. 12121,	\$ 10 00
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Ministerial and Missionary Relief—**Receipts—**

Balance from old year,	\$ 500 00	
Receipt No. 12221,	5 00	\$ 505 00

26. Statement of Ledger

Cash,	\$ 21,800 28	
World-Wide Fund,		\$ 84,105 08
Accounts Receivable,	193 83	
Suspense Account,	26 80	
Petty Cash,	100 00	

(Cash \$83,784 45)

CHURCH EXTENSION

Church Extension Fund,		\$ 11,703 39
Bills Receivable,	\$ 7,167 90	

(Cash \$4,535 49)

INDIA FUND

Rhodes Memorial Fund,	\$ 3,216 00
Quinter Memorial Hospital,	6,571 91
India Boarding School,	884 04
India V. C. F., 819 D,	150 00
India V. C. F., 819 D,	2,025 00
Anklesvar Churchhouse,	2,077 19

(Cash \$14,924 14)

Annual Report

CHINA FUND

South China Missions;		\$	549 92
China Hospital,	\$	225 18	
Liao Chou Hospital,			165 71
Ping Ting Hospital,			272 62
Liao Chou Memorial Church,			1,170 93
Girls' Dormitories, Ping Ting,			400 00
(Cash \$2,334 00)			

SPECIAL FUNDS

Africa,		\$	147 51
Japan,			85 30
Philippines,			81 40
Porto Rico,			234 42
Work Among Arabs,			50 00
South America,			150 34
Southern Native White,			182 23
New England Mission,			202 50
Cuba Mission,			331 27
Australia,			16 00
Jerusalem,			200 66
Italian Mission,			1,846 11
Colored Mission,			151 10
Colored Mission, Industrial,			397 75
(Cash \$4,076 59)			

MISCELLANEOUS FUNDS

Stover Lecture Foundation,		\$	362 66
Ministerial and Missionary Relief,			8,167 94
Gish Testament Fund,	\$	318 47	
Gish Publishing Fund,		647 93	
Sweden Churchhouse,			1,926 58
Sweden Mission Relief,			72 25
Home Missions,			403 16
(Cash \$9,966 19)			

SPECIAL SUPPORT FUNDS

Middle Pennsylvania Sunday Schools,		\$	360 00
Western Pennsylvania Sunday Schools,			135 19
Pipe Creek Congregation, Maryland,			60 03
Cedar Rapids Congregation,			350 00
First Church, Philadelphia,			300 00
Mt. Morris College Missionary Society,			420 00
Northern Indiana Sunday Schools,			20 00
Middle Indiana Sunday Schools,	\$	309 73	
Bethel Congregation and Sunday School,		200 00	
Second Virginia Congregations,		332 85	
First and Southern Virginia Sunday Schools,			175 00
Bridgewater Sunday School,			350 00
Southern Illinois Sunday Schools,		491 00	
Peach Blossom Congregation,			6 67
Dallas Center Sunday School,			7 33
Northeastern Ohio Sunday Schools,		360 00	
Southern Ohio Sunday Schools,			29 35
Lick Creek Congregation,			163 00
Bear Creek Congregation,			180 00
Trotwood Congregation,			136 91
East Nimishillen,			178 66
Elizabethtown Congregation,			10 00
Woodbury Congregation,		240 00	
G. E. Shirkey,		240 00	
Southwestern Kansas Congregations,		20 00	
Middle Missouri Congregations,		148 50	
North and South English River Sunday Schools,			2 00
Manchester College Sunday School,			10 00
Mexico Congregation,			215 00
Knob Creek Congregation,		175 00	
Pleasant Valley Congregation,		155 99	
Barren Ridge Congregation,		70 70	
Middle River Congregation,			18 75

Lebanon Congregation,	29 35
White Oak Congregation,	360 00
Locust Grove Congregation,	5 00
Nezperce Congregation,	29 00
Michigan Sunday Schools,	120 00
Myers Brothers,	322 05
Elk Run and Greenmount Congregations,	145 65
J. H. Yoder,	29 00
Buck Creek Congregation,	180 00
Noah Blickenstaff and Wife,	195 00
Pleasant View Congregation,	175 00
Sandy Creek Congregation,	360 00
Pipe Creek Congregation, Indiana,	15 00
Hagerstown Young People's Society,	29 35
A. C. Daggett,	175 00
Waynesboro Sunday Schools,	1,050 00
Middle Pennsylvania Congregations,	125 00
United Student Volunteer,	350 00
Andrews Congregation,	300 00
Leland C. Moomaw,	350 00
(Cash \$3,793 12)	

INTEREST BEARING FUNDS

Ministerial and Missionary Relief Annuity,	\$ 10 00
Denmark Poor Fund,	3,944 90
Brethren Publishing House Investment,	\$131,150 00
India Endowment,	4,610 00
China Endowment,	2,350 00
H. H. Rohrer,	1,000 00
Gospel Messenger,	12,485 00
World-wide Endowment,	985,003 94
Endowment Bills Receivable,	1,225,131 76
Reiff Estate, Philadelphia,	1,783 20
Gish Estate,	56,667 08
Mission Annuity,	190,237 21
Ministerial and Missionary Relief Annuity,	505 00
D. C. Moomaw Property,	361 87
(Cash overdrawn \$101,613 70)	

27. Statement of Cash

World-Wide Fund,	\$ 83,784 45
Church Extension,	4,535 49
India Funds,	14,924 14
China Funds,	2,334 00
Special Funds,	4,076 59
Miscellaneous Funds,	9,966 19
Special Funds,	3,793 12
Interest Bearing Funds,	\$101,613 70
Cash,	21,800 28
Totals,	\$123,413 98 \$123,413 98

28. Interest Bearing Funds Received During the Year**Receipts—**

Bills Receivable, Loans Paid,	\$137,864 05
Mission Endowment,	50,422 38
World-Wide Endowment,	44,167 07
India Endowment,	350 00
Ministerial and Missionary Relief Endowment,	10 00
Ministerial and Missionary Relief Annuity,	505 00
Gospel Messenger Endowment,	25 00
West Alexandria Farm,	1,055 98
Overdrawn,	101,613 70
	\$336,013 18

Expenditures—

Bills Receivable, New Loans,	\$260,233 76
Mission Endowment,	2,000 00
World-Wide Endowment,	5,800 00

Reiff Estate, Philadelphia,	13	89	
D. C. Moomaw Property,	361	87	
Overdrawn last year, now paid back,	67,603	66	\$336,013 18

29. Assets

Cash on hand,	\$	21,800	28
Bills Receivable, secured by mortgages,		1,225,131	76
Brethren Publishing House, Investment,		131,150	00
Church Extension, Bills Receivable,		8,175	50
Reiff Estate, Philadelphia,		1,783	20
Accounts Receivable,		193	83
Petty Cash and Suspense Account,		126	80
Total assets, March 1, 1920,	\$	1,388,361	37
Total assets, March 1, 1919.		1,261,917	80
Total increase for the year,	\$	126,443	57

Gish Publishing Fund

The Gish Publishing Fund is administered by the General Mission Board, but the selection of books is delegated to a special committee. This committee for 1919 was J. W. Lear, H. A. Brandt and J. E. Miller. During the year Brother Brandt resigned and Edward Frantz was appointed to fill the vacancy.


At the meeting of the committee in May, six books were dropped from the list and five were definitely added and two tentatively. The increase in price of books makes it uncertain as to how far the funds will go. This suggests that additions to the fund by direct gift or by bequest are always acceptable and are needed.

The General Educational Board has prepared a "Ministers' Home Study Course." Arrangements have been made to furnish the books for this course to our ministers at cost, plus postage and packing. This course should be taken up by a large number of our ministers who are not now in school. The General Educational Board, Elgin, Ill., will furnish full information concerning the course.

The Gish Committee appreciates the helpful suggestions that have been made by ministers who keep posted on the best books. The committee aims to furnish such books as shall assist the largest number. It is necessary to keep in mind the needs of the minister with limited education as well as the one with a thorough education. Because it is not possible to adopt all books that may be desired one must be satisfied with what can be had, with the reasonable assurance that the interests of all will be served in a measure.

Record of Book Distribution

	Previously sent out	Sent out during 1919	Total to date
Alone With God,	2,496	80	2,576
Annual Meeting Minutes,	937	....	937
Archæology and the Bible,	445	98	543
Bible Dictionary,	2,443	94	2,537
Bible Manners and Customs,	2,034	....	2,034
Bible Readings and Studies,	1,619	97	1,716
Bible Atlas,	1,663	47	1,710
Blaikie's Bible History,	1,208	100	1,308
Book of Books,	2,415	....	2,415
Bound Tracts,	2,499	....	2,499
Boy Problem in the Home,	503	136	639
Bulwarks of the Faith,	703	....	703



FINANCIAL REPORT

During the month of April the Board sent out 57,022 pages of tracts.

Corrections: \$50 credited to John Sprengle in the May Visitor for the World-Wide Fund should have been credited to First Church, York, Pa., for the same purpose. \$26 credited to D. R. Baldwin, South Dakota, in the May Visitor for the World-Wide Fund should have been credited to D. R. Baldwin, North Dakota, for the same purpose. \$20 credited to E. N. Huffman in April Visitor for India Boarding School should have been applied to India Native Worker. \$50 credited to Perry Brunk in the May Visitor for India Share Plan should have been credited to Chester A. Brunk for the same purpose. \$8 credited to Ellie Moler, North Carolina, in the May Visitor for the World-Wide Fund should have been credited to Ellie Moler, Southern District of Virginia.

WORLD-WIDE

Pennsylvania—\$1,097.59

Eastern District, Congregations, E. Fairview, \$34.67; Chiques, \$106; Annville, \$43.40; Akron, \$19.25; Springville, \$16; Elizabethtown, \$136.23; Mountville, \$25.57; Windber, \$35.28; E. Petersburg, \$18.12; Little Swatara, \$50; Mingo, \$209.11; W. Green Tree, \$4.50; Hatfield, \$112; White Oak, \$82.40; W. Conestoga, \$38; Individuals, Maggie Zimmerman, 50c.

Southern District, Congregation, Upper Cumberland, \$9.50; Individuals, Mr. and Mrs. Clyde Lentz, \$3.50; Susan Newcomer, \$1; A Brother and Sister (Upper Conewago), \$75.

Southeastern District, Congregations, Upper Dublin, \$7.36; First Church, Philadelphia, \$20; Germantown, \$46.30. Western District, Individuals, Eliza Reese, \$2.90; D. P. Hoover, 50c; Harry Allison, 50c.

Ohio—\$419.44

Northeastern District, Congregation, Freeburg, \$333.41; Mrs. F. M. Arnold, 25c; A Brother, \$8; A Brother (Canton), \$30. Northwestern District, Individuals, H. V. Thomas, 50c; John Hane, \$2.90; W. S. Cananour, \$1.

Southern District, Sunday-school, Bethel, \$21.88; Individuals, L. A. Bookwalter, 50c; Levi Stoner, \$11; J. W. Fidler, \$10.

Illinois—\$169.31

Northern District, Congregations, Rock Creek, \$31; Mt. Morris, \$27.11; Sunday-school, Dixon, \$6.70; Individuals, A Sister in Chicago, \$1; Geo. W. Wolfensberger, \$100.

Southern District, Individuals, J. W. Angle, \$1; Rilla Turney, \$2.50.

Indiana—\$19.46

Southern District, Individuals, A Sister in Rossville, \$2; Lavina Fashbaugh, \$3; D. L. Barnhart, 50c.

Middle District, Individual, I. R. Beery, Northern District, Congregation, English Prairie, \$4.35; Sunday-school, Children of the King (N. Winona S. S.), \$7.09; Individuals, Chas. C. Cripe, 50c; E. M. Rowe, \$1.

Virginia—\$79.86

First District, Sunday-school, Pleasant View (Chestnut Grove Cong.).

Second District, Individuals, O. D. Simons, \$12; J. W. Wright, \$1.

Northern District, Congregations, Flat Rock, \$9.38; Unity, \$42.23; Individuals, W. F. Sherman, \$4.25; Sarah Hylton, \$2.

Southern District, Individuals, Susie Meador, \$1; Emma Southall, \$2.50.

West Virginia—\$68.00

First District, Individuals, A Sister, \$55; C. J. McGee, \$10.

Second District, Individuals, C. W. O'Brien and Wife.

3 00

Oklahoma—\$19.00

Congregation, Washita, \$14; Individual, Mrs. Jesse Spain, \$5.

19 00

South Dakota—\$49.00

Congregation, Willow Creek, \$25; Individual, D. R. Baldwin, \$24.

49 00

Iowa—\$510.50

Southern District, Sunday-school, Batavia, \$2; Individual, Fannie V. Kirkpatrick (Deceased), \$500.

502 00

Northern District, Individuals, D. H. Keller, 50c; Mary S. Newman, \$8.

8 50

Washington—\$10.17

Christian Workers, Olympia, \$8.67; Individual, Wm. T. Larver, \$1; W. A. Dardorff, 50c.

10 17

Tennessee—\$2.00

Congregation, Pleasant View.

2 00

Maryland—\$1.00

Eastern District, B. B. Brumbaugh.

1 00

Kansas—\$34.50

Northeastern District, Individual, J. W. Mosier.

34 00

Southwestern District, O. H. Feiler.

50

Colorado—\$2.00

Southeastern District, Individual, W. S. Mick.

1 00

Western District, Individual, J. E. Bryant.

1 00

Michigan—\$35.00

Individuals, Mr. and Mrs. E. G. Sellers.

35 00

Wyoming—\$2.00

Individual, Annetta Yarger.

2 00

North Dakota—\$0.50

Individual, J. D. Keller.

50

Minnesota—\$1.00

Individual, Mrs. D. Broadwater.

1 00

California—\$0.50

Northern District, Individual, J. N. Gwin.

50

Oregon—\$0.25

Individual, Daniel Stump.

25

Montana—\$0.50

Individual, J. S. Geiser.

50

Nevada—\$5.00

Individual, Mrs. Lizzie Cushman.

5 00

Total for the month, \$ 2,526 56

Previously reported, 3,045 35

Total to date, \$ 5,571 91

INDIA BOARDING SCHOOL

Pennsylvania—\$368.67

Eastern District, Sunday-schools, Beginners' Class (Lancaster), \$2; Lebanon, \$25; Chiques, \$35; Aid Societies, West Green Tree, \$17.50; White Oak, \$20; Missionary Committee (Ridgely), \$16.67; Individuals, D. M. Royer, \$35; Lizzie S. Will, \$35.

186 17

Western District, Sunday-schools, Middle Creek, \$20; Morrellville, \$10; Willing Workers (Pike), \$30; Aid Societies, Altoona, \$20; Koontz, \$35; Individuals, Sister E. E. Stine, \$25; Elizabeth Brumbaugh, \$2.50.

142 50

Southern District, Individual, Receipt No. 47518.

40 00

Indiana—\$98.75

Northern District, Class No. 7 (Goshen S. S.), \$7.50; Turkey Creek C. W., \$8.75; Mrs. Henry Riches, \$10.

26 25

Southern District, Truth Seekers (Brick S. S.).

35 00

Middle District, Adult New Movement

Bible Class (No. Manchester S. S.).

37 50

Maryland—\$77.00

Eastern District, Sunday-schools, Westminster, \$22; Edgewood, \$5; Woodbury, \$35; Primary and Junior Departments (Blue Ridge), \$15,

Virginia—\$63.00

Second District, Elk Run Sunday-school, Northern District, Mrs. C. P. Harshbarger, \$35; Dayton Aid, \$25,

Missouri—\$41.34

Southwestern District, Sunday-schools, Fairview, \$19; Oak Grove, \$22.34,

Colorado—\$9.00

Southeastern District, Individual, Ella Smith,

California—\$52.50

Northern District, Congregation, Empire, \$15; Individuals, Paul J. Wilkinson, \$8.75; Ruth E. Wilkinson, \$8.75,

Southern District, Sunday-school, Gleaners (First Church, Los Angeles),

Ohio—\$75.00

Southern District, Sunday-school, Bremen, \$25; Aid Society, Beach Grove, \$25, Northeastern District, Congregation, Freeburg, \$20; Individual, Master Delmer S. (Deceased), \$5,

Nebraska—\$10.00

Individual, A Sister,

Illinois—\$4.00

Northern District, Sunday-school, Douglas Park,

Kansas—\$14.80

Northeastern District, Sunday-school, Morrill,

Oregon—\$10.00

Sunday-school, Friendship Class (Portland),

Michigan—\$37.50

Sunday-school, Primary Class (Woodland),

Total for the month,\$ 861 56
Previously reported, 1,106 57

Total to date,\$ 1,968 13

ANKLESVAR GIRLS' SCHOOL BUILDING**California—\$115.44**

Northern District, Aid Societies, 50 00
Southern District, Aid Societies, S. Los Angeles, \$12.64; Tropico, \$2.50; Inglewood, \$6.30; Santa Ana, \$4; La Verne, \$22.50; Pasadena, \$17.50, 65 44

Iowa—\$68.95

Middle District, Aid Societies, Beaver, \$5; Brooklyn, \$9.65; Panora, \$7.50; Yale, \$10; Dallas Center, \$10; Des Moines, \$5; Garrison, \$4.65; Panther, \$4.65, 12 50
Southern District, S. District Aid Societies,

Pennsylvania—\$174.77

Eastern District, Aid Societies, Harrisburg, \$8.20; Aid Societies of Eastern District, \$141.57, 149 77
Southeastern District, Aid Society, Coventry, 25 00

Michigan—\$25.50

Aid Societies, Woodland Village, \$6; Grand Rapids Aid, \$4.25; Woodland Aid, \$10; Thornapple, \$5.25, 25 50

Virginia—\$40.00

Northern District, Aid Society, E. Mill Creek, \$20; Harrisonburg, \$20, 40 00

Illinois—\$115.00

Southern District, Aid Societies, 115 00

Nebraska—\$5.00

Aid Society, Afton, 5 00

Oregon—\$2.50

Aid Society, Newberg, 2 50

Idaho—\$45.00

Aid Societies, Weiser, \$7.50; Aid Societies of Idaho, \$37.50, 45 00

Total for the month,\$ 592 16

Previously reported, 511 51

Total to date,\$ 1,103 67

INDIA MISSIONS**Illinois—\$10.00**

Northern District, Individual, Mrs. Margaret Williams, 10 00

California—\$5.00

Northern District, Individual, J. S. Kramer, 5 00

Virginia—\$1.00

Southern District, Individual, Emma Southall, 1 00

Oregon—\$5.00

Individual, A. E. Troyer and wife, 5 00

Total for the month,\$ 21 00

Previously reported, 153 32

Total to date,\$ 174 32

INDIA SHARE PLAN**Pennsylvania—\$200.00**

Eastern District, Sunday-school, Fellow Helpers' Class (Elizabethtown), \$100; Individuals, Jas. Eshelman and Wife, \$50, 150 00
Middle District, Sunday-school, Clover Creek, 50 00

Indiana—\$10.00

Southern District, Individual, Floyd McGuire, 10 00

Kansas—\$25.00

Northeastern District, Christian Worker, Ottawa, 25 00

Washington—\$12.50

Sunday-school, Soul Savers' Class (Outlook), 12 50

West Virginia—\$4.22

Second District, Individuals, J. W. and Elva Heavener, 4 22

Michigan—\$12.50

Sunday-school, Sunfield, 12 50

Idaho—\$50.00

Individual, J. A. Bowers, 50 00

Iowa—\$12.50

Southern District, Sunday-school, Osceola, 12 50

North Dakota—\$50.00

Individual, Mary E. Weaver, 50 00

Total for the month,\$ 376 72

Previously reported, 408 53

Total to date,\$ 785 25

INDIA NATIVE WORKER**Indiana—\$50.00**

Northern District, Sunday-school, Guardian Class (North Winona), 20 00
Southern District, Aid Society, Buck Creek, 30 00

Wisconsin—\$20.00

Christian Workers, Chippewa Valley, 20 00

Iowa—\$80.00

Sunday-school, Loyal Workers (Ivester), 80 00

Maryland—\$80.00

Eastern District, Sunday-school, Westminster, 80 00

Ohio—\$40.00

Northeastern District, Congregation, E. Nimishillen, 40 00

Pennsylvania—\$80.00

Eastern District, Sunday-school, Fellow Helpers (Elizabethtown), 80 00

Missouri—\$20.00

Northern District, Individual, E. N. Huffman, 20 00

Total for the month,\$ 370 00

Previously reported, 207 50

Total to date,\$ 577 50

DAHANU HOSPITAL**Oklahoma—\$4.50**

Congregation, Washita, 4 50

QUINTER MEMORIAL HOSPITAL**Pennsylvania—\$10.00**

Eastern District, Aid Society, White Oak,	10 00
Total for the month,	\$ 10 00
Previously reported,	59 25
Total to date,	\$ 69 25

OKLAHOMA MEMORIAL BOARDING SCHOOL**Oklahoma—\$147.26**

Individuals, John R. Pitzer, \$16; J. F. Slifer, \$50; O. D. Yoder, \$81.26,	147 26
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INDIA WIDOWS' HOME**California—\$5.00**

Southern District, Aid Society, La Verne,	5 00
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South Dakota—\$5.00

Individual, Mrs. J. W. Kirkendall,	5 00
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Total for the month,	\$ 10 00
Previously reported,	55 00
Total to date,	\$ 65 00

INDIA FAMINE RELIEF**Nebraska—\$10.00**

Individual, A Sister,	10 00
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Virginia—\$1.00

Southern District, Emma Southall,	1 00
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Pennsylvania—\$7.85

Eastern District, Sunday-school, Denver,	7 85
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Total for the month,	\$ 18 85
Previously reported,	21 85
Total to date,	\$ 40 70

LIAO CHOU MEMORIAL HOSPITAL**Indiana—\$5.65**

Northern District, Sunday-school, Oak Grove,	5 65
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Iowa—\$1,500.00

Middle District, Individual, Franklin Rhodes,	1,500 00
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Total for the month,	\$ 1,505 65
Previously reported,	30 00
Total to date,	\$ 1,535 65

RHODES MEMORIAL FUND**Iowa—\$2,000.00**

Middle District, Individual, Franklin Rhodes,	2,000 00
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PING TING HOSPITAL ADMINISTRATION BUILDING**Pennsylvania—\$174.69**

Southeastern District, Aid Society, Coventry,	25 00
Eastern District, Aid Societies, Harrisburg, \$8.19; Aid Societies of Eastern Pa., \$141.50,	149 69

California—\$115.80

Southern District, Aid Societies, Pasadena, \$17.50; La Verne, \$22.50; Santa Ana, \$4; Inglewood, \$6.30; Tropic, \$2.50; South Los Angeles, \$13,	65 80
Northern District, Aid Societies of Northern California,	50 00

Iowa—\$69.30

Middle District, Aid Societies, Panther, \$5; Garrison, \$5; Des Moines, \$4.65; Panora, \$7.50; Dallas Center, \$10; Yale, \$10; Brooklyn, \$9.65; Beaver Aid, \$5,	56 80
Southern District, Aid Societies,	12 50

Michigan—\$25.50

Aid Societies, Woodland Village, \$6; Grand Rapids, \$4.25; Woodland, \$10; Thornapple, \$5.25,	25 50
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Virginia—\$40.00

Northern District, Aid Societies, Harrisonburg, \$20; East Mill Creek, \$20,	40 00
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Illinois—\$114.75

Southern District, Aid Societies,	114 75
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Nebraska—\$5.00

Aid Society, Afton,	5 00
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Montana—\$20.00

Individuals, Mr. and Mrs. A. E. Hecker,	20 00
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Oregon—\$2.50

Aid Society, Newberg,	2 50
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Idaho—\$45.00

Aid Societies, Weiser, \$7.50; Aid Societies of Idaho, \$37.50,	45 00
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Total for the month,	\$ 612 54
Previously reported,	461 09

Total to date,	\$ 1,173 63
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CHINA NATIVE WORKER**Virginia—\$21.00**

Eastern District, Home Department and Mothers' Class of East Falls Church Congregation,	21 00
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Iowa—\$9.89

Northern District, Sunday-school, Greene,	9 89
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Kansas—\$15.20

Northeastern District, Individuals, F. E. Poister and Wife, \$7.60; J. A. Waters, \$7.60,	15 20
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Oklahoma—\$15.00

Congregation, Washita,	15 00
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California—\$70.00

Northern District, Individuals, A Brother and Sister, Pasadena Cong.,	20 00
Southern District, Sunday-school, Inglewood,	50 00

Indiana—\$15.00

Northern District, Individuals, Chas. Eaton and Wife,	15 00
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Total for the month,	\$ 146 09
Previously reported,	306 93

Total to date,	\$ 453 02
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CHINA MISSIONS**Maryland—\$25.00**

Middle District, Individual, Receipt No. 47646,	25 00
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Nebraska—\$5.00

Individual, A Sister,	5 00
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California—\$5.00

Northern District, Individual, J. S. Kramer,	5 00
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Virginia—\$1.00

Southern District, Individual, Emma Southall,	1 00
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Total for the month,	\$ 36 00
Previously reported,	65 55

Total to date,	\$ 101 55
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CHINA GIRLS' SCHOOL**Virginia—\$4.90**

First District, Sunday-school, Pleasant View,	4 90
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Nebraska—\$5.00

Individual, A Sister,	5 00
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Pennsylvania—\$4.77

Western District, Morrellville Sunday-school,	4 77
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Total for the month,	\$ 14 67
Previously reported,	12 50

Total to date,	\$ 27 17
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CHINA BOYS' SCHOOL**Indiana—\$11.00**

Southern District, Sunday-school, Primary Department (Four Mile),	11 00
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Virginia—\$6.40

First District, Sunday-school, Pleasant View (Chestnut Grove Cong.),	50
Eastern District, Sunday-school, Junior Boys' Class (Oakton),	5 90

Ohio—\$11.00

Northeastern District, Individuals, Master Delmer S. (Deceased), \$5; George Hartough, \$6,	11 00
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Nebraska—\$5.00

Individual, A Sister,	5 00
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Oregon—\$5.00			
Sunday-school, Evergreen,	5	00	
Pennsylvania—\$5.00			
Western District, Sunday-school, Morrellville,	5	00	
Total for the month,	\$	43	40
Previously reported,		47	00
Total to date,	\$	90	40
PING TING HOSPITAL			
Oklahoma—\$3.50			
Congregation, Washita,	3	50	
Pennsylvania—\$2.00			
Eastern District, Sunday-school, Beginners' Class (Lancaster),	2	00	
Nebraska—\$5.00			
Individual, A Sister,	5	00	
Total for the month,	\$	10	50
Previously reported,		67	42
Total to date,	\$	77	92
HOME MISSIONS			
Nebraska—\$3.00			
Individual, Mrs. David Harvey,	3	00	
Virginia—\$2.50			
Southern District, Individual, Emma Southall,	2	50	
Total for the month,	\$	5	50
Previously reported,		25	00
Total to date,	\$	30	50
SWEDEN RELIEF			
Pennsylvania—\$10.00			
Eastern District, Aid Society, White Oak,	10	00	
SWEDEN MISSION			
Virginia—\$1.00			
Southern District, Individual, Emma Southall,	1	00	
DENMARK MISSION			
Virginia—\$1.00			
Southern District, Individual, Emma Southall,	1	00	
STUDENT FELLOWSHIP FUND			
Indiana—\$643.78			
Middle District, Manchester College Volunteer Band,	643	78	
RELIEF AND RECONSTRUCTION REPORT FOR APRIL, 1920			
ARMENIAN AND SYRIAN RELIEF			
Arizona			
Phoenix Mission,	\$	40	00
California			
Long Beach Cong., \$33; J. J. Beckner, Ontario, \$100,	133	00	
Colorado			
Rocky Ford Church, \$10; J. E. Young, Colorado Springs, \$25,	35	00	
Illinois			
Oakley Church, \$22.50; Cerro Gordo Ch., \$45.65; Mt. Morris Church, \$102.46; A Sister, Palestine, \$10; Elgin Church, \$14; Mr. and Mrs. Elmer Hirsh, Mansfield, \$10; G. L. Wine, Polo, \$2.50,	207	11	
Indiana			
Indianapolis Cong., \$31.25; Tippecanoe Church, \$23.18; Pipe Creek Church, \$60; Cedar Lake Church, \$15; Dorcas Class, Goshen City S. S., \$25; West Branch S. S., Pine Creek District, \$15; "In His Name," Logansport, \$10; Manchester S. S., \$316.25, Sisters' Aid Society, Walnut Ch., \$25,	520	68	
Iowa			
Brother and Sister J. A. Troyer, Waterloo, \$5; Cedar Cong., \$75.45; Intermediate Class, Bagley, \$5.45,	85	90	
Kansas			
Willing Workers' Class, Newton, \$5.15; Clyde, Rose, and Fannie Seitz, Larned, \$5; Sabetha Church, \$375.73,	385	88	
Maryland			
Denton Church, \$88.47; Sams Creek Ch., \$50,	138	47	
Minnesota			
C. W. Society, Worthington,	5	00	
Montana			
Frank Kasten, Galpin Union S. S.,	5	00	
Nebraska			
A Sister, Lincoln,	10	00	
New York			
Christian Endeavor Society, Brooklyn, ..	10	00	
North Carolina			
Brummetts Creek Missionary Society, ..	6	50	
Ohio			
Pleasant View Church, \$38.11; Springfield Church, \$5; Maple Grove Church, \$130; Ashland (Dickey) Church, \$15; John Sponseller and Wife, Sherwood, \$20,	208	11	
Pennsylvania			
Prices S. S., \$12; Pleasant Hill S. S., Codorus Cong., \$26.14; Fairview House of East Codorus Cong., \$76.62; Windber Ch., \$35.60; Koontz S. S., \$15; Koontz Church, \$65; Annville S. S., \$15; Sister Alice Stoney, Huntsdale, \$5; Scalp Level Cong., \$95.36; A Sister, Lancaster, \$10; Big Dam S. S., Schuylkill Church, \$9.50; East Petersburg S. S., \$21.25; Stonetown S. S., Reading Ch., \$7; Baumtown S. S., Reading Church, \$6; Hanoverdale S. S., Big Swatara Church, \$18; Fredericksburg Church, \$61.80; Ranks-town S. S., Fredericksburg Church, \$30.43; Annville Church, \$288; Bareville S. S., Conestoga Church, \$58.50; Tyrone Church, \$105; Shippensburg S. S., \$7; A Brother and Sister of Elizabethtown, \$11.57; First Ch., Philadelphia, \$669.73; Pittsburgh Church, \$182.50; Stonerstown Cong., \$3; Fairview S. S., \$45; A Sister, Shippensburg, \$18; Waterside Brethren S. S., \$25.45; Parker Ford S. S., \$25; Huntsdale Ch. of Upper Cumberland Cong., \$30; Sell St. Church, Johnstown, \$34.50; Red Bank Church, \$10.43; Palmyra S. S., Spring Creek Church, \$443; Elizabethtown S. S., \$163; Gleaners' Class, Akron S. S., \$15; Mountville S. S., \$48.08; Willing Workers' Class, Mountville S. S., \$15; Mountville Church, \$108.50; Newville S. S., Elizabethtown Church, \$8.75; Berean Mission Band, Mechanic Grove Ch., \$20; Waterford S. S., Ligonier Cong., \$16; Riddlesburg Church, \$5,	2,865	71	
Virginia			
Chestnut Grove Cong., Pleasant View S. S., \$31.65; L. N. Kinzie, Green Hill Cong., Salem, \$37; Bridgewater Cong., \$5; Brake S. S., North Mill Creek Cong., \$7; Mrs. Frank Stultz, Dovesville, \$1; Germantown Cong., \$60; Jennie Lintecum, Hillsville, \$1; Ella L. Myer, Fairfax, \$12; Linville Creek S. S., \$25; Linville Creek Aid Society, \$25,	204	65	
Washington			
Junior Class of No. Spokane Ch., \$3.75; Seattle Cong., \$15.95; Forest Center S. S., \$20,	39	70	
Wyoming			
Annetta Yarger, Sheridan,	8	00	
Unknown			
		20	
Total for month of April,	\$	4,908	91
FRENCH ORPHAN RELIEF FOR APRIL, 1920			
Pennsylvania			
Huntingdon S. S., \$36.50; A Sister, Lancaster, \$5,	41	50	
Total for month of April,	\$	41	50

SERBIAN RELIEF FOR APRIL, 1920

Pennsylvania

A Sister, Lancaster,	5 00
Total for month of April,\$	5 00

JEWISH RELIEF FOR APRIL, 1920

Pennsylvania

A Sister, Lancaster,	5 00
Total for month of April,\$	5 00

Gish Publishing Fund

(Continued from Page 90)

	Previously sent out	Sent out during 1919	Total to date
Call of a World Task,	320		320
Character of Jesus (Bushnell),	927	....	927
Character of Jesus (Jefferson),	324	....	324
Christ We Forget, The,	388	189	577
Contagion of Character,	793	....	793
Cruden's Concordance,	2,358	92	2,450
Doctrine of the Brethren Defended,	1,791	88	1,879
Doctrine of Prayer,	568	....	568
Divinity of Christ,	3,000	....	3,000
Eternal Verities,	2,773	58	2,831
Expository Preaching,	615	....	615
Gospel for a World of Sin,	251	283	534
How to Master the Bible,	1,734	1	1,735
History of the Brethren,	1,547	....	1,547
History of Preaching, Vol. I,	600	....	600
History of Preaching, Vol. II,	380	....	380
Life of John Kline,	1,145	....	1,145
Life of Christ, 2 Vols. (Edersheim),	1,892	83	1,975
Life of St. Paul,	671	99	770
Lord's Supper,	3,415	....	3,415
Little Talks to Little People,	386	207	593
Man and His Money, A,	780	12	792
Manhood of the Master,	366	180	546
Man's Value to Society,	608	1	609
Minister as Shepherd,	254	332	586
Modern Secret Societies,	2,741	70	2,811
Our Troublesome Religious Questions,	519	55	574
Pastoral and Personal Evangelism,	750	....	750
Pedagogy for Ministers,	349	....	349
Preacher and His Models,	550	....	550
Preparation and Delivery of Sermons,	782	126	908
Problems of the Old Testament,	700	....	700
Problems of Pulpit and Platform,	1,717	90	1,807
Quiet Talks on Following the Christ,	547	....	547
Quiet Talks on John's Gospel,	549	....	549
Quiet Talks about the Tempter,	529	61	590
Quiet Talks with World Winners,	350	....	350
Resurrection of Christ,	1,000	....	1,000
Roman Catholicism Capitulating, etc.,	789	....	789
Seven Churches of Asia,	1,420	80	1,500
Sick, Dying and Dead,	2,109	103	2,212
Square Talk about the Inspiration of the Bible,	2,485	....	2,485
Sunday School Commentary,	8,937	....	8,937
Schaff's History of the Church, Vol. I,	878	....	878
Schaff's History of the Church, Vol. II,	701	....	701

	Previously sent out	Sent out during 1919	Total to date
Schaff's History of the Church, Vol. III,	549	....	549
Schaff's History of the Church, Vol. IV,	510	....	510
Schaff's History of the Church, Vol. V, Pt. I,	540	....	540
Schaff's History of the Church, Vol. V, Pt. II,	231	147	378
Schaff's History of the Church, Vol. VI,	618	....	618
Schaff's History of the Church, Vol. VII,	559	41	600
Teacher Training with the Master Teacher,	1,609	....	1,609
Things to Live For, .....	....	599	599
Thirty-three Years of Missions,	539	15	554
The Twelve Apostles,	2,099	83	2,182
Training the Twelve, .....	....	339	339
Nave's Topical Bible,	688	....	688
Topical Text Book,	1,963	....	1,963
Trine Immersion,	2,786	....	2,786
Universalism,	1,609	....	1,609
War vs. Peace,	950	....	950
When Home Is Heaven,	400	208	608
Young Preachers,	1,959	....	1,959
Pamphlets on International Peace,	3,100	....	3,100
Totals	94,619	5,637	100,256

Home Study Course Books

Origin and Teaching of New Testament Books,	19	19
Records and Letters of the Apostolic Age,	1	1
The Church School,	15	15
The Making of a Sermon,	16	16
The Old Testament and Its Contents,	19	19
The Message of the Prophets,	2	2
The Ideal Ministry,	2	2
Totals,	74	74

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THE MISSIONARY Visitor

Church of the Brethren



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Left to right: Otho Winger, Vice Chairman; D. L. Miller, Life Advisory Member; H. C. Early, Chairman; Chas. D. Bonsack, A. P. Blough, J. J. Yoder, and J. H. B. Williams, Secretary.

The Missionary Visitor

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THROUGH HER GENERAL MISSION BOARD

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EDITORIALS

Notes From Sedalia

"Prayer Releases Power" blazed forth by night from a large sign at Sedalia, and the large crowd at our recent Conference seemed in some measure to sense the meaning of these words. Whatever may have been our opinions on various measures before the Conference, most folks came to Sedalia realizing that many of the queries, which would be considered would be of vital interest to the future of our church. Folks felt the need of prayer. This Conference had surely been prayed for before coming to Sedalia, else things would not have gone so smoothly as they did. As it is we came away happy, not because anyone had had his own way all through, but because there was a consciousness that the decisions made were through the leadership of the Spirit.



We have quickly formed the habit of being at Annual Meeting in time for the opening session of the Life Work Conference, on Wednesday evening. Through force of circumstances the service this year developed into an impromptu consecration period. We believe that this should be the order of service for the opening Wednesday evening each year. Such a period sets the standard for the whole inspirational portion of our Conference, and often has its effect upon the business sessions. Probably at least one thousand people were present for the Wednesday evening meeting.



The first two days were devoted to a combination Bible-Evangelistic-Life-Work Conference. The speakers were well chosen for all their topics. Folks caught a new appreciation of the Blessed Book, were filled with interest for a year of evangelism, and were brought face to face with the question of a whole life devoted to the work of the Master.

Likely these days reached a climax with the address of Bro. C. C. Ellis, of Juniata College, when the members of the audience were given an opportunity to dedicate themselves anew to the service of the Lord. Such a splendid number as came forward was some index to the missionary and devotional spirit of the Life Work Conference. How blessed it is to see such willing surrender of life; how full of possibilities such dedication is for the success of the church; how indicative of a glorious future for our church the devotion of these young lives foretakens!



Saturday forenoon was given over to a consideration of our Forward Movement. The addresses, so carefully prepared, emphasized anew the possibilities of this great Movement for good, while the interest of the congregation showed that folks have not tired of this vast enterprise. A spirit of denominational loyalty has been generated during the past year, which is most commendable. We believe that our young people are more enthusiastic regarding the future of the church than they have been in years past, while the older ones catch the spirit and the importance of "lengthening the cords and strengthening the stakes."



There may be a danger in our enthusiasm for the Forward Movement, but we hope not. As we discover our ability to raise sums of money, and our capacity for pushing the cause, two dangers confront us. First, we may place too much reliance upon our ability, to the neglect of seeking the guidance of the Spirit; and second, we may be inclined to think our own little denominational work is quite sufficient. Either of these is an error. Let us so carefully guide our impulses and direct our

energies that we may be constantly at the foot of the altar and inquiring our ways of God.



The address of Bro. Early, on Sunday, on "The Future Outlook of the Church" was most significant in the vision that it gave us. How careful, how prayerful, how vigilant, how circumspect, how Spirit-filled we must be in these days, that the future success of the church be not blighted or impaired!



It pleases us to note that the great question of Christian education is being accorded its rightful place in our church activities. It seems to us that this was done this year with more than ordinary willingness, and we thank God for it. Our missionaries, our ministers, our workers must be prepared. The only place that they can secure the preparation we wish them to have is in our own church schools. One of the most painful experiences in choosing workers for Christian service is that of rejecting an honest and willing and consecrated heart because of a lack of preparation. If every member of the Church of the Brethren could be confronted with this problem but once and be led to consider it in all its phases, he would be converted instantly to the cause of our schools. Let us help to make them the fountains of preparation that the church must have.



On Sunday evening we enjoyed two splendid addresses on "The Kingdom of God." "The only fortress that has ever been taken is the City of God," so we heard a learned man say last winter. Thank God for its stability! We love to think of this kingdom, of its growth, of its future, of its glories. The church suffers from an absence of the contemplative; its tasks become so serious that folks fail to "think of the home over there." No wonder that in this rushing age the kingdom of God becomes remote and unreal to so many.



But no interpretation of this kingdom would please everybody, much as these splendid addresses pleased the writer. We could not expect any vision of the future to please all. It would be most remarkable,

approaching the impossible, for us to understand a kingdom regarding which we know so little, and yet so much, and for all of us to interpret it in the same manner. Possibly those who look at it from the South would get a different picture from those who view it from the West or the North or the East. The comforting thought about it is that there is such a kingdom. And another comforting thought is that it is far more important to work while it is day than fully to comprehend the sixes and sevens and sixty-sixes of the great divine structure. The great Church of the Brethren can never be divided horizontally by any two interpretations of Scripture about a kingdom, the details of which are to be revealed only when we meet him face to face, if the great majority of that church sets its face along the path of service rather than to the mazes of speculation. The marching orders of our Great King are to advance to the relief of enthralled peoples, and to carry the light to those who sit in great darkness.



The activities of the Student Volunteers at Conference centered on their Monday morning program. This service was enriched by the appearance of Bro. Wilbur B. Stover, who reached Conference on Sunday afternoon. When a church can have an increasing number of young people who have dedicated themselves to the service of Jesus Christ, as our church has, there is a future pregnant with possibilities. Oh, that the youthful fire and enthusiasm and willing abandon of these young lives may temper every heart in the church!



Monday afternoon is always a climax at Conference, and this year was no exception. The strong addresses of Brethren W. S. Long and J. M. Blough focussed our attention upon the supreme business of the church. The offering, which has been in the gathering for several months, was cast into the treasury, showing that up to the present time more than \$650,000 has been given or pledged to the great One Million Dollar fund. There were ten who dedicated their lives to the service of our King on foreign soil. The great missionary service flag, as shown first at Winona Lake last

year, hung over the platform during this service, and at the conclusion of this great missionary program was lowered and crosses were attached for those who go out to the fields for a life of service.



Those appointed are as follows: For India, Bro. Lynn A. and Mary Brubaker Blickenstaff, of La Verne, Calif.; Sisters Ina Marshburn Kaylor, La Verne, Calif., (newly-wedded wife of Bro. John I. Kaylor), and Pearl Blanche Kingery, of North Manchester, Ind. For China, Bro. W. Harlan and Sister Frances Sheller Smith, Grundy county congregation, Iowa, and Sister Mary Cline, of Weyers Cave, Va.; as native pastor to South China, Bro. Moy Gwong. As native pastor to Denmark, Brother Neils and Sister Christena Esbensen. All of these workers plan to sail during the summer, excepting Sister Kaylor, who with her husband will remain in the homeland during the coming winter for additional preparation. The biographies of all these will appear in the Visitor in due time.



It will be seen from the foregoing that our native brethren who return to their home in South China are to be pastored. Such a work has been in contemplation for some time, due much to the insistence of these native brethren, who, having tasted of the Living Bread, desire it to be carried to their loved ones. Bro. Gwong goes with splendid spiritual and intellectual equipment to serve in this important field. The church should fervently remember him in its prayers.



It is significant for good that we can return a pastor to Denmark to assist Bro. Glasmire. One of our handicaps in Scandinavia always has been a lack of trained workers and an absence of strong young men. Brethren Graybill and Glasmire are praying that this weakness in their work may be overcome, and we believe that Brother and Sister Esbensen will find a great door and effectual opened unto them.



When shall Africa be opened for mission work? This question is in the keeping of

the Spirit. When it shall be opened, where we shall bore in (as Dan Crawford says), and who shall be numbered in the first party are secrets of the Father. Regarding these questions we ask the church to pray with us for careful direction. There are great unoccupied fields on the Dark Continent; there are peoples there almost without number who need to be led to Jesus Christ. We have the light, we have the witnesses to bear the message, we have the resources; may God combine these into a mighty force that will carry Christ into the heart of Africa.



There is an increasing interest in home mission work, thanks to the efforts of the committee from the District Mission Boards and our new Home Mission Secretary, Bro. M. R. Zigler. Various meetings were held at Conference to consider this subject, and with each additional meeting a new interest was shown in, and a new need felt for, more intensive work in the homeland. Not that this need has grown suddenly so much greater, but we have awakened rapidly to what has required attention all these years. We repeat, what we have said so many times before, that we can be prospered abroad only as we do our tasks well in the homeland.



Did you visit the exhibit rooms at Conference? We never had so splendid a place, nor so general an exhibit as this year. There was room for all, and to spare. Brethren James M. Mohler and H. Spenser Minnich, who had this in charge, had spent much time and study on this question, and the exhibit showed the results of their efforts. It is well for us to become acquainted with what our neighbors are doing. It is of value to see the articles from foreign fields that go towards making up the lives of the millions who live over there. We count upon the exhibit, year by year, to give us needed instruction in these things, and this year was doubtless our best thus far.



Well, we must stop. We cannot say everything. Every program had its own missionary appeal. Every decision had its own influence upon the work of the church.

Every word spoken shed some influence upon the progress of the kingdom, and it is the task of furthering that progress to which we have dedicated our lives.



Conference warmly welcomed the return on furlough of many missionaries, a number of whom we were privileged to meet at Sedalia: Brother and Sister Wilbur B. Stover, Brother and Sister J. M. Blough, Bro. Jesse B. Emmert, Bro. John I. Kaylor, Sisters B. Mary Royer, Goldie M. Swartz and Olive Widdowson—all from India; Brother and Sister Ernest Vaniman and Anna V. Blough from China, and Sister Ida Buckingham from Sweden. Sisters Gertrude Emmert and Florence Pittenger, with their families, were not present, nor was Sister Anna M. Eby, who is bravely caring for an invalid father. It was too bad that Dr. and Sister O. G. Brubaker and Sister Emma Horning, and Drs. A. Raymond and Laura M. Cottrell, who are on their way home, could not reach here in time for Conference. We are glad that all of them can have a period of rest in the homeland.



Now our Conference is over. We look back upon it with fond memories. We cannot close these notes without voicing appreciation for the Committee of Arrangements, who worked so tirelessly. And we must express our appreciation for the Sedalia Chamber of Commerce and the citizens of the town. All did their best to make our stay enjoyable. They spared no pains to give us their best. We join with our committee of arrangements in saying that no city ever outdid Sedalia in extending a welcome and in providing freely and well the best that it had for our enjoyment. We were recipients of true hospitality and we thank you, Sedalia.



But, we hear some pessimistic brother asking, were there no discouraging factors present at Sedalia? Surely there were, but

we did not sit down to write of these. We do not suppose that folks want to hear of them, and we feel certain that, if they do, it is evidence that they should not be thus disconcerted. Where encouragement thrives, discouragement always hovers around. But who cares to spend his time looking at the reverse side of a splendid tapestry? There were sufficient things of vital import that happened at Sedalia, showing that the body of the church is sound, and the decisions as made were so plainly evident as decisions of the Spirit and of the majority that we should thank God and take courage. The future is bright for the child of God. It promises much for the Church of the Brethren. We must have a mind to work, a will to do, a spirit of unity, and an unwavering trust in God. Spend your time, my good brother, in recounting the advantages in every decision that was made, regardless of how it was reached. You will come nearer finding satisfaction and contentment along that road than any other which we know.



And now the editor of the Visitor is laying down his pen for a season and will bid the readers farewell. The path of duty seems to lie in the direction of visiting our missionaries on the fields. With Bro. J. J. Yoder we expect to sail July 26 for China. We hope to reach there in time for the China Annual Meeting; then to Japan to the World Sunday School Convention; thence to India in time for Christmas. From India we hope to visit some sections of East Africa, looking towards the establishment of a mission of the Church of the Brethren on the Dark Continent. Thence we hope to reach Scandinavia, and from there to look the Statue of Liberty in the face and greet our loved ones. Brethren H. J. Harnly, of McPherson, Kans., and David Betts, of Nampa, Idaho, will accompany us, at their own expense. We ask the prayers of the church, that we may be able fully to meet the requirements of the Spirit in this most important journey.

The Volunteers at Sedalia

John M. Roller

THE Sedalia Conference has passed into history. Very prominent among its events are the activities of the Student Volunteers. Not as many Volunteers were present as in our last Conference, but they were very active. During the Life Work Conference, which met the first two days, many were inspired and some found more definitely their life's work.

During the Conference the Volunteers were engaged in several important activities. Under their supervision early morning prayer meetings were conducted. Prominent men of the Brotherhood were chosen as leaders, and the sessions of the meeting were prayed for each morning.

On Sunday the Volunteers themselves held a consecration service. This was led by Bro. J. M. Blough, of India. Two things were here emphasized: the joy and peace which come by complete surrender, and then the havoc which tampering with just a little sin may cause.

The business meeting of the Volunteers this year will be long remembered. After the transaction of the business in hand addresses were made by members of the General Mission Board who were present. President Statler, of Juniata, not being present, Vice-President Moomaw, of Manchester, called the meeting.

The following officers were elected for the coming year.

- President, A. D. Helser, of Ohio
- Vice-President, Geo. Griffith, of Pennsylvania
- Secretary-Treasurer, Anna F. Flory, of Virginia
- Educational Secretary, Miles Blickenstaff, of Kansas
- Traveling Secretary, C. H. Shamberger, of Idaho

An amendment to the constitution was considered, regarding the mailing address of Volunteers out of the schools which will be presented to the bands by the traveling secretary. The following resolution was

passed and given to the General Boards and to the Standing Committee:

To the General Boards of the Church of the Brethren

"The United Volunteer Movement, representing 450 young people who have dedicated their whole lives to the service of our Lord, through our church resolve:

"1. We heartily commend the general boards of our great church for their vision in coöperating in the world endeavor to lift up Christ.

"2. We urge the continuation of said relationship as it will give our church an opportunity to propagate the great doctrines that have lifted us as a church.

"3. That through the faith in Jesus Christ and love for our mother church we pledge our last full measure of consecration to this work, which will enlarge the Christian church in America and hasten the spread of its saving Gospel in the non-Christian lands of the world."

Passed unanimously by the Student Volunteers, assembled in Sedalia, Mo., 1920.

Bro. Early, in his remarks, mentioned the fact that in the financial drive put on by the bands in their schools, the \$21,000, which was raised by the students and faculty, was more than Annual Meeting offering at Winona four years ago.

Bro. Williams called attention to the fact that fewer were going to the field this year than last, but said there were good reasons, and that he was not disappointed with the Volunteers' work.

Bro. Yoder also spoke concerning the interest which the Board had in the Volunteers and of what it expected of them.

RESOLUTIONS Professional

The business and professional group conference of the Life Work Conference program at the Annual Convention of the Church of the Brethren, convened at Sedalia, Mo., June 10, 1920, unanimously presents a resolution of appreciation to the program committee for recognizing the Chris-

tian business laymen and laywomen of our denomination and for according them, for the first time in the history of our Annual Conferences, a place on the program.

This same group ventures the hope that a precedent has thus been established which will perpetuate in future Conferences, for the spiritual growth and development of our Christian business men and women and for the enlistment of their whole-hearted coöperation in every good work of our church.

Committee,

John Heckman,
Ray H. Flory,
Ralph W. Miller.

Medical Section

The medical section of the Life Work Conference at Sedalia, Mo., passed the following resolution:

"In view of the importance of the subject, and the close relationship of medicine to the mission interests of our church, and because of the interest manifested in this, the first medical sectional conference, we ask that similar conferences of this nature be held at future Conferences."

Educational Section

The educational section of the Life Work Conference of the Church of the Brethren, assembled at Sedalia, Mo., passed unanimously a resolution, that—

"First, Resolved, That we commend the action of our general church boards in organizing our new Forward Movement.

"Second, That we pledge our life service to our beloved church in this great movement."



PUBLIC MEETING OF STUDENT VOLUNTEERS

[The following was published in a Sedalia (Mo.) daily paper concerning the meeting on Sunday, at 6 P. M., during the Conference.]

This meeting was well attended by volunteers and many other interested people. The program consisted of several songs by the audience, four speakers, and an illustrated pageant.

Miss Fannie Bucher, of Mount Morris, spoke on "The Forces That Call Us Forth."

She spoke of existing conditions in Argentina, Russia, China, India and Africa.

In Argentina they are eager for Christianity. Africa is on the brink of indecision. The key to the situation is an all-around education of the head, hand and heart. This alone will insure the permanency of our work in the mission field.

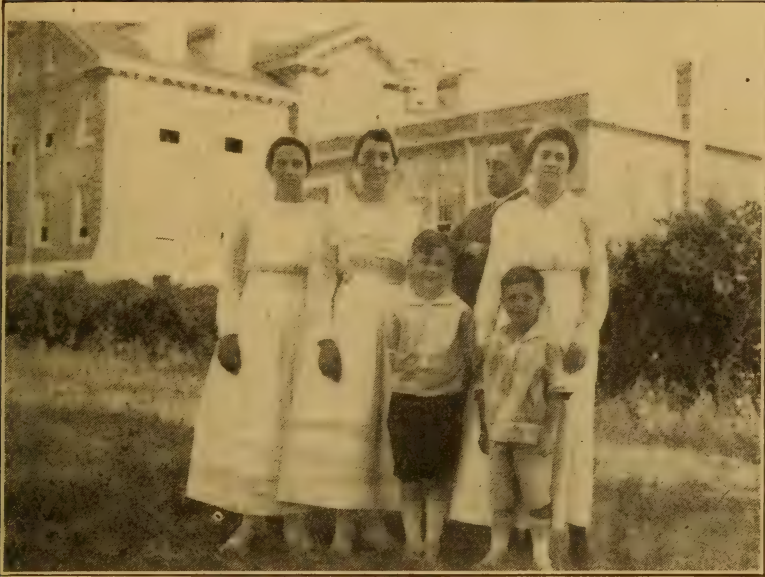
Ruth Forney, of Bethany, spoke on "The Unfinished Task." She said that the two great evils which menace our youths and maidens are crimes against childhood, and the congested quarters of our large cities where the foreigner lives. Education minus Christianity will only produce Germanic conditions in America.

Leland Brubaker, of La Verne, talked on "The Real Act of Living." He gave three planes: The beast or selfish plane; the local or narrow-minded plane, and the God-planned plane which gives large problems and large opportunities.

Moy Gwong, of North Manchester, spoke on "The Call of China," this being his native land. He told of their needs, both socially and religiously. He lamented the fact that Americans are bringing in such vices as the cigarette and liquor, which are a direct enemy to Christianity.

The McPherson Band then gave their pageant. One represented a doctor with a diploma and a sign which he did not know where to hang because there were so many doctors around. Then came the volunteers representing China, Japan, Africa, and Korea, who invited him to hang his sign in their countries. But he could take only one, so the challenge lies open to take the others. Will you go?

Pray and Prepare for the
year of
Special Evangelism
to begin in
September



Volunteers Who Go to India

Left to right: Blanche Pearl Kingery, Ina (Marshburn) Kaylor, Lynn A. Blickenstaff and Mary (Brubaker) Blickenstaff. The two boys are Leonard and David Blickenstaff.



Volunteers Who Go to China

Left to right: Moy Gwong, Native Pastor to South China, Mary E. Cline, Frances Sheller Smith and W. Harlan Smith.



Furloughed Missionaries at the Sedalia Conference

Left to right, back row: J. M. Blough, Mrs. J. M. Blough, Olive Widdowson, B. Mary Royer, J. B. Emmert, Goldie Swartz, Ina (Marshburn) Kaylor, Mary Stover, W. B. Stover, J. I. Kaylor.

Ernest Vaniman and wife Susie are on front row with their three children, Delbert, Edna and Carol.



Volunteers Who Go as Native Pas- tors to Denmark

Christena Esbensen
Neils Esbensen

Monday Morning Volunteer Meeting

Ezra Wenger

THIS was the regular public conference meeting and was held in the main auditorium. After Brother J. H. B. Williams had opened the meeting, Brother Wilbur B. Stover, who has just returned from India, spoke of the varied experiences of the missionary. In speaking on the subject, "Consecration," he said that a native of India who had become a Christian said he would be willing to be a martyr to the faith, but he objected to continual persecution, but Brother Stover said that the missionary must necessarily be willing to stand the test and strain of everyday life.

Brother Fred Replogle, of Manchester College, gave a short talk on the "Prayer Life of the Volunteer," in which he said the volunteers do have their problems which are oftentimes perplexing, but because of their optimism and cheerful attitude, such problems are kept in the background. Their ability to do this is to be accounted for largely because of their nearness to God in prayer.

Brother Moy Gwong, who is soon to sail for South China, to serve as a native pastor there, emphasized three things. First: Giving up the things which hinder us from getting close to Christ in working for him. Second: Making Christ supreme in our lives. Third: Working now; not waiting until some future time when it may suit us better.

Brother H. C. Early, who is chairman of the General Mission Board, brought us a splendid message about the true function of the church. He emphasized the propagation of the Christian faith. Brother A. D. Helser, who has been attending Bethany during the past year, spoke on the subject, "Doing Business for the King." In his characteristic way, known to all of the volunteers, he drew our attention towards Christ, whom we are under obligation to serve. He said that doing business for the King is not play, but is hard work, and requires strong spiritual men and women to accomplish it. The greatest tragedy of the world is a wasted life, and can only be prevented by having the Guide all along the way.

We dare not be bound by small, petty sins because as long as we are bound we cannot hope to free others. We must be aware that a Pentecost will come only as we pass through a Gethsemane. The great testing time is now on. We dare not trust our feelings or else we will fail when the acid test is applied. Our attitude and our service now will prove our worth to the kingdom. We are required to give only a reasonable service, Rom. 12:1. God is honest with us, and we must be honest with him.

Elizabethtown, Pa.

En Route to China

D. L. Horning, M. D.

DECEMBER 27, after completing arrangements for traveling, we set sail on the good ship China, waving farewell to our friends on the pier. It was our first experience on a seagoing vessel, and as she pulled away from the shore and land began to fade from our sight, a feeling of loneliness and the reality of the job ahead crept over us. The sea was calm at first, but farther out became quite rolling and occasionally a feeling of seasickness would creep over some of our party, as day after

day we sailed on with nothing but water all around and sky and clouds above.

Sundays we enjoyed services, which were fairly well attended by the passengers. Weekdays, when we were not in our cabins or at meals, we spent our time on deck, walking, reading, playing deck games or just sitting in our deck chairs watching the beautiful, restless, rolling waves so blue that the sky was hardly a comparison. As we neared Honolulu we saw many flying fish. They appeared to be about the size

of a mountain trout and would dart out of the water near the boat, skim gracefully over the surface and disappear in the sloping side of a distant wave. They told us these fish were very good to eat, and that during severe storms they frequently flew up on deck.

After one week of uneventful sailing our boat anchored at Honolulu, the capital city of the Hawaiian Islands, a very beautiful spot where nearly every kind of tropical plant, tree and fruit greets one's eyes. The islands have mountain ranges which, most of the time, are covered with clouds or washed by torrents of rain. As we had several hours on shore we took an auto and went five miles back in the mountains whence we enjoyed a most beautiful panoramic view of the opposite side of the island. Returning we visited the famous Wikipi Beach, the aquarium, and the Punch Bowl, an extinct volcanic crater, which at some time poured out the lava beds on which the city is built. In the evening, as our boat left the pier, Hawaiian boys swam alongside and gracefully dived for coins which the passengers tossed into the water, many of them swimming back to the shore with their cheeks bulging with the coins they had caught.

Nine days out from Honolulu a severe storm arose. The wind was blowing a terrible gale and our boat was headed right into the storm. The waves grew very large and looked like snow-capped hills and yawning valleys, into the depths of which one moment we would plunge and the next would be riding the crest, dipping and rolling from side to side, with an occasional wave breaking over the deck, washing it clean, and spray filling the air at all times. How little it made us feel! How absolutely helpless before the power of the elements, and how dependent we were upon the mercies of an all-wise, loving Heavenly Father! For three days the storm raged unabated, and many of the passengers slept very little, fearing the worst. Even after the wind subsided the water was very rough and we were glad when in the morning light the shores of Japan were sighted.

At Yokohama we were again allowed to go ashore, for which we were very glad,

especially those who had been seasick. Here the sights were very new to us, and you may be sure we staid on terra firma as long as possible. As we passed through the streets, some of which were very narrow and had no sidewalks, we saw heavily-loaded carts drawn by men; also many rickshaws, comparatively few horses or donkeys being used. Most of the shops had large, open fronts, where the wares, which in many instances had been manufactured in the rear, were exhibited. Nearly all the buildings were one story in height and had several kinds of roofs—tile, thatch, and sheet iron being most commonly used. During our walk through one part of the city we came across an old temple on the hillside, which seemed to have been converted into a school; also a smaller one still used as a place to worship idols.

Returning to the boat, we set sail the evening of the same day, and when we awoke the following morning the shores of Japan were still plainly visible, and were very picturesque, being covered with rugged mountains as far as the eye could see. After two days of sailing along these shores we touched at Nagasaki, another port, arriving in the evening about one hour after sunset. Here our boat was to stay only long enough to coal, leaving at five o'clock the following morning. This allowed the passengers ample time to go ashore and see a typical foreign city by night. However, the thing most interesting to me was the way they coal the boats. Ten or more barges, loaded with coal, lined up along each side of our vessel, platforms were hung from the railing, the coolies formed a line and in a few moments baskets of coal were rapidly passing from one to another, the man at the end of the line dumping the coal into the hold of the ship and tossing the empty baskets back to be refilled. Shortly before morning this task was completed, and at five o'clock our boat, guided by the local pilot, moved toward the outer harbor. For half an hour all went well, when suddenly the passengers were awakened by a bumping sensation and noise of the engines, which ran rapidly for a few seconds, then stopped entirely. Our boat was on a rock. Quickly the captain ordered the lifeboats lowered, but on discovering

there was no immediate danger, they were again hoisted in place, and every one not already up was awakened and told to dress. There were anxious moments for every one, but as daylight came on our fears were relieved when we saw that we were near the shore and knew the boat was uninjured, having simply slid up on to the rock. This happened at high tide, and as low tide came on the boat tilted far to the side, making it quite difficult to walk the decks. Many of the passengers remained on the ship that day and the following night, while others, feeling safer on land, staid at hotels in the city. The second night a severe storm arose, endangering the boat and the lives of those still on board, so orders were given that every one must go ashore and that the cargo must be removed. A large American transport loaded with United States soldiers happened to be in the harbor at the time, and very kindly staid by us, trying with might and main to pull us off the rock, but all to no avail.

Finally all were safely ashore and lodging secured, the steamship company making arrangements as best it could for the completion of the journey. Fortunately for us the overland route could be taken from now on very nicely, so we secured passage by rail through Japan, Korea, and Manchuria. The scenery in Japan was very pretty, the mountains being terraced and planted with vegetables and grains to their very tops. The lower lands were covered with rice fields and mulberry groves.

Crossing the channel from Japan to Korea the sea was very rough and choppy, and nearly every one on board was more or less seasick, which gave occasion for rejoicing when we again set foot on land. In Korea the fields were cultivated in much the same manner as in Japan, being terraced, and irrigated with water drawn from wells, or deviated from mountain streams. The natives dress in white and wear peculiar small-crowned hats. They live in small villages nestled among the hills, each house and village being surrounded by a low stone wall. We saw no wagons—only two-wheeled carts, drawn by donkeys or cows, or often by both.

Train accommodations were very meager, only limited amounts of food being served at meals, and sleeping cars having very little heat. One night some of us slept on the wooden seats and some on the baggage shelves, being unable to secure anything better. However, as we neared Chinese soil it began to seem more homelike, especially for those who were returning to the land of their choice. Foreign trains do not run as fast as they do at home, but in due time we arrived in Peking, where we were escorted to the language students' home by husky rickshaw men. Our baggage arrived the following morning, and we, glad our journey was over, settled down to hard work on the language of the people we have come to serve.

Language School, Peking, China.

My First Year at Jalalpor

Lillian Grisso

THE first years of the missionary's life on the field are a time of absorption and readjustment to new conditions. Not only is a new, strange language to be learned, but new people, new conditions and new methods of work must be studied. With all these new things to fill the days, time goes rapidly by.

In January I came to Jalalpor to continue my language study. It has been a joy to find the conversation going on about me gradually becoming more intelligible, and to be able more and more to make myself

understood. I completed the first year's work in March. After my examination I took a month's vacation from study. Part of this vacation was very pleasantly and profitably spent in visiting Bro. Ebey's and the work at Ahwa, our jungle station. May 1 I began on the second year language course, and this has occupied the major part of the time since.

The people look to the missionary for help in so many of the small details, and it has been a real joy to be able to give

some time to them in connection with my language study. It may be only the tying up of a child's cut finger, the giving of medicine for some common ailment, or showing a mother how to cut out some garment, but all these little things bring us in touch with people.

Each morning prayer service has been held with those living on the compound, and during most of the year a Bible lesson

has been given each week to my language teacher.

The service has been imperfect, but the glory is the Heavenly Father's for anything that may have been accomplished. Thanks are due him for the splendid health I have had throughout the year and for the definite help realized in work and study. May he give the strength to render better service among these needy ones in 1920.

Vada

H. P. and Kathryn Garner

Report for Year 1919

(Editor's Note.—Lack of space prevented our printing this in the June Annual Report number.)

CLANG! Clang! Clang! and the clock of time has struck the hour of twelve for nineteen hundred and nineteen. In the twinkling of an eye we are ushered into another year. A year of opportunities has gone. Some have been seized, some passed by unnoticed, and some no doubt neglected. It has been a year filled with work and blessing.

During the month of January we were away from the station for several weeks, visiting the other stations of our mission in order to get a better idea of the work and its methods before taking over the work left to us by Bro. Kaylor's going home on furlough. Soon after our return he turned things over to us and made his final preparations to leave for America.

With these new and heavy responsibilities placed upon us, and being out of touch of the advice of senior missionaries, we realized much what it means to rely upon the Father in prayer. Village schools, boarding school, building work, church work and treasurer's work were the duties which fell to our lot. Having been only two years in the country, with no experience along any of the above lines of work except the last, it seemed like a big load to carry. However, we did what we could. What progress has been made we will not attempt to tell. We have tried to do our best.

About two months of the hot season were spent at Mahableshwar in rest and house-keeping for those who were in language study. The mission statistician will give the statistical part of our work.

Boys' Boarding School

While our boys' school, which was started about a year and a half ago, is not all we would like it to be, we are glad to report progress. Our additions have not been many, only four in all. Of that number two were small boys, about four and six years of age, who, with their father, were found under a tree near our garden. It was during the famine months and they were in great need of food. The father, on being told that if he worked, food would be given him, became quite happy and agreed to do whatever he could. After being among our people some time, and feeling assured that we would do well by them, the boys were placed in the boarding school. Another one was a boy who came also because of famine conditions. The fourth is the son of a Christian widow who is in our employ.

During the early part of the year an epidemic of sore eyes broke out in the school. As a result three boys went blind and later other diseases developed which caused the death of all of them.

An encouraging feature in this phase of the work is the rapid development the boys make. Practically all are uncultured and mostly unclothed when they come to us. They have had no discipline and so they are diamonds in the rough. In a few months' time even the smallest can say Bible verses. On Sunday afternoon they have their Christian Workers' Society, in which the boys take full charge. The older ones acting as president and secretary, the rest take part with verses, and all except

the smallest take their turn in telling Bible stories.

Village Schools

The village school is by no means an unimportant part of a station's work. Instead, it is one of the first steps in reaching the people. The hope of India lies in reaching the children. Train the present child and you will have a trained father or mother for the future generation. It is generally in the village school that the people get their first impressions of Christianity. Consequently these schools should be the best possible. Because of the "flu," indifference on the part of the people, and carelessness on the part of the teachers, they have not progressed during the past year. In fact, they have fallen back in number of schools, in enrollment and in rank. For this we feel very sorry, but trust that now since we have secured a man who is to spend his time in pushing this work, we will be able to do better. Through this means we have gotten two into our boarding schools. Pray for us.

Church and Evangelistic

During the winter months it is the policy of the mission to have its workers spend most of the time in special evangelistic effort. This is done by touring among the villages and telling the glad story wherever an opportunity can be found.

One week during February was given to a special campaign. Then all the masters and Christians who could went out each day and evening. Through singing and telling of the gospel story as many were reached as possible. Aside from this two men spend all their time in visiting among the people in this way. Although we have had no converts directly from this work, a social relationship and friendship has been developed in such a way that almost without exception the people are glad when we come and invite us back when we leave.

We are glad to say that the Vada church is growing in members and we hope in usefulness. During the year there were several special services. Effort was put forth to

get as many village people to attend as possible. The results were encouraging.

Building Work

Before Bro. Kaylor's leaving we had on foot the erection of a building for cook-room and storeroom for the boys' boarding school. This work we were required to take over and carry on to completion, in spite of the fact that we had had little or no experience in building. At the close of the rains we began to repair the bungalow. The ceiling was changed to remove a rat harbor, and in order to give greater protection from the sun the walls were raised and an upstairs sleeping veranda built over the dining room and west veranda. In this way we hope to be able to accommodate another family.

Treasurer's Work

The present unrest in exchange has increased not only the duties but also the responsibility of the mission treasurer many times. The former method of selling the home treasurer's drafts when received was not difficult, except in one or two cases. But in order to secure better exchange we have adopted the method of the India treasurer, drawing demand drafts on the home Board. It is not easy to know just when to draw these drafts in order to get the best exchange. However, we owe much to the secretary of the Bombay Tract and Book Society, who has been helping us out in this matter, thereby overcoming some of the disadvantages we have been to in living thirty miles from the railway, which made it inconvenient to reach Bombay as often as necessary to attend to this work. The exchange has been very bad. Before the war the rate was three rupees and four annas for one dollar. Now it is from two rupees one anna to two rupees five annas for one dollar. This makes a big loss. We, indeed, are very grateful to the home Board for making up the deficit incurred by poor exchange, which amount was equivalent to nearly one-third of the budget.

Vada, Thana Dist., India.

A Retrospect

Nettie M. Senger

SOMETHING almost tragic happened a year ago, and since then I have done no mission work—have only stood by and looked on as others continued. It has been hard to have no part in that which I so love—in fact, the hardest thing I have done since I came to the mission field. And yet the year has been a very profitable one and full of blessings, just because I did stop and look on, and think some as one can not think when at the front. It is like when you step back from the base of a mountain and view it from a distance, so it can be seen in its connection with the other mountains adjacent. You are enabled to see it in its true perspective, as you can not while ascending its rugged sides. As you ascend you feel it must surely be the highest and steepest mountain in the vicinity, when in reality others beside it tower much higher, with harder climbing. So it is with mission work and one's own small part in the mission.

A missionary, just returned, was heard to make the remark: "The mission and its workings surely look different at long range." The work also looks different when one is on the ground, seeing and knowing the daily routine as it is progressing; and yet not active, and making no decisions as the problems come up. Such a view is very helpful, and in the past year I have been greatly blest by having this privilege. My illness, though rather grave, preventing me from doing anything at all, caused very little suffering, and I have for the most part been able to take in the situation as the work continued.

To bring Christ to this people and make them leaders, so they can handle all the affairs of the country in a wise way while the foreigner steps back and out, is the problem of the missionary. It is comparatively easy to direct and have the natives just obey our orders; for all these many centuries they have been taught to follow and not lead out; but the problem is how to make them think the thing through

themselves. However, they are growing some. The very bigness of the task makes us rejoice. They have so many social, economic and financial reforms to work out, besides the religious, bringing them to know the God who loves and can save them. It calls for all the leadership in us; it calls for all the love of Christ and patience a hundredfold, backed by the wonderful power of God to conquer. But it **can** and **must** be done. Other missionary bodies are here for their share of the work, and the Chinese themselves are coming to the front. They are awake and working, and with all the brave advances being made, if we pull together, steadily and evenly, we will succeed.

Things no longer go slow in China. An auto road is being talked of from the capital of Shansi to Liao. It is being pushed by the Chinese. Wireless telegraphy and telephony are being introduced. Messages can travel fast; people can travel fast. The burden that presses me now is, "Is the message of Christ traveling rapidly enough?" and "Is it rooting deep enough into the hearts of the people and making them over after the pattern of Christ?"

The work is moving on. Growth can be seen in our little mission in the last year. More people are knowing Christ and more who had accepted him are growing in the Christ-life. People in villages isolated from the late movements are more prejudiced. Success is ours; we can not fail for Christ is here. And about it all there is no uncertain sound. The power belongs to us to conquer. Christ says, "All things whatsoever ye ask I will give it," and "Freely ye have received, freely give." We read also in the Bible, "There is no other name under heaven whereby men must be saved." Let us think on these things till they become a part of us; then go in the power of God to accomplish them.

Ping Ting Hsien, Shansi, China.

Our First Week's Experiences in Language School

Sara Zigler Myers

ON the morning of Oct. 1, 1919, we were up with a hustle and a bustle, as it was the opening day of the North China Union Language School in Peking. At 8:45 we found ourselves seated in the general classroom, awaiting our initiation, the nature of which we had not been told. Soon Mr. W. B. Pettus, the director of the school, appeared and said that Mr. Chin, the head Chinese teacher, would use the first period in giving us our introduction to the Chinese language, and that when he stepped before us we should arise and bow to him. He told us that this was a custom to be observed with each of our teachers, every day, both when they appeared before us, and when they left at the end of the hour.

Mr. Chin appeared. He bowed most gracefully, while we stiff foreigners made our first attempt at the same stunt. Then we sat down and listened for his first words. They were "Wo," "ni," and "t'a," with their proper tones, which in English mean "I," "you," and "he." After repeating them a number of times, with the aid of gestures, he gave a few other words in addition, saying them over and over until the period was up.

For the remainder of that day, and the two following, we listened to different teachers go over those same words. Of course we were divided up into smaller groups and scattered around through the buildings, and each day a few other words were added, but the first period of each day was and is always used by the head teacher when we all assemble for the new words and their ways of being used.

So it went for the first three days. We were not allowed to say any of the words ourselves, nor to write them down. It was our sole business to listen and listen, in order to get the proper tones, and to allow the words to soak into our mental quarters as best they would. After the first three days, however, we were divided up into still smaller sections, about eight or ten pupils in a class, and were assigned also

private, individual teachers to whom we were to go at least two periods a day. Then we began being asked to pronounce words, and to say short sentences; also to ask and answer simple questions. We were never allowed to use any English at all, even though we soon learned that a few of our teachers knew a little themselves.

This will give you a brief idea of our introduction into language study, and it continues much the same as it was begun. From 8:45 A. M. until 4 P. M., except for two hours at noon, and for special periods each week when Mr. Pettus provides us with fine lectures given by noted English-speaking people, we listen to our long-gowned, and, for the most part, very excellent Chinese teachers. It is not easy—no, not at all—but it is quite fascinating. Each day brings us new words and new meanings to dig out. Some are hard and again some are rather easy, but the right order, and the use of proper tones, of which there are four (and each word has its special one, the wrong use of which usually portrays an entirely different meaning), is very hard.

Yes, it is fascinating; we enjoy it immensely. But it is strenuous and very tiresome, even though we do not do much studying at home. One must concentrate each moment if he would understand and be able to answer correctly, and it requires a great deal of nerve energy. Sometimes we almost become discouraged, but again, when we occasionally find ourselves able to get our meanings across to our friends and teachers, when we hear of those who had extreme difficulty in getting the language and now are masters of it, and when we think of the importance of obtaining at least a reasonable knowledge of it, if we would accomplish the work which we came to do among these excellent people, we gladly and joyously determine anew to push ahead and do our very best.

North China Union Language School, Peking, Feb. 23,

Side Lines to Language Study

M. M. Myers

THE North China Union Language School is regarded by missionary societies as a missionary training school, and often it is called such. They use the proper term, I think, because mere language study is far from being the only big advantage provided by the school. However, in this report I desire only to mention one phase of the opportunities offered while here in school, and that is the work among the Chinese students, but some other time a more comprehensive presentation may be given.

As Peking is the capital, the seat of the central government, and the metropolis of North China, many students attend the large Government University and other colleges and schools in the city. The churches working here, as they faced this tremendous opportunity, divided the city and schools among them, making some particular denomination responsible for every school and section of the city. Each large church has put a competent man in charge of the student branch of its work. In some of the schools, the Y. M. C. A. and Y. W. C. A., teachers also are needed for classes in English. Last fall there were calls for more voluntary helpers than could be supplied. By means of coöperation many workers are furnished from the Language School. The particular value to a person studying the language is that it helps to keep his spiritual fires burning, and at the same time gives him an opportunity to study the Chinese people by direct personal contact and to form priceless friendships. In this there should be a three-fold benefit—to the church, to the students and to the teacher.

It has been my happy privilege to teach a

Bible class of brilliant young men from the Government University each Saturday night. And an interesting fact to me is that several of the group are Shansi boys, their home being in the same province in which I am expecting to live and work. They can use English fairly well and are eager to learn more about it. I should say that many of the students enter these Bible classes in order to improve in English conversation, for they hope to go to America or Europe some day.

For several weeks after Christmas their attendance was irregular, because the Student Movement, a movement that is proving to be a powerful factor in China, has had a program of demonstration of some kind on Saturday afternoons and nights. One week quite a few of the students were imprisoned because the officials were not in favor with some things they did. I hope that through your American papers you have learned about this movement. Space forbids discussion here.

The hope for China lies in her students, for they are facing their country's problems, studying her needs, and are endeavoring through organized, patriotic efforts, to create and stimulate a loyal, intelligent citizenship among the masses. The opportunity for the Christian church, through her Christian students and leaders, is to help the people to see and feel the need of Christianity and her just principles in the program for a greater and better China. May sufficient grace, unbounding love, and heavenly wisdom be granted the leadership of forces for good in these critical days of this great country.

North China Union Language School,
Peking, Feb. 23, 1920.

Getting Ready for the Conflict

O. C. and Hazel Sollenberger

WE are not yet in the fight, but we are putting on the armor. As the months come and go we hope to put on piece by piece, that soon we may be

able to enter the conflict for righteousness and help save a few of China's millions.

One of the prerequisites to doing effective work among these people is to learn

their language, and at this difficult task we are digging away in the line of one of China's proverbs: "Don't be afraid of going slow, but be afraid of standing still!"

Equally important with acquiring the language is obtaining a knowledge of these people—their history, their present condition and their outlook. Being permitted to attend the language school in the capital city of China, we have many opportunities for preparation that private study elsewhere would not afford. Here we frequently have the privilege of listening to lectures on China and the great church and world movements, given by men who have spent years on the field and are giving their best efforts to support these noble causes.

Aside from the lectures which we hear, we also have the privilege of seeing with our eyes many temples and other wonderful pieces of art and architecture, which speak louder than words of China's wonderful past. But the once magnificent temples, where China's millions have worshiped, are beginning to crumble, and very little effort is being made to repair them. This, together with the efforts that are being made to care for the widows, orphans and poor, although very meager at present, reveals a bit of the influence that Christianity is exerting.

Last but not least in our preparation is the adjusting of ourselves to new conditions. The physical, mental and spiritual all come into play here. Changing from one country and people to another, we find the climate, people and customs, all different. Many vexing problems arise day after day, and sometimes we think it takes more effort to keep close to our Master than it did in the homeland. Furthermore, it is absolutely necessary that we keep our physical bodies in good trim in order to learn the language and be able to use the armor when we get it on. Here many things enter in, such as not worrying, getting the necessary exercise, plenty of sleep and being careful of the food we eat and the water we drink. Just at the beginning of our study at the school last fall our six-year-old daughter fell a victim of dysentery, which is a very prevalent disease of the orient, frequently taking our little ones from us. How thankful we were for hospital advantages, good medical care, and the resigned hearts which God gave us! Then, when it seemed to us from the human standpoint she could not live, her little life was given a new lease. Now she is well and happy again and enjoying her school work.

Twenty-One Months in India

Anetta C. Mow

ALMOST two years have passed since I landed in Bombay. As I look back over these months I have to wonder what I have done worth reporting. It has been a period of readjustment and a time for study, but owing to ill health, I have not been able to study more than eight months. However, I hope the other thirteen months have not been wholly lost, for I have been learning about India, her peoples, her customs and her beliefs. It is my prayer that this time of quiet waiting has been a time of making observations which will prove helpful when I am able to enter the work. I rejoice that I am able to study again.

During the first half of November I was given the privilege of attending the W. C. T. U. National Convention at Lucknow.

There I met missionary women from all over India. I learned to know the seriousness of the liquor question in India. It is time that every missionary and Indian Christian awakes to the fact that the drink habit is fastening itself on this land with alarming rapidity, and then rises against it.

I also saw some of the work of several missions while on this trip. I visited two girls' schools. One morning while in Lucknow I ate breakfast in the Isabella Thoburn College dining-hall.

The trip itself was worth much to me from an educational and historical standpoint. On the way home I stopped at Agra to see the world-famous Taj Mahal.

Just before Christmas I moved to Vyara. I hope soon to be ready for work.

China Notes for March

Anna Hutchison

WE are glad to report that Bro. Bright has sufficiently recovered from his recent severe illness to be about his work again.



Not least among the happenings in the China Mission during the past month was the arrival of Master Daniel Harold Bowman March 21.



The schools of our various stations and out-stations, which were closed for a few weeks' holiday at the Chinese New Year season, were opened again the second week of this month, with renewed interest and added numbers. The new impulse given to education throughout this province is being manifested in both young and old—in parents taking a new interest in having children educated, and in children themselves desiring to go to school.



At Shou Yang the boys' school now numbers thirty-five and the girls' school twenty-nine, and pupils are being sent away for lack of room. The chapel is being turned into a schoolroom during the week for the girls, and on Sunday desks are removed to give place for the long benches to seat the audience. A churchhouse will be a most welcome equipment to the work at that station.



Since the reopening of the schools at Liao Chou the boys' school has increased in number until now we have over a hundred and thirty. The new school-building is not large enough to accommodate all of them, and some are being lodged in an adjoining temple. The girls' school also has grown to nearly forty girls, who are most comfortably located in the new Sweitzer Memorial Building, and who speak with touching appreciation of the gift of their splendid home and the sacrifice that made it possible. What a new life and freedom of girlhood, too, they are experiencing on their ample and well-equipped playgrounds!

March 15 we opened a two months' session school for the women at Liao Chou. This is especially to give religious instruction and to teach the women the new phonetic system of reading and writing; a system that can be learned even by these illiterate women in a month or so of time. We have now twenty-two women enrolled, who come practically every day. This is the writer's first attempt at work of this nature among the women, but the vim and interest with which the women are taking up the work is most gratifying and even touching when one sees how desirous they are to learn when once the opportunity is given them. And best of all, they are eager to go to church, and gather each Sunday that we may go as a school together. These, together with our increased numbers in our schools, have filled our chapel to overflowing till we feel like pushing out the walls or else "tearing down and building greater."



Even in these days of greater progress and favor, it is not, however, without difficulty and opposition that we must sometimes push forward the work. A few days ago a letter came to us from He Shun, one of our out-stations, signed by the membership there, asking the foreigners to come without delay to their assistance, as the official of the place had shut up the fathers and brothers of several of our pupils and had threatened others. After prayer and consultation together we decided to send Bro. Seese and our head teacher to see what could be done to adjust matters. Later Sister Cripe went, and at this writing is still there. We are earnestly praying that all may yet work out to our Father's glory.



Recently two of our Christian women at Ping Ting went out in a village to live for two weeks, preaching the Gospel in every home in that and four other near-by villages. In all they visited about 250 homes and preached to about two thousand people. In only one instance did they receive any persecution, but many tried to test their

knowledge of their message in various ways.



Bro. Crumpacker and four of his helpers have been conducting an aggressive itiner-ary campaign this month in the Ping Ting district. About forty-three villages were visited and about five thousand people heard the message of the Gospel from their lips. The people received them gladly and we hope for much fruit from the seed-sowing that has been done.



Bro. Yin, pastor at our Ping Ting Station, and his older brother, who has been buyer for some years at the Liao Station, were absent in the early part of this month because of the severe illness of their mother. She passed away shortly after their return to us. We extend to them our heart-felt sympathy.



The evangelistic department at Shou Yang engaged a valuable helper in the person of Mr. Wu, of Te Chou, who has had a thorough theological as well as college training. He is taking up his work with a zeal and earnestness that speak well for a successful worker. He is a member of the Congregational Church.



At the above station the calls are still coming in for medical aid, and in many cases the workers feel helpless to meet the need. March 11 one of our nurses, Edna Flory, arrived at the station, and had scarcely gotten settled when a call came from the village of Sung I, five miles out, for some one to come and look after some men who had been burned in a powder explosion. She and Mr. Heisey heeded the call, climbed into an oxcart, and in four and a half hours arrived at the place of the terrible disaster. Six men had been burned to the point of unconsciousness. They commenced the work of bandaging, which kept up without any rest until 4 P. M. Just what was accomplished physically may not be known, but grateful appreciation was manifested for the effort made, and we may hope this vision of the Christ spirit may yet bear fruit to his glory.

The work in the hospital at Ping Ting has become heavy since Dr. Wampler's return to the field. About thirty in-patients are now being cared for, and the daily dispensary hour is a busy time for the doctor.



During the latter part of the month there was a slight rainfall in the vicinity of Liao, the first since last fall, about five months ago.



China Notes for April

ONE of the most important happenings within the China Mission during the past month was the arrival of Master Wendell Phillips, on April 24, to gladden the home of Brother and Sister Byron Flory, who are located at Shou Yang, our new station.



Dr. Brubaker's two weeks' sojourn with the workers at Shou Yang this month was much appreciated. During this time he was kept busy administering to the needs of the "lame, halt and blind." Shou Yang is a splendid location for a summer resort, but it is not a good place for a doctor to rest. Surely the need for medical work there is great!



Even at a far inland station as Liao Chou, where one is inclined to feel he is cut off from the outside world, not many months pass without bringing changes to the work and workers. Only a few months ago some of our workers returned from furlough; others returned, but were located elsewhere. As this month draws to a close Dr. Brubaker's are busy making final arrangements for leaving and in another week will have started on their furlough. Still a few months more and Brother Flory's will be going. Meanwhile Dr. Horning's come to Liao for the summer and possibly others of the new workers will be located here temporarily. Joy and sorrow are mingled with these changes, and whatever may be said of missionary difficulties, there is always a heartache when the close ties of the missionary family are broken. Dr. Brubaker's will go by way of Ping Ting, Peking, Te Chou, and on to Shanghai where June 4 they, with Sister Emma Horning,

will sail for the homeland if our Father wills. Our prayers and best wishes go with them for a pleasant, restful and helpful furlough.

We are glad to report that at the opening of the past month Sister Nettie Senger was enabled to return to us and take up her village work again. For several weeks she and one of our Bible women, Mrs. Chang, have been working at Yu She Hsien, one of our prospective out-stations. She gives very encouraging reports of the opening and opportunity at that place.

April 6 Brother R. C. Flory, Brother Ernest Wampler and two Chinese helpers started on an itinerating trip to the larger towns south and southwest of Liao. They visited three county seats and one other town, showing pictures illustrating the life of Christ, preaching during the day and telling the children that they would show some large pictures that night. Even the interior of China has no telephones. This was thoroughly announced and large crowds gathered each night. At three of the places the officials came out to the meetings. They also called upon the workers at the inn, expressing their gratitude and appreciation of the work. Over four thousand people listened to these talks, the great majority of whom had never heard of Christ or his saving Gospel. One day, while traveling from one town to another, they stopped at a small village for dinner. After dinner one of the Chinese preached to the crowd that had gathered around to see the foreigner and his peculiar manners. When the speaker had finished an elderly man came forward, saying, "I am a Christian." How it brightened the faces of these workers to see this Christian! Thinking that they were surrounded entirely by heathendom, here sprang up a light that was really shining bright. He took them to his home, where he had worship every Sunday, and did all he could to tell his fellow-townsmen of Christ. In looking at the work we can see a great open door to the south and southwest of Liao, where people are anxious for us to come and teach them. Pray that

we may be more able to occupy this needy field.

Later, on April 22, Bro. R. C. Flory, with one of the Chinese Christian workers, Mr. Wang, started on an itinerating trip to the north of Liao. Their main purpose was to visit inquirers and members and encourage and strengthen them in their new faith. It is not easy for these new Christians to live the true life out in the villages, isolated from the main body—the church. Bro. Flory and Bro. Wang were joyfully received into their humble homes, and many insisted on preparing for them a little feast from their meager stores. In their homes songs were sung, the gospel message taught and prayers made. On the third day of the trip our brethren reached Ho Shun, our out-station, thirty miles north. At this place are about ten members and as many inquirers. For three days daily meetings were held and visits made in their homes. In the homes of the members worship was conducted to give them an example of family worship, and an effort is being made to get each Christian to read the Bible and have daily prayers. In all, about sixteen villages were visited. Besides seeking out and helping members and inquirers, Brethren Flory and Wang visited the village schools, talking with the teachers and giving them gospel literature. Village elders were called upon and the Gospel was preached on streets and at theatricals. Many tracts were distributed, and about 150 Gospels sold. We pray that the seed sown may grow and bear much fruit.

In the church at Liao a special effort is being made to win back to active fellowship several who had grown cold and careless in their interest in the church. Prayers are being offered and visits made. Fruits are already in sight. An effort is being made to lead every Christian into closer fellowship with his Lord by getting him daily to read the Scriptures and to pray.

At Shou Yang the workmen are busy enlarging the quarters of the boys' school, and in a few days will begin repair work on another building in the compound, which

will serve for chapel for the next few years. The present chapel is much too small to accommodate the people who attend services regularly. The workers there are eagerly looking forward to the time when they will have room enough properly to take care of the Sunday services as well as convenient buildings for the schools.

Larger quarters have been rented and repaired for the work at Ch'ing Ch'uan, the one out-station in the Shou Yang district. After the work of repairing was done the Christians at that place, and those interested, contributed very liberally of their scanty living to furnish benches and necessary equipment for the work. This is a good indication that the people are not interested in the Gospel for the sake of personal benefit, but because of the real value of the message it brings.

INDIA NOTES FOR MARCH

Anetta C. Mow

DR. BARBARA NICKEY is now located at Bulsar, where she will take over the medical work when Dr. Cottrell's leave on furlough.

Dr. Raymond Cottrell's expect to sail home by way of China, leaving Bombay April 12, going on the faithful S. S. Dunera, which has taken so many of the India workers to and from China during the last three years.

Bro. D. L. Forney's will live at their former home at Jalalpor. Bro. Wagoner's will remain at Bulsar for their language study and Bro. Hollenberg's, Sisters Blickenstaff and Brumbaugh will go to Mahablesvar, where they will join the Shulls, Butterbaughs and Nettie Brown in the study of Marathi.

Although farmers at this season are all busily engaged in tilling the soil and planting their crops, they always have time to attend the theatricals. The evangelist at Shou Yang, together with a faithful worker who was "tried by the fire" of the Boxer

Rebellion, has preached at the theatricals of eight or nine different villages, in the city of Shou Yang as well as at three or four different places within the city itself.

As far as we know this leaves our mission family in their usual health, except Leland Brubaker, who recently had an attack of appendicitis and will likely be operated on while in Peking before sailing for the homeland. We pray earnestly for a successful operation and a speedy recovery ere they start on their long journey. Sister Ernest Wampler remains much the same.

Bro. Howard Alley's and Sister Ella Ebbert are now in charge of the work at Dahanu.

Sister Lillian Grisso moved to Anklesvar March 27. She will help in the work of the Girls' Boarding School.

Sisters Grisso and Mow have gone to Landour, Mussoorie, in the Himalaya Mountains, to spend some time for rest and recuperation. The snow-clad mountains in the distance and the occasional hailstorms help to remind us of winter weather in the United States. However, the peach trees are in blossom and the modest violets cover the hillsides. Landour has an elevation of 7,000 feet.

Sister Kathryn Ziegler has spent one month at Prospect Lodge, Landour, caring for the missionaries' children until the arrival of Sadie Miller. Sister Miller will have this home in charge this year.

After a delay of nearly three months, during which time we were continually put off with one excuse or another, the permission to build on the new compound at Vyara was granted by the native state officials. In the last two weeks building work has been pushed, and already the foundations are in for the new bungalow and for the Girls' Boarding School lines.

Vyara.

April India Notes

THE thermometer is registering 110 in the shade at some of our stations these days, and even at bedtime the temperature stands at 94. It is rather difficult to keep cool under such conditions!

April 20 Sister Alice Ebey went to Landour for a six weeks' vacation. She took the two Wagoner sisters (Elizabeth and Emma), Lucile Forney and her own little daughter, Leah Ruth, along with her. These children also live at Prospect Lodge and attend Woodstock School.

It may be interesting to know that this trip of nearly 950 miles is made for about six dollars by going third-class. It is true that third-class does not afford many accommodations, but the destination is reached just as quickly as with a first or second-class ticket.

A government grant of more than 600 rupees (about \$240) was given to our village schools in the Dangs District. This grant is given on the provision that a certain standard in advancement and numbers is reached by these schools.

Lately the drinking-shop near our Ahwa Mission Station was closed. This is a great blessing, for these poor people have long been bound to this awful curse. Even some of our Christians were not strong enough to resist the temptation when it was so near at hand. With the closing of this shop the whole of Central Dangs is cleared of the drink-seller. Now, in order to get liquor, our Christians will have to go some fifteen or twenty miles. We are glad that this temptation has been removed to this distance.

Another great terror to these Dangs people has been recently removed, when a large man-eating tiger was killed by a government official. This tiger is known to have eaten twenty-two people during the last eight months. One of the victims was a woman, who was dragged out of her own hut by the tiger. It is sad to think that the majority of the men were killed when

they were so dead-drunk that they knew not that a tiger was near. Being drunk, they did not keep their fires burning at night, and thus gave themselves a prey to the tigers. There is no danger in traveling and camping out at night if a good bonfire is kept burning.

This month Lillian Grisso received the returns from her second-year examination in Gujarati, which show that she passed. She has our congratulations.

Bro. D. J. Lichty had a siege of sickness recently, which looked serious for awhile. We rejoice that he is well again.

April 22 and 23 the Forward Movement Conference met at Bulsar. Brethren Long, Holsopple, Lichty, Alley, Forney and Ross were in attendance, as well as some of our Indian brethren.

The last word received from Bro. Stover's at Calcutta says they hope to set sail April 29. They have had a long, hot wait, for their date of sailing was first set for April 10, and they have been in Calcutta all this while. This delay will cause disappointment to many who had expected to see Bro. Stover's, Bro. Pittenger's, B. Mary Royer and Goldie Swartz at the Sedalia Conference.

(Editor's Note: We are glad to say that the India party arrived in time for the Sedalia Conference.)

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Opportunities for Work Among Girls of the Depressed Classes

Sadie J. Miller

ORDINARILY these people are so indifferent that it amounts to the condition of making opportunities to reach them. Why? They are ignorant, superstitious, fatalistic, and have no ideals or aspirations except to live as did their forefathers. If girls were given half a chance they would improve and make good as well as girls of the West. The business of the missionary is to grasp the opportunity of making opportunities for them.

Think of the vast number of girls entirely illiterate. In their village life, in their home there is no such thing as a community uplifter that will give them something worth while and a hope for a pure and noble life.

In fact, girls have no girlhood. They are born and married, as innocent of one as the other, having only babyhood and womanhood thrust upon them. The opportunity is large for work among them in view of their painful need. What a revelation to them when they get a fair start in school!

Where compulsory school laws exist, of course, they have age limitations. A girl must go to school from six to fourteen years of age. One government official said: "It is queer how long parents continue to keep a girl five years of age, and then on the other hand, how very quickly she becomes fourteen!" The first object of getting her out of school is, of course, for marriage, or rather, to sell her.

Outside of Christian circles no one knows his age, as a rule. Parents keep no records; hence the common way of never getting beyond 20 or 25 years of age. If you could tell them their exact age, often they never would believe it. They can speculate considerably if at all inclined to do so.

Christianity offers them an education, a real girlhood list of pleasures, something worth while. Girls in India are human, and when the dawn of rich opportunities once opens to them is it any wonder they respond and care no more for their wretched home life?

Girls of the depressed classes are included in the claims the money lenders make upon every family victim, for they are practically sold to them, with their parents, and become slaves of their owner, who cares not a mite for their improvement. His chief concern is to get his work out of them and keep these people in his control. In fact, when Christians are interested in the poor people the money lenders are the fellows who concoct every way possible to avoid those who work for the welfare of others.

Listen to Bhimi, who had a chance, because she was in school. She came home on a vacation with her schoolbooks, magazines, library books, papers, which all interest schoolgirls. One day she read from one of the mission newspapers, aloud: "Jathalal Jityo, though from among the backward classes, won first prize in the junior department in the All-India Sunday-school Examination, in the Gujarati language. Jathya is a bright boy, and there is a good future for him if he sticks to his school work."

She read more: "Jimibai Jasingh, a few years ago only a jungly girl, is making more than ordinary progress in her school work. Her parents can be proud of her."

Again: "Raysingh Bavsingh and Nathlibai were married recently by the padri in one of our jungle stations."

Bhimi read much, and while at first, apparently, it fell on deaf ears, soon it was evident she had listeners, for it was noised abroad to Jatha's home what was read of their son. Some one also sent word to Jimibai's folks that actually "her name was in black and white in a printed paper; to come quick and hear it." A new thing to these poor, ignorant, but pliable people. "What about my Jathalal?" said his mother, and "What about my Jimibai?" said her grandfather, their voices full of joy and interest. They wanted to know all that is to be known.

Bhimi's mother was proud of her daughter who could read and do sums. She had

written a letter that very day for her mother to a brother far away, the first letter that ever went from that house, and what a revelation! They discussed the good news, and actually decided they were glad their children had been induced to go to school. They themselves had opposed it to the bitter end, and were now ready to say they had made a mistake. Since they had been mistaken it was altogether likely other things, such as opposing the Christian religion, was also a mistake of theirs.

"Perhaps, after all, it is what we want," they said. This is the experience over and over again in many a home or village in India, for Christianity is making its rounds and reaching the multitudes. They must decide one way or the other ere long.

The door of opportunity is wide open, and every day in many a girl's life such results are to be found among those who would otherwise be left to destruction, as only those who have seen with their own eyes would believe could be the case.

Opportunities for Work Among the Women. of the Depressed Classes

Kathryn Ziegler

WHEN we get the women of India on our side with a Christian intelligence to guide them and with a warm sympathy for their husbands the battle will be won," says a distinguished missionary. This is realized by those who work among the women of the depressed classes, but as the years pass by the opportunities to work among them increase. A better day is dawning for these poor women.

Were it not for the extreme poverty among the majority of them much more could be accomplished. The women as well as the men are day laborers and barely earn what they need for a day's food, so they are away from home from morning till late in the evening, and there is no chance to work among them unless for some reason they have stayed at home during the day, or as they attend the evening meetings.

The women of the present generation are not able to read, so one cannot give them tracts and other reading matter, but that condition is fast passing away, for many of their girls are in school.

These women have, however, the advantage over their Hindu sisters in social freedom. They are allowed to accompany their husbands to gatherings of all kinds, and in our night meetings sometimes the women outnumber the men. This social freedom opens a door for work among these classes.

They long have been made to believe that the name woman means everything that is evil, but when they are told that their souls are just as precious in God's sight as a man's they look astonished, but slowly they are believing it and are coming to be accepted into the fold.

During the itinerating season there are many opportunities for personal work among these women. Living among the people for a few weeks one often can meet them before they go to their work, and the efforts frequently are more effectual than in a gathering.

The opening of boarding schools for the children of these depressed classes is a great aid in winning the confidence of the women. They become better acquainted with us, come to see their children, and are assured that we are really interested in them.

For the number of men of these classes that are baptized there should be ever so many more women in the church. It is very evident that many of the men have no true conception of the meaning of a real Christian, one not only in name. On asking a man why his wife is not a Christian, invariably the answer comes, "Oh, it is enough when I am." Today a man of this class of people came in to see his little girl. His wife died not a Christian and he married another, a Bhilerdi (a short way of saying a Bhil woman). When asked

why he didn't marry a Christian, he replied that if he had they would not have anything to eat; that is, the man comes to be baptized, so that in time of need he has hopes of the missionary helping him. He wants his wife to remain a heathen, so that they can make a bare living working for those who hold them down as their slaves. Very often the husband, who ought to be the greatest help and has the most opportunities to win his wife for the Lord, is the greatest hindrance.

Most all of these people live in villages not along government roads, which makes it impossible for the missionary to get out for work during the rainy season, and not till the roads are repaired after the rain is over. But there are Christian families in the villages and they have every opportunity in teaching these women. Some of them are doing splendid work, but many of them are inexperienced.

In the Anklesvar district there are twenty-five women of the depressed classes who are Christians, some of them doing remarkably well. Three of them took the All-India Sunday-school examination orally and passed. Though not able to read, it showed that they had listened to the teaching of God's Word.

The way to the Christian life for these women is less difficult; the opportunities to lead them to nobler lives are increasing.

May we continually uphold these few courageous ones by our prayers.

Anklesvar, India.



CHINA'S NEW PHONETIC WRITING

THE crowning recent achievement in the educational world of China is the new system of phonetic writing. One cause of the illiteracy is the great difficulty of learning to read and write. Authorities differ as to the number of characters which the Chinese language contains. There are probably about 25,000 characters that are sanctioned by good usage. In order to read standard works a knowledge of 10,000 separate characters is required; while for the ordinary purposes of life it is necessary to know 3,000 or 4,000. Not only are the characters nu-

merous, but they are complex in form. Three years ago the ministry of education invited a committee of sixty Chinese to Peking to consider the matter of simplified writing. After numberless unworkable schemes had been brought forward and rejected, all finally agreed on a phonetic system of writing with an alphabet of thirty-nine letters. By this method the illiterate can learn to read in a few weeks or at the most a few months. The blessing this will be in a country where not over ten per cent of the men and one per cent of the women can read, and still fewer can write, may be guessed.

To take advantage properly of the opportunity which opens before the educational leaders of China as a result of the perfecting of the phonetic system is a task of great proportions. Practically no literature exists in which this system is employed. Translations and new manuscripts are needed in abundance. Calls for more literature of high standard have come from many mission fields in recent years. Such a call now comes from China with peculiar urgency because of the possibilities that this latest development opens up. We can scarcely comprehend what it will mean in the evangelization of China. Dr. G. H. Binfield, of the British and Foreign Bible Society in China, says that at a high estimate only forty per cent of the Chinese Christians can now read the Bible, while with the new phonetic writing fully ninety per cent will be able to read it.—*New Life Currents in China.*

When some one asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No. My wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ that he does not like? God pity him if not! Liking or disliking has nothing to do with it. We have orders to 'go,' and we go. Love constrains us." Such a love begets the strength to do the "all things."—*Missionary Review of the World.*



The Year of Special Evangelism September, 1920, to September, 1921.



THE JUNIOR MISSIONARY

Two Adventures

Kathren Royer Holsopple

Part One

O-O-OH! Owl!" Chunilal turned over quick and sat up. "Oh! oh! my foot! my foot!"

Damji and Lellu grunted and wiggled a bit under their sheets.

"O Chuni, be quiet. No one can sleep with you hollering like that," said Damji. Just then Chunilal caught sight of the mischievous chief-maker.

"O-o-o-ow, it's a 'vinchie,' a 'vinchie.'" And sure enough, there 't was, a scorpion, walking across the ground floor, waving its tail in the air. But why shouldn't he? Hadn't he just bitten that little boy good and hard?

"But," said "Mr. Vinchie," "who is this? Guess I'd better be off. There seem to be more of these boys around here. And, oh my, there come two men. I guess I'll go," and Mr. Vinchie started to scurry off.

Now Chunilal was a small boy, eight years old, living in the Vali Boarding School. His father and mother were poor, ignorant people, but they wanted their little boy to have an education. So they sent him twelve miles away to Vali. He liked to go to school, and was already in the Second Reader. He helped to weed in the garden, and when the cotton was ready to be picked he helped to bring it in. It was lots of fun, he thought, to pull the large, white, fluffy balls from their little cups on the cotton plants, and put them into the bag on his shoulder.

His father was a farmer, but didn't really know how to make it go. Chunilal watched the older boys learning to work on the experimental farm, and decided he would learn to do it right. He would be a good farmer when he grew up. Then, too, he liked the songs and stories he learned at

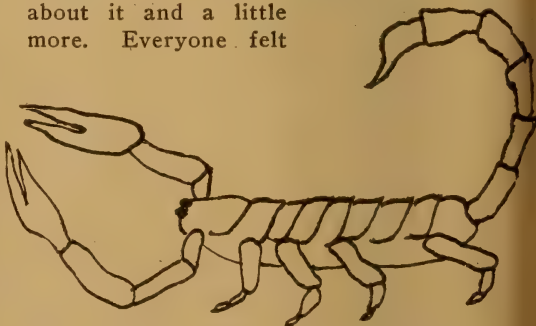
Sunday-school. Yes, he often thought this was a good place for him to be.

This evening he had had his supper, studied his lessons, gone to prayers and then rolled up in his sheet on the floor with the thirty other boys who occupied the room with him. He had just fallen into a sound sleep when all his trouble began.

Now a "vinchie" bite is no fun, and Chunilal knew it. Hadn't one bit the housemaster's goat the other day and the poor creature died? Their bite is not so serious as a snake bite, but just as painful. Yes, "vinchies," though small, were not to be trifled with. Chunilal knew this, and so did all the boys. As soon as he said 'vinchie' he lacked neither for attention nor sympathy.

Damji and Lellu were on their feet with a jump. In a moment several dozen boys were around him, careful to steer clear of Mr. Vinchie. The housemaster and Kushal, his assistant, were soon there. One picked up Chuni in his arms, and examined his foot, while the other with a quick blow ended Mr. Vinchie's biting days.

Now everything was excitement. The boys hurried here and there with the lanterns, talking excitedly. Damji and Lellu, in loud voices, were telling all they knew about it and a little more. Everyone felt



Mr. Vinchie Who Caused the Trouble

bad, for Chuni was one of the smaller boys, and rather a favorite.

During this time Chuni was sitting quietly on Kushal's lap. Sometimes he moaned a little, for his foot was swelling and hurting him very much. The pain was traveling up his leg, and he kept his lips tight shut to keep from crying. When he saw the "vinchie" was dead, he said "good!" and that was all.

"Now boys, be quiet," said the house-

master. "All you little fellows go back to sleep. Kushal, you take Chuni to the bungalow. Saheb'll know what to do."

"Here, let me take him," said Damji, who came from the same village as Chuni. He knelt in front of the smaller boy. Chuni grasped him around the neck, and off they started "pig-a-back," six or seven boys and Kushal following.

Umalla, via Anklesvar, India.

(Concluded Next Month)

The Magic Lock

Minnie F. Bright

BANG! Bang! Bang! and the blue smoke went curling upward toward the god sitting in his long-accustomed place right over the street. He was up in a room built for him over a high archway under which the street passed. The archway is high enough for children and people and animals to pass through easily, and still there is plenty of room above their heads. Soon after the "bang" of the firecrackers had died away I happened on the scene. Down in the middle of the street were men, women, and children. Right in their midst was a good-sized iron kettle in which was burning incense and in which they burned paper money to the god. I also saw cornstalks being gathered and burned, and I wondered what it all meant, for I had never before seen quite such a ceremony in worship. And then, too, I saw them take a winter garment, a very warm one, lined with goatskin (and it was a very warm day), and throw it around one of the children and strike the child as they did so. But it wasn't any more than around the child until it was pulled off, and as he was receiving his beating he ran away and the ceremony was over.

Now, when this child was very small, a day old, perhaps, his parents were so pleased to have him and so eager to keep him from danger and sickness that they took a red cord and placed two cash on it. (These coins have a hole in the center and can be strung on a cord very easily. It takes about fifteen of them to be worth an American penny.) They must be strung a certain way, and if a little boy is to wear them

they must be properly selected, as one kind indicates a boy and another a girl, and remember, the cord must be red. Two cash are placed on the string and taken to the god and placed on its body first. It is also given four hundred cash as a present, together with some other worship. The cash later go to the priest who takes care of the idols.

After the red cord with its two cash have been placed on the idol it becomes a charm in the form of a lock and is taken home and placed about the neck of the small child. The charm is supposed to keep away the evil spirits that might bring sickness or death to the little one, and the superstitious parents think they have safely locked the spirit of their little child away from any calamity. Every year the magic of the lock is renewed by taking it to the idol and placing it on him with a new cash added to the red cord. This is done until he is twelve years old, and never during these years must the cord be broken or a piece of money lost.

When he has successfully passed the dangers of childhood and come to be twelve years of age, he is taken before the idol with a thank-offering for his protection, and the lock broken, meaning they broke the cord with the money. When I saw the corn-fodder burning, it was then that they put the cord and money into the fire and burned it up. And as the cord was taken from the child's neck and the cord broken, they struck the child and chased him away, meaning he was free now and would be

able to care for himself and need no longer wear the magic lock. Of course the fire made of corn-fodder didn't burn the cash. These were later picked out of the ashes and given to the priest.

Now, besides the "magic lock," many children wear the "magic hoop" and the charm is alike for both, or the protection the same. The hoop is made of a rope large enough to slip over the child's head and be worn about the neck. The rope must first have been on a black donkey, as any other kind of donkey would spoil its effectiveness. Before the rope is put on the neck of the little child the neck is covered with a red cloth, and every year, once only, it is recovered; so by the time the child is twelve years old it has twelve thicknesses of cloth. If you saw how dirty and greasy the hoop gets in a year's time you would be glad to see a new covering, though you didn't wear it yourself. Now you know how the hoops of a barrel keep it from falling to pieces and make it tight and strong. Just so the "magic hoop"

worn on the child's neck will keep it together, so that soul and body cannot be separated. And when it reaches twelve years of age, it does not need the protection of the charm any more, but can care for itself. The same ceremony is performed when he is "unloosed" as for the "magic lock."

The little boy is then taken to the barber and has his head shaved bare, except a ring of hair which circles his head just above the ears and about one-fourth inch wide, this being the sign that he is now free and need not wear the lock longer.

As I thought of the different ways these people use to keep their little boys and girls (boys especially) from sickness and death, I remembered when I was a child, how some of my schoolmates wore mole's feet around their necks as a charm to keep away measles and whooping cough. How that would make these people laugh if they knew it, and they would all the more feel the "magic lock" was the better.

Ping Ting Chow, Shansi, China.

Ruth, Our India Girl

Josephine Powell

WE do not know what her former name was, but we named her Ruth. The last of January, when I came in from touring, this child was here. Bro. Kaylor had taken her in. This child was found out on the river by some one. She had been put out there to die. The case was reported to the village patel (the head man of the village). The patel had her brought into his house and then sent for the Christian master, who was living in the village, and asked him if he thought the padri sahib (the missionary at Vada) would take her and care for her. The master said he thought the padri sahib would, so he—the master—took the child to his own home first and he and his wife gave her a bath and something to eat. Then they brought her in to Vada.

At the time she came Bro. Garner's had gone to visit some of the other stations, so Bro. Kaylor was alone. He took the child and put her into the hands of one of the Christian women to care for her, but

she, not being of a willing mind, had done little but scold Ruth, so when I came home three days later this child was lying in a heap on the floor, covered up with a rag. I went into the house, not knowing anything about the child having been brought, and while I sat there I noticed something over in the corner. I saw from the breathing that it was something alive, and I asked what it was. The old woman said, angrily, "Oh! that is a child that Kaylor Sahib took in."

I took the cloth off the little one, and such a sight as greeted my eyes I shall never forget! Here was a really famine child. She was so poor you could see all the bones in her body, and not only that, but her body was full of ugly red sores. I learned later that these sores were where she had burned herself lying by the fire at night trying to keep warm.

When I saw this poor little creature, all of my sympathies were drawn out toward her. It was night and she was fast asleep,

so I let her sleep on, and the next day I gave her a good soap bath and began to feed her milk, breakfast foods, etc., but very carefully, for I knew what the result would be if I gave her all she could eat at once. When I would take food to her she would grab it and gulp it down just like a starved pig, and when I tried to get her to take it more slowly she would cry so pitifully that I could hardly stand it. I left her with the old woman only a few days and then took her to my room and cared for her night and day for some time.

After she began to get a little strength and her sores were healing I sometimes took her with me when I went to the Girls' Boarding School to see after things. The girls liked her and would pet her, so she began to like it there better than in my room, and when I would want her to come home she would cry. The girls then begged me to let her stay, so I asked if they would take good care of her and they said they would. She began staying with them, even though she was really too small to be in boarding. She has been here a year now, and if you could see her you wouldn't think she had been in such a condition one year before. She is a very dear little thing, and has learned to be so polite. She says salaam (good morning) so sweetly to me when I go over. Even though she is small she sits in school and has learned to write some of her A, B, C's, and to count. She has also committed some Scripture verses, such as "God is love," "The Lord is my shepherd," etc. Do you think it pays to save such little ones? This is the story of only one little girl. There are many others that have had interesting experiences, too, but this is enough to show some of the sad conditions in which we find these children.

During the year about one hundred villages were visited and definite work done by the catechist and Bible women. Some of these villages were visited repeatedly, while others were visited only once. Much more could have been done had there been time to do it. Will not each reader of this pray that the work which has been done may bear fruit and that more may be done in the coming year?

HE GAVE ME HIS HAND

It is said that Judson, one of the first missionaries in Burma, once stopped in a village on the banks of a river. Seeing a woman close to the landing place, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but she said, "they have never prevented my husband from beating me. This man spoke kindly to me, and gave me his hand. His God must be the God." That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me thy glory that I may know thee who thou art." Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the Gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with.—The King's Messengers.



FINANCIAL REPORT

(Continued from Page 192)

Philadelphia, S. S., \$110.22,	695 15
Texas	
Samuel Badger, Manvel,	25 00
Virginia	
Bethel Chapel S. S., Mill Creek Cong., \$40; Aid Society, Mine Run, \$5; Basic City Ch., \$1.25; Sister D. B. Showalter's S. S. Class, \$17.60; Volunteer Mission Band, Bridgewater College, \$60,	123 85
Washington	
East Wenatchee Church,	32 00
West Virginia	
Chastnut Grove Cong., Pleasant View S. S.,	24 25
Total for month of May,	\$ 1,812 60

JEWISH RELIEF

California	
La Verne Church,	78 29
Total for the month of May,	\$ 78 29



FINANCIAL REPORT



During the month of May the Board sent out 56,549 pages of tracts.

Corrections: April Visitor: Elsie Showalter (deceased), \$5,000.00 in World Wide Fund with reservation of executor to designate otherwise, now to be applied: \$2,500.00 for India Mission and \$2,500.00 for China Mission.

The following contributions to the Board funds were received during the month of May:

WORLD-WIDE

California—44.50

Northern District, Individuals: B. F. Hedges and Wife, \$3; S. S. Garst, \$36; D. S. Musselman, \$5;\$ 44 00
Southern District, Individual: Dr. W. I. T. Hoover, (Mar. Not.) 50

Colorado—15.50

Northeastern District, Individual: Miss Lena Long, 1 00
Southeastern District, Individual: F. P. Harwick, \$1; Mary E. Haney, \$7; J. R. Ellenberger, \$1, 9 00
Southwestern District, Individual: Annie I. Garber, \$5 (in memory of Mrs. E. J. Garber), 5 00
Western District, Individual: J. E. Bryant, 50

Florida—20.00

Individual: David Holsopple, 20 00

Idaho—100.00

Individual: J. B. Lehman, 100 00

Illinois—113.56

Northern Illinois, Individual: Daniel Metz, 5 00
Southern Illinois District, Congregation: Woodland and Astoria, \$9.26; Woodland, \$94; Individual: H. B. Stricker, \$5.30, 108 56

Indiana—552.89

Middle District, Sunday-school: Burnetts Creek, 17 09
Northern District, Sunday-school: English Prairie, \$2.85; Individual: Eliza A. Borrough, \$500; H. B. Dickey, 50c; Lanah Hess, \$4, 507 35
Southern Indiana District, Congregation: Nettle Creek, \$27.35; Individuals: D. L. Barnhart, 50c; W. H. Friend, 10c; J. O. Kessler, 50c, 28 45

Iowa—99.00

Northern District, Individual: Mary Welty, 8 00
Southern District, Congregation: Osceola, 1 00

Kansas—1,135.34

Southwestern District, Congregation: Larned Country Church, \$12.50; Sunday-school: West Wichita, \$6.84; Individuals: L. L. Alger, \$1; Mrs. Geo. Blandfield, \$1; Mrs. Frantz (Deceased), \$514; J. M. Shively (Deceased), \$600, 1,135 34

Maryland—144.93

Eastern District, Congregation: Piney Creek, \$33.93; Sunday-school: Meyersville, \$110; Individual: Wm. E. Gosnell (Mar. Not.), \$1, 144 93

Michigan—7.50

Sunday-school: Primary Dept., Beaverton, 7 50

Missouri—39.33

Middle District, Individual: E. A. Markle, 35
Northern District, Sunday-school: Knights of Honor, Wakenda Sunday-school, 6 83
Southern District, Congregation: Peace Valley, \$27.15; Individual: Albert Mays, \$5, 32 15

Nebraska—30.50

Individual: W. W. Blough, 50

North Dakota—52.00

Congregation: Kenmare, \$50; Individuals: Bro. and Sister A. B. Long, \$2, 52 00

Ohio—\$61.80

Northwestern District, Congregation: Toledo, \$59.80; Individuals: Myrtle Blocher, \$2, 61 80

Oklahoma—\$0.65

Individual: I. S. Werkey, 65

Pennsylvania—\$55.13

Middle District, Individual: Mary A. Kinsey, 10 00
Southern District, Individual: Lydia Hagentogler, \$1; Washington Strauser, \$1, 2 00
Southeastern District: Receipt No. 47712, 20 00
Western District, Christian Workers: Packton, \$3.06; Individuals: F. B. Myers, \$1; H. I. Rhodes (Mar. Not.), \$1; Earl B. Saylor, \$18.07, 23 13

South Dakota—\$25.00

Individuals: Mr and Mrs. C. I. Myer, .. 25 00

Virginia—\$12.76

Eastern District, Individual: Mrs. J. A. W. Huffman, 5 58
First District, Sunday-school: Pleasant View, 3 10
Northern District, Individual: Daisy Kline, 2 00
Second District, Individual: N. A. Evers, 08
Southern District, Individual: Sarah Hylton, 2 00

Washington—\$2.00

Individuals: Mrs. S. A. Hatfield, \$1; J. S. Sechrist, \$1, 2 00

West Virginia—\$7.00

First District, Individuals: Cora Christner, 2 00
Second District, Individuals: C. W. O'Brien and Wife, 5 00

Total for the month,\$ 2,399 39
Total previously reported, 5,571.91

Total for the year,\$ 7,971 30

INDIA MISSION

Illinois—\$15.00

Southern District, Individual: Martha Phillips, 15 00

Indiana—\$5.50

Southern District, Christian Workers' Beech Grove, 5 50

Oregon—\$7.00

Individuals: A. E. Troyer, \$5; E. R. Wimer, \$2, 7 00

Pennsylvania—\$5.00

Western District, Individual: John Umhey, 5 00

Total for the month,\$ 32 50
Total previously reported, 174 32

Total for the year, 206 82

INDIA BOARDING SCHOOL

California—\$69.00

Sunday-school: Class No. 9, First Church Los Angeles, \$34; Individuals: Mr. and Mrs. J. T. Thomas, \$35.00, 69 00

Illinois—\$16.00

Aid Society: Franklin Grove, 16 00

Indiana—\$24.00

Southern District, Individual: Marie L. Cross, 1 00
Northern District, Christian Workers: Bethel, \$8; Union Center, \$15, 23 00

Iowa—\$17.25

Northern Iowa, Congregation: Junior League, Ivester, 17 25

Kansas—\$35.00

Southeastern District, Aid Society: Osage, 35 00

Missouri—\$66.29

Northern District, Christian Workers:	
Wakenda, \$14.29; Aid Society: Smith Fork,	
\$35,	49 29
Southwestern District, Individual: Rebecca Mays,	17 00

Ohio—\$76.50

Northwestern District, Sunday-school:	
Primary Dept. Sugar Grove S. S., Green-	
spring Congregation, \$17.50; Individuals:	
Mrs. J. R. Wise and Family, \$25,	42 50
Southern District, Congregation: West	
Dayton, \$24; Sunday-school: Bremen, \$10,	34 00

Oregon—\$35.00

Sunday-school: Mabel,	35 00
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Pennsylvania—\$128.33

Eastern District, Christian Workers:	
Ridgely, \$5; Sunday-school: Midway, \$20;	
Hanoverdale, Big Swatara Congregation,	
\$36; Congregation: Missionary Committee—	
Ridgely Congregation, \$8.33; Ridgely, \$25,	94 33
Southern District, Sunday-school: Sun	
Beam Class, Carlisle Sunday-school,	6 25
Western District, Sunday-school: Pur-	
chase Line, \$20; Uniontown, \$7.75,	27 75

Virginia—\$17.50

Eastern District, Sunday-school: S. S.	
Class, Oak Grove,	17 50

Total for the month,	\$ 484 87
Total previously reported,	1,968 13

Total for the year,	2,453 00
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ANKLESVAR GIRLS' BOARDING SCHOOL BUILDING

Colorado—\$20.00

Western District, Aid Societies: Western	
Colorado and Utah,	20 00

Indiana—\$450.00

Middle District, Aid Societies: Middle	
Indiana,	200 00
Northern District, Aid Societies: North-	
ern Indiana,	250 00

Iowa—\$86.65

Middle Iowa, Aid Society: Cedar Church	4 65
Northern District, Aid Societies: North-	
ern Iowa, Minnesota and South Dakota,	82 00

Michigan—\$11.50

Aid Societies: Beaverton, \$5; Elmdale,	
\$2.50; Zion, \$4,	11 50

Nebraska—\$20.00

Aid Societies: South Beatrice, \$15; Bea-	
trice, \$5,	20 00

Ohio—\$132.00

Aid Societies: Northeastern Ohio,	132 00
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Pennsylvania—\$55.00

Aid Societies: Southern Pennsylvania, ..	55 00
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Virginia—\$200.00

Aid Societies: Bridgewater, \$47.50; Beaver	
Creek, \$22.50; Bridgewater Junior Aid, \$2.50;	
Barren Ridge, \$2.00; Elk Run, \$22.50; Oak	
Grove, \$12.50; Pleasant Valley, \$22.50; Sum-	
mit Aid, \$17.50; White Hill, \$5,	177 50
Northern Virginia, Aid Societies: Cedar	
Grove, \$2.50; Greenmount, \$20,	22 50

Total for the month,	\$ 975 15
Total previously reported,	1,103 67

Total for the year,	\$ 2,078 82
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INDIA SHARE PLAN

Illinois—\$50.00

Southern District, Christian Workers':	
La Place,	50 00

Indiana—\$12.50

Northern District, Individual: O. L. Har-	
ley,	12 50

Iowa—\$37.50

Southern District, Christian Workers':	
South Keokuk,	37 50

Maryland—\$50.00

Eastern District, Aid Society: West-	
minster,	50 00

Missouri—\$65.00

Northern District, Individual: I. L.	
--------------------------------------	--

Ellenberger,	50 00
Southwestern District, Sunday-school:	
Shoal Creek,	15 00

Nebraska—\$14.00

Christian Workers: Kearney,	14 00
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Ohio—\$150.00

Southern District, Individuals: T. S.	
Eikenberry, \$50; Martha Minnich, \$100, ..	150 00

Pennsylvania—\$125.00

Eastern District, Individuals: S. P.	
Keefer and Wife,	50 00
Middle District, Sunday-school: Wom-	
en's Organized Adult Bible Class, Everett,	25 00
Western District, Sunday-school: Snider	
Cross Roads,	50 00

Washington—\$50.00

Receipt No. 47778,	50 00
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West Virginia—\$65.66

First District, Individual: F. F. Valen-	
tine,	12 50
Second District, Individuals: J. W. and	
Elva May Hevener,	53 16

Total for the month,	\$ 619 66
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Total previously reported,	785 25
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Total for the year,	\$ 1,004 91
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INDIA NATIVE WORKER

California—\$40.00

Southern District, Individuals: Olivene	
and Isaiah Brenaman,	40 00

Illinois—\$75.00

Northern District, Sunday-school Berean	
Bible Class, Naperville,	75 00

Kansas—\$9.00

Northeastern District, Sunday-school,	
"Onward Circle" Class, Sabetha Congre-	
gation,	9 00

Maryland—\$5.00

Eastern District, Sunday-school: Ingles-	
wood,	5 00

Michigan—\$10.00

Christian Workers: Woodland,	10 00
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Pennsylvania—\$75.00

Eastern District, Congregation: Ridgely,	75 00
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Total for the month,	\$ 214 00
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Total previously reported,	577 50
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Total for the year,	\$ 791 50
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INDIA WIDOWS' HOME

Pennsylvania—\$46.44

Eastern District, Christian Workers:	
Indian Creek, \$26.44; Sunday-school: Mid-	
way Congregation and Lebanon, \$20,	46 44

Total for the month,	\$ 46 44
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Total previously reported,	65 00
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Total for the year,	\$ 111 44
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DAHANU HOSPITAL

Nebraska—\$8.14

Christian Workers: South Beatrice, ...	8 14
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Ohio—\$15.85

Northeastern District, Sunday-school:	
Willing Workers, Akron,	15 85

Total for the month,	\$ 23 99
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Total previously reported,	4 50
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Total for the year,	\$ 28 49
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CHINA MISSION

Canada—\$14.25

Individual: J. V. Grabill,	14 25
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Iowa—\$10.00

Congregation: Franklin County,	10 00
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Ohio—\$3.09

Northeastern District, Christian Work-	
ers: Young Christian Workers, Mohican	
Congregation,	3 09

Oregon—\$2.00

Individual: E. R. Wimer,	2 00
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Total for the month,	\$ 29 34
Total previously reported,	101 55
Total for the year,	\$ 130 89

CHINA NATIVE WORKER**Indiana—\$25.00**

Northern District, Sunday-school: Winners Class, No. Winona,	25 00
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Michigan—\$15.00

Congregation: Elmdale,	15 00
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Total for the month,	\$ 40 00
Total previously reported,	453 02

Total for the year,	\$ 493 02
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CHINA BOYS' SCHOOL**Michigan—\$11.00**

Aid Society: Woodland,	11 00
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Ohio—\$25.00

Northwestern District, Individual: Mrs. J. R. Wise and Family,	25 00
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Total for the month,	\$ 36 00
Total previously reported,	90 40

Total for the year,	\$ 126 40
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CHINA GIRLS' SCHOOL**California—\$5.50**

Northern District, Christian Workers: Live Oak,	5 50
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Michigan—\$11.00

Aid Society: Woodland,	11 00
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Pennsylvania—\$25.00

Eastern District, Congregation: Ridge-ly,	25 00
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Virginia—\$2.50

First District, Sunday-school: Pleasant View, Chestnut Grove congregation,	2 50
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Total for the month,	\$ 44 00
Total previously reported,	27 17

Total for the year,	\$ 71 17
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LIU CHOU GIRLS' BOARDING SCHOOL BUILDING**California—\$13.00**

Sunday-school: Elder Sisters' Bible Class, Glendora,	13 00
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Total for the month,	\$ 13 00
Total previously reported,	800 00

Total for the year,	\$ 813 00
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PING TING HOSPITAL ADMINISTRATION BUILDING**Colorado—\$20.00**

Western District, Aid Societies: Western Colorado and Utah,	20 00
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Indiana—\$450.00

Middle Indiana, Aid Societies: Middle Indiana,	200 00
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Northern District, Aid Societies: Northern Indiana,	250 00
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Iowa—\$88.00

Middle Iowa, Aid Societies: Cedar Church, Northern District, Aid Societies: Northern Iowa, Minnesota and South Dakota,	83 00
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Michigan—\$11.50

Aid Societies: Beaverton, \$5; Elmdale, \$2.50; Zion, \$4,	11 50
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Nebraska—\$20.00

Aid Societies: South Beatrice, \$15; Beatrice, \$5,	20 00
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Ohio—\$132.00

Aid Societies: Northeastern Ohio,	132 00
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Pennsylvania—\$54.00

Southern District, Aid Societies: Southern Pennsylvania,	54 00
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Virginia—\$200.00

Second District Aid Societies: Bridge-water, \$47.50; Beaver Creek, \$22.50; Bridge-water Junior Aid, \$2.50; Barren Ridge, \$2.50; Elk Run, \$22.50; Oak Grove, \$12.50; Pleasant Valley, \$22.50; Summit Aid,	
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\$17.50; White Hill, \$5,	177 50
Northern Virginia, Aid Societies: Cedar Grove, \$2.50; Greenmount, \$20,	22 50

Total for the month,	\$ 975 50
Total previously reported,	1,073 63

Total for the year,	\$ 2,049 13
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PING TING HOSPITAL**Indiana—\$1.00**

Southern District, Individual: Mrs. Ollie L. Cross,	1 00
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Montana—\$10.00

Individuals: Mr. and Mrs. A. E. Hecker,	10 00
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Total for the month,	\$ 11 00
Total previously reported,	77 92

Total for the year,	\$ 88 92
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AFRICA MISSION**North Dakota—\$5.00**

Sunday-school: Live Wire Class, Willow Grove,	5 00
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Pennsylvania—\$1.90

Western District, Christian Workers: Summit,	1 90
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Total for the month,	\$ 6 90
Total previously reported,	0 00

Total for the year,	\$ 6 90
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HOME MISSIONS**Oregon—\$1.00**

Individual: E. R. Wimer,	1 00
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Total for the month,	\$ 1 00
Total previously reported,	30 50

Total for the year,	\$ 31 50
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RELIEF AND RECONSTRUCTION REPORT FOR MAY, 1920**ARMENIAN AND SYRIAN RELIEF****California**

McFarland Cong., \$30.14; Mrs. B. S. Kindig, Petaluma, \$5; Edmond Taylor, La Verne, \$300,	335 14
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Colorado

Fruita Church,	34 59
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Florida

Johns' Pass S. S. of Pinellas County, Cong,	10 00
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Iowa

Dallas Center Church, \$18.10; Samuel Schlotman, Council Bluffs, \$5,	23 10
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Indiana

Goshen City S. S., \$5; Turkey Creek S. S., \$10; Mothers' Bible Class, Sebring, \$60; Kokomo S. S., \$15; Pipe Creek S. S., \$20.40; La Porte Mission, \$30; Nappanee S. S., \$69.25; Young Men's and Ladies' Classes, Pine Creek Cong, \$2; Elkhart S. S., \$50; Live Wire Class, Courier S. S., \$30;	291 65
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Maryland

Mrs. Chas. W. Helderbride,	5 00
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Michigan

Samuel White, Dimondale,	5 00
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Minnesota

C. W. Society, Worthington,	5 00
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North Dakota

Kenmare Cong.,	35 00
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Ohio

George Mohn, Canton Center Ch., \$2.50; Classes No. 1 and 2, Marion, \$5.37; Logan Church, \$160,	167 87
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Pennsylvania

Johnstown Con., \$244.50; A Sister of the Indian Creek Ch., \$5; Coventry Ch., \$8.60 Smithfield Cong., \$60; D. E. Brown, York Springs, \$15.18; First Church, Philadelphia, \$23; Chiques Ch., \$177.12; Hatfield Ch., \$10; Children's Mission Band, Lake Ridge S. S., \$11.53; Midway S. S., \$30; First Ch.,	
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(Continued on Page 189)

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSAK, New Windsor, Md., General Director Forward Movement.
J. J. YODER, McPherson, Kansas.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. WILLIAMS, Secretary-Treasurer.
Editor, the Visitor.

H. SPENSER MINNICH, Missionary Educational Secretary.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, Pr.
Hordum
Glasmire, W. E.
Glasmire, Leah S.

SWEDEN

Früsgatan No. 1,
Malmö, Sweden
Buckingham, Ida
Graybill, J. F.
Graybill, Alice M.

CHINA

Ping Ting Hsien,
Shansi, China
Bowman, Samuel B.
Bowman, Pearl S.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Horning, Emma
Metzger, Minerva
Rider, Bessie M.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

North China
Language School,
Pekin, China

Horning, Dr. D. L.
Horning, Martha Daggett
Miller, Valley
Myers, Minor M.
Myers, Elizabeth Z.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Cop-
pock
Ullom, Lulu

Liao Chou, Shansi, China

Brubaker, Dr. O. G.
Brubaker, Cora M.
Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Hutchison, Anna
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Schaeffer, Mary

On Furlough

Blough, Anna V., 266
Hammond Ave., Water-
loo, Ia.
Vaniman, Ernest D., La
Verne, Calif.
Vaniman, Susie C., La
Verne, Calif.

INDIA

Ahwa, Dangs Forest,
via Bilimora, India
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India

Arnold, S. Ira
Arnold, Elizabeth
Lichty, D. J.
Miller, Eliza B.
Mow, Anetta
Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Verna M.
Brown, Nettie P.
Brumbaugh, Anna B.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Hollenberg, Fred M.
Hollenberg, Nora R.
Kintner, Elizabeth
Miller, A. S. B.
Miller, Jennie B.
Miller, Sadie J.
Mohler, Jennie
Replogle, Sara G.
Ross, A. W.
Ross, Flora N.
Shull, Chalmer G.
Shull, Mary S.
Summer, Benjamin F.
Wagoner, J. Elmer
Wagoner, Ellen H.

Dahanu, Thana Dist., India

Alley, Howard I.
Alley, Hattie Z.

Ebbert, Ella
Nickey, Dr. Barbara M.

Jalapor, Surat Dist., India

Forney, D. L.
Forney, Anna M.
Grisso, Lillian
Shumaker, Ida C.

Vada, Thana Dist., India

Garner, H. P.
Garner, Kathryn B.
Powell, Josephine

Post: Umalla, via Anklesvar, India

Himmelsbaugh, Ida
Holsopple, O. A.
Holsopple, Kathryn R.

Vyara, via Surat, India

Long, I. S.
Long, Effie V.

On Furlough

Blough, J. M., Hunting-
don, Pa.
Blough, Anna Z., Hunt-
ingdon, Pa.
Cottrell, Dr. A. R., North
Manchester, Ind.
Cottrell, Dr. Laura M., N.
Manchester, Ind.
Eby, Anna M., Trotwood,
Ohio
Emmert, Jesse B., Hunt-
ingdon, Pa.
Emmert, Gertrude R.,
Huntingdon, Pa.
Kaylor, John I., La Verne,
Calif.
Kaylor, Ina Marshburn,
La Verne, Calif.
Pittenger, J. M., Grants-
ville, Md.
Pittenger, Florence B.,
Grantsville, Md.
Royer, B. Mary, Richland,
Pa.
Stover, W. B., Mt. Morris,
Ill.
Stover, Mary E., Mt.
Morris, Ill.
Swartz, Goldie, Ashland,
Ohio.
Widdowson, Olive, Hunt-
ingdon, Pa.

THE SHARE PLAN

A New Method of Supporting Our Station Work

The Description

The cost of supporting a station for a year will be estimated and the total amount divided into shares of fifty dollars each.

These shares of mission support will be bought by individuals and organizations, and for each share issued a nicely printed three color certificate such as is shown will be given. This certificate if framed would be splendid for hanging on class room wall. Half shares of twenty-five dollars each will be issued when desired.

SHARE NO. _____ ISSUED NO. _____

Certificate of Support

GENERAL MISSION BOARD
Church of the Brethren

This certifies that _____
is a subscriber for _____ share of _____ in the support of the General Missionary Work of the _____ Station in our India Field.

In consideration of this contribution to the work, the holder of this certificate will receive through the General Mission Board an annual report of the condition and progress of the work of this station.

Upon the completion of each annual payment a seal, indicating the year for which such has been made, will be sent from the General Mission Board. These may be affixed over the circles indicated below. When the payments for five years have been completed this certificate will be declared entirely paid and if desired a new certificate will be issued.

In witness whereof the General Mission Board of the Church of the Brethren issues this Certificate
this _____ day of _____ A. D. 19____

Secretary of Board

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The Advantage

Under the present system of personal assignments, most supporters desire a picture and frequent reports from the individual assigned. Considering the large number of definite supports it takes too much time from the missionaries for them to supply all these pictures and reports. They dare not be sidetracked in their missionary work. Under the new system one or more reports from the station will be

sent to all shareholders. This will not require so much time from the missionaries but will be very informing. Under the system of definite support sometimes good reports cannot be made and a bad one tends to chill the ardor of the ones providing the support.

Write for Information

The Board will be glad to answer any questions regarding this plan. You can transfer your support of a Native Worker to the Share Plan.

THE GENERAL MISSION BOARD
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren



HOW then shall they call upon Him, in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

ROMANS 10:15

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

Subscription Terms

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

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EDITORIALS

JUST SO THAT YOU MAY KNOW THEM

As the Secretary-Treasurer of the General Mission Board, in company with Brethren Yoder, Harnly and Betts, leaves the homeland to visit our missions he desires to introduce the brethren of the mission rooms to the Visitor readers.

Bro. H. Spenser Minnich, Missionary Educational Secretary, will be in charge of the office and will be glad to answer any questions that may come in to the office. He will edit the Visitor, encourage mission study, supervise deputation work of missionaries, and care for the general work of the Board.

Bro. M. R. Zigler, Home Mission Secretary, will be in active charge of any mission questions that more especially affect the home base. Be free to tell him of your problems and likewise of your successes. He will want to hear from you as he labors with his tremendous task.

Bro. Clyde M. Culp, Financial Secretary, will be in charge of the finances of the Board. He will care for all details of annuity bonds, receipts, payments, farm loans and financial matters in general. Bro. Culp is a very careful bookkeeper and we are glad to see our finances left in such hands.

Bro. Charles D. Bonsack, Forward Movement Director, and himself a member of the General Mission Board, has been appointed to look after financial matters, prospective endowments, and such like, in the field.

We are glad to leave the work in such competent hands. These brethren will all be very busy, but because of this they will have time to care for your missionary wants and desire your communications and fullest coöperation.

Should you wish to know anything about any phase of our mission work, we suggest that you address your mail to General Mission Board, Elgin, Ill., rather than to any individual. The letter will promptly reach the proper department in our office.

The Secretary.

EDITORIALS

"Was not our heart burning within us, while he spake to us on the way, while he opened to us the scriptures?" EVANGELISM? Yes; Jesus gave us a wonderful example as he walked with these two on the way to Emmaus. He could not sit in the train or auto and talk with them, but he walked with them and spoke of the scriptures in such a manner that their hearts burned within them.



EVANGELISM! This is our last opportunity to remind you in advance of the year of special evangelism, beginning Sept. 1.

By whom is the stress of this year to be borne? Not only by the missionaries, or the ministers, or the evangelists but you, dear reader; for has Jesus not walked with you and made your heart burn within you, and do you not have the message? We are justly glad for the splendid workers on the foreign field and the specially-chosen workers in the homeland, but if we delegate to these few the work of missions and evangelism our church will never be known above the 100,000 mark by either God or men. Every Christian will be an evangelist during the year of special evangelism. If you have not started, begin with a prayer

and a personal talk with some one before the day is done. ➤

The mission rooms are always glad for the visits of consecrated Christians, and especially those who have been at some hard task in the Lord's work. Recently we had several of the missionaries with us. Among them were W. B. Stover, J. M. Blough, Dr. Cottrell, and Brother and Sister Ernest D. Vaniman. ➤

We have talked with these brethren and sisters about the new share plan, and are more confirmed than ever in the belief that this will be a splendid method of support when we all become acquainted with it. We hope in the near future to issue general station shares and also boarding-school shares. Then the children's classes can support the latter and receive reports from the children of foreign lands. Shares of different denominations will be issued to suit the various-sized pocketbooks or hearts, whichever it may be. ➤

The secretary of the Mission Board has knowledge of many volunteers who are anxious to complete their school courses and begin their special missionary labors, but lack of funds hinders them from continuing their school work this year. The Sedalia Conference sanctioned a student loan fund, which is intended to aid worthy volunteers. This fund has not as yet been given wide publicity, but the Board is ready and desirous of receiving funds in order to help students for the coming school year. ➤

Our Missionary Family

We are much inspired by the splendid foreign workers who are now home on furlough. From India, W. B. and Mary E. Stover, J. M. and Anna Z. Blough, Jesse B. and Gertrude R. Emmert, Dr. A. R. and Dr. Laura M. Cottrell, J. M. and Florence B. Pittenger, Olive Widdowson, Anna M. Eby, B. Mary Royer, Goldie Swartz, John I. Kaylor and his recently-wedded wife, Ina (Marshburn) Kaylor. We welcome her into the missionary family. From China, Ernest D. and Susie Vaniman, Dr. O. G. and Cora M. Brubaker and Emma Horning. It is the purpose of the missionary furlough to provide a period of rest and recuperation.

To gain this the missionaries will want to spend some time in quiet, but will also be glad to visit in the churches, giving and getting as much inspiration as possible. It is the hope of the Mission Board that churches that have never been favored with a visit by a missionary may soon have this opportunity. The addresses of the missionaries will be found on the inside of the back cover of this issue. ➤

By the time you read these items the outgoing China workers will have sailed from San Francisco on the Shinyo Maru, leaving July 26. Missionaries on this boat will be Anna V. Blough, returning from her furlough, and the new workers, W. Harlan and Frances Sheller Smith and Mary Cline. ➤

Brother Moy Gwong has arranged to sail on the S. S. Nile, leaving San Francisco July 24. He will soon be united with his wife in South China and will begin his labors there. ➤

Brethren Williams, secretary, and Yoder, a member of the General Mission Board, were also to have sailed on the Shinyo Maru July 26. It is the plan of the Board that they shall visit the various fields now occupied by the Church of the Brethren, and also seek a suitable location for a new mission in Africa. It is with much regret on the part of the acting editor, as well as other members of the mission rooms, that Bro. Williams leaves us for the coming year. We will miss his wise counsel and his spirit of aggression and optimism, but our loss will be only temporary and his service to the church will be the better after securing a first-hand knowledge of our mission fields. Some problems of mission polity can scarcely be solved without a thorough knowledge of the foreign field as well as of the home church. We wish them Godspeed, health, happiness and abundant guidance from the Lord. ➤

Our home secretary, Bro. M. R. Zigler, is visiting the churches in the Far West, and hopes to make his office as helpful as possible to these churches. Much of the heathen oriental religions has crept into the western coast States, and this makes Christian evangelization the more difficult.

Reports from the churches indicate that the spirit of giving for mission causes is far greater than ever before. A significant drawing in the July issue of World Outlook describes a church in the East that in a year gives \$15 for home missions, \$20 for foreign missions, \$35 for other benevolences, and \$28 for repairs. Its pastor gets \$120 for his yearly salary. This same church has erected \$60,000 worth of monuments in its graveyard. Could a similar condition be found in the Church of the Brethren? Is the graveyard the liveliest thing about your church?



Vacation Church Schools are rapidly growing in favor as well as number. We welcome their advent into the church. It is the business of every church to give religious teaching to the children in our midst. These schools also provide a splendid opportunity to impart missionary instruction. If by the time you read these notes it is too late to organize such a school this summer, keep the idea in a corner of your mind and begin early to plan for a splendid school by another year. The General Sunday School Board is anxious to give you all the assistance possible along this line. Their new secretary, Bro. Ezra Flory, wishes to devote much of his time to the religious education work.



The churches of Northern Illinois and Wisconsin can be congratulated that the District has secured the services of Galen B. Royer, Jr., as religious educational director. He will give his time to the general educational interests of the churches in the District. He desires that you use him to the fullest extent possible. Address him at Elgin, Ill.



The new mission study courses for the year 1920-21 will be arranged in the near future. Courses will be provided for both juniors and adults in the churches. A special suggestive course for the college students also will be arranged. It is ideal that every church should have at least one well-attended mission study class annually. The classes this year have been more numerous than ever, and some of them have done most splendid work. A good study class acts as a tonic to the spiritual life of the church.

A recent report from the Presbyterian Home Mission Board indicates that they are active in cultivating a Christlike spirit between the church and industry. Some of the splendid things contained in their social creed are as follows:

We hold that the church ought to declare—

For the Christian obligation to use wealth and power as trusts from God for fellow-men.

For the application of the Christian principle to the conduct of industrial, agricultural and commercial organizations and relationships.

For the release of every worker for rest one day in seven, which, wherever possible, should be the Lord's day.

For the Christian social obligation resting upon every man, for his family, his community, his nation and the whole world.



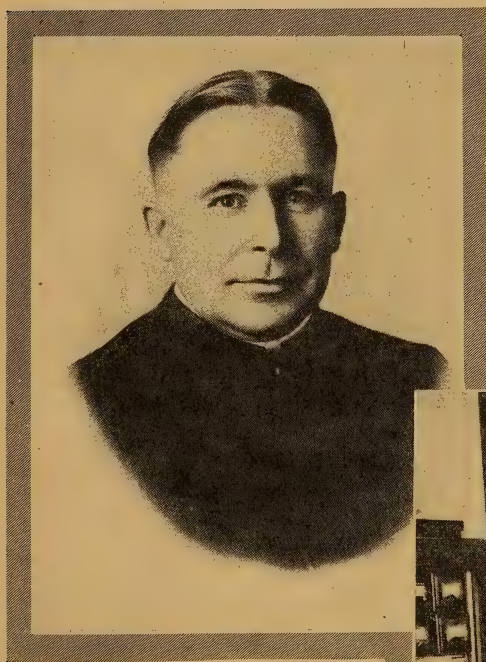
The railroads of our country have recognized the value of religious teaching, and in a splendid manner have granted the pastors of our church the half-fare clergy rate. We desire to express our appreciation to the railroads for their courtesy to the pastors and missionaries of our Brotherhood. We believe it would be thoughtful on the part of the churches or ministers if they would send a few lines of appreciation to the Clergy Bureau, from which the clergy fare-book was issued.



The editor recently was favored with a copy of the new book, entitled "Medical Missions," by Lambuth, and published by the Student Volunteer Movement, 25 Madison Ave., New York City. The volume is very comprehensive in its discussion of the need for medical workers in foreign lands, and also the type of workers, the tools to be used, the methods employed and the secret of the medical missionary's power. It will be a splendid book for all, but especially for the students in college who are choosing their life-work. The author, formerly a medical missionary in China, is recognized authority on the subject. It can be secured for 75c paper and \$1.00 cloth from publishers or Brethren Publishing House.

The Board's Deputation to Mission Lands

These two brethren, accompanied by others, sailed from 'Frisco July 26, and contemplate visiting at the following places: The brethren in South China, for whom Conference has provided pastoral care; our mission in the Shansi Province, China; the World's Sunday School Convention at Tokyo, Japan; our mission fields in India; certain portions of Africa, and next the missions in Sweden and Denmark. From there they will set sail for the country of the Stars and Stripes, and we predict they will be glad to see them again. Multiplied problems constantly arising in growing missions are demanding such a deputation as this from the Board. They will spend the greater part of their time in our India and China fields.



J. H. B. Williams

We know Bro. Yoder as farmer, banker, member of the District Mission Board, member of Standing Committee several times, Bible teacher, successful business mananger of McPherson College for a long period, and for twelve years a member of the General Mission Board. We like his spirit of aggression, combined with his good, sound judgment.

The twinkle of the eye and that pleasant smile are known to all the missionaries and leaders in the church. In 1908 Bro. Williams came to assist Bro. Galen B. Royer, then Secretary of the General Mission Board. After three years of service he was elected Assistant Secretary, and in 1912 he became Editor of the Visitor. At the end of ten years' faithful service he was elected Secretary-Treasurer and continues in this capacity.



J. J. Yoder

The Forward Movement in India

(Note.—The church in India has caught the Forward Movement spirit, as the following letter, received by the editor, indicates.)

Bulsar, April 23.

Dear Williams, and Others of the Forward Movement:

Half an hour before time to go to work, and I shall take it to tell you that we are launching the Forward Movement today. Delegates came in from the several churches yesterday to hear the story of the Forward Movement as it is being worked in America, and to confer with each other as to how the church in India can take a part. The first session yesterday was given over to discussions of the conditions leading up to the Forward Movement in the States and how it is being operated. The second session was given to discussions as to what we can do here. The morning session of today was directed toward definite goals. The work was divided into two parts: First, Preparation of the church; Second, Work to be undertaken.

The work of preparation of the church took up most of the time. The following lines were adopted: 1. Prayer, both family and community; 2. Definite Bible study along lines that will be helpful in forwarding the Forward Movement, such as stewardship, and tithing, sacrificial service, and life work. 3. Every member to get another, or soul-winning. In other words, every member praying, every member working, every member giving are the means to be employed for the deepening of the spiritual life of the Indian church. This has been definitely decided, and the delegates are pledged to the program.

A beginning was made in the matter of the Forward Movement program. It is certain that the church here will work along two definite lines—evangelism and stewardship. The District Mission Board will set its goal and ask the church to enable it to carry out its program. The same will be true of the District Sunday-school Board, and the temperance and other committees. I am to go now to meet the District Sunday-school Committee to make out a program to present to the delegates. I shall

finish this letter this evening and give you the completed program.

This work has been on the hearts of some of us for weeks, and we are so glad to see the Indian brethren take hold of it. The mission is not in it; so far it has scarcely been mentioned. Of course there are some things the mission is expected to do, and there will be a division of labor to avoid overlapping. But the part the church can do is being taken up with a good spirit. The difficulties are not forgotten, but it is hoped that enough enthusiasm will be engendered to enable the village workers to overcome the difficulties with a new spirit. More later.

April 25. The meetings are over and the delegates have gone home. Today instead of a sermon we had a report from the four delegates whom this church chose. This afternoon we meet to plan our campaign.

But back to the meeting. Plans were worked out deliberately and with earnestness. The five-year goal is as follows: Money to be raised for the District Mission Boards, Rs. 25,000. That means the opening up of new work and employment of more workers by the District Mission Board. The District Sunday-school Board asks every worker to conduct at least two Sunday-schools a week. That will more than double the present number. The number of students in our village schools, boarding schools and in the training department is to be doubled. Five thousand pledges are to be secured in the temperance drives.

The church membership is also to be doubled. This will give scope for a greatly accelerated evangelistic campaign.

Quincy Holsopple was elected as general director. Aside from this the organization and execution of the work are left to the individual churches. Each will work in the best way possible under the conditions existing in each place.

Today is a day of special prayer for India. It is auspicious that this should come at the opening of our campaign. With the help of the general director, who is here today, the Bulsar church will open the cam-



The Shinyo Maru

We bid this ship to care well for our loved ones, the outgoing China missionaries and the party including J. J. Yoder, member of the General Mission Board, J. H. B. Williams, Secretary, Prof. H. J. Harnly, of McPherson, Kansas, and David Betts, of Nampa, Idaho.

William Harlan Smith

E. M. Sheller



WILLIAM HARLAN, the eldest son of William V. and Della Smith, was born near Pennsylvania Corners, Ogle County, Ill., Dec. 22, 1893. The first eleven years of his life were spent near the little old homestead where

he was born and happy days were spent.

Harlan received his early education at the Highland School, a quarter of a mile north of Pennsylvania Corners. It was in the Christina church at Pennsylvania Corners that he first attended Sunday-school. In February, 1905, he moved with his parents to Grundy County, Iowa, where he grew to manhood while attending school and help-

ing his parents on the farm. He regularly walked two and one-quarter miles to Ives-ter to attend Sunday-school and church. As a young man he was rather bashful and unassuming. He was an exceptionally good student, considering the limited opportunities which he had. He completed his grammar school education at the age of thirteen.

In 1909, at the age of sixteen, he continued his educational career near his old home, in the high school at Polo, Ill., beginning work there near the opening of the second semester, and by working extra time in the evenings during the summer vacation he completed two years' work in one and one-half years. In the fall of 1911 he continued his studies in the high school of Eldora, Iowa, from which he graduated in 1913.

In the fall of 1912 Harlan heard and

accepted Christ as his personal Savior, during an evangelistic campaign conducted by Bro. Galen B. Royer, at Ivester. He was the first convert to accept Christ in the new churchhouse built at that place, where, with fifty-six others, he was baptized at the close of these meetings. Soon after his conversion he was inducted into active church service as a Sunday-school teacher, from which time he has been teaching almost continuously in the Sunday-school, having taught all grades from the juniors to the old people's class.

His ambitions did not cease at being a Sunday-school teacher, but during these earlier years of service he heard the call to more active work in the ministry. He again continued his education at Mt. Morris College during the fall of 1913, and completed the four-year course and received his A. B. with the class of 1917. It was while attending college that he was elected to the ministry, in 1915, and about this time also he received his call to the foreign mission field. This was only a broadening of his former vision, brought about largely through the influence of the Volunteer Band of the college.

As it was necessary for him to pay his own way through school he had accumu-

lated a debt, which, however, was kept much smaller than it otherwise would have been, through the help of his personal friends and the church at Ivester. He felt that it was better to be free from this debt before continuing his preparation for his chosen work, so the beginning of the school year found him at Raisin City, Calif., as principal of the elementary schools, which position he filled successfully for the following two years.

Soon after coming to California he was united in marriage to Frances Sheller, who, with her father and family, had recently moved there from Grundy County, Iowa. To this union a little daughter, Pauline, came to brighten their home Feb. 21, 1919.

During the summer of 1919, Harlan, with his family, returned to Mt. Morris College, and entered the seminary Sept. 2, 1919, anticipating a two years' course leading to a B. D. degree, but because of financial reasons, he decided to file his application with the Mission Board for appointment to China. Let us pray that the Lord may bless his consecrated efforts on the China field, to which he has been called, and that many of our heathen brothers there may hear and learn to know the Gospel of our Lord Jesus Christ, who will surely be glorified and filled with joy because of them.

Frances Sheller Smith

Frances Button



FRANCES S
SHELLER
SMITH was the seventh child in the home of Brother and Sister Henry Sheller. She was born on the 13th day of September, 1896, in Grundy County, Iowa.

Seven boys and three girls comprised

the family in which Frances was reared.

Her parents were devout Christians, and lived such exemplary lives before their children that they had the joy of seeing all their sons and daughters confess and follow their Lord. Under such influences and sur-

roundings Frances early in life was led to accept Christ, being only nine years old. From her conversion until ready to sail to her chosen field of labor, she was always true and loyal to her profession.

Her church activities were many and varied. For some time she taught a class of young girls. Always she was ready to lead in song and often assisted in special song. Her place was never vacant in the church services. Like her mother, she attended services without fail.

In a service just before leaving her homeland, she testified that many times she tried to turn down the call of God to give her life in service. But under the convincing power of an address delivered by Eld. I. W. Buckingham she surrendered her life

to be used as the Lord directed. Only then did she have peace of soul.

Frances was full of life; she loved to live in the out-of-doors. This no doubt accounted for her rosy cheeks and strong physical body.

She was a friend to all. The children loved to have a romp and play with her. Those of her own age always enjoyed her company, for her friendly disposition made friends with everyone. The aged were never slighted. Her kindness and consideration were for them also.

Almost her entire life was spent in her home community. The old homestead sheltered them all until they left the parental roof and started homes of their own.

Frances' early education was in the public school, just one-half mile from her home. After completing the grades she entered Mt. Morris College the winter term of 1912 and 1913. Her school work was continued there the two years following. For the sake of accompanying and assisting her younger brother she remained at home the following year and entered high school with him at Eldora, Iowa.

During the early part of 1917 her mother

was suddenly called to her long home. Later in the season the youngest sister was taken sick. Frances then left her school work for a few years, keeping house for her father and other members of the family.

In July, 1917, with the rest of the remaining family she moved to Raisin, Calif.

July 25, 1917, she was united in marriage to Wm. Harlan Smith. He had gone to California a few months earlier to accept the principalship of the public school of Raisin. To this union a daughter was born Feb. 2, 1919. Pauline Evelyn was the name chosen for this little miss, whose life had been planned for the mission field.

In 1919 and 1920 the entire family spent the school year at Mt. Morris College in final preparation for their life work.

By the gift of these lives the Grundy County church was permitted to add two blue stars to its service flag, the first stars for the foreign field.

May these consecrated lives be incentives to lead many others into the truest life—the life of service and telling the Christ story to those who know him not. Then one's life is a success.

Biography of Mary E. Cline

— [Amy Arnold Zigler] —



IN the beautiful Shenandoah Valley, on one of the best farms in one of the finest sections of that valley, Oct. 22, 1892, was born in the home of John W. and Catherine Cline a daughter. She was named the very appropriate name Mary.

In the family of three children she is the youngest. She has one brother and one sister. Her father still lives at Weyer's Cave, Va., where Mary was born, but her mother fought the good fight and finished her course about two and one-half years ago. She did not live long enough to see Mary make the supreme decision to go to

the foreign field, in response to the same Master who said, "Go ye."

This Cline family does not follow a line of ministers, but a line of successful, prosperous Christian business men, mostly farmers and very liberal givers. So Mary is following an inherited desire to be of some use to mankind, and is giving herself so that she may do what she can in the work of Christianizing the people of China.

Mary has a quiet reserve, is refined in disposition, and has always been successful in the thing she set out to do.

In the preparation for life's work she has used every opportunity that was offered in an educational way. Practically finishing the high-school work at Weyer's Cave she entered Bridgewater College in 1912. In June, 1915, the college awarded her the

degree of bachelor of arts. In her college work she always made excellent marks in all lines of study. She was active in the organizations of college life and played her part in an excellent way among the students.

After college days she entered the practical side of life and taught for two and one-half years in high school. During these years of teaching she made a successful record, and the experience will be a wonderful asset to her work on the foreign field. After these two and a half years' activities she decided to make further preparations for her life's work. In the fall of 1919 she entered the schools of Peabody College and Vanderbilt University, Nashville, Tenn. In Vanderbilt she entered the theological department and in Peabody the department of education. In these special lines she made an enviable record. Last June Peabody College conferred upon her the degree of master of arts.

Thus, in a most excellent way, Mary is prepared for the duties that are ahead.

Through her college life only those who

knew her best were aware of the deep-seated desire of her heart to do something special for the growth of the church. She was so anxious to help that she offered to assist financially, by teaching, to put through school some one else who was preparing to go to the foreign field. But things so turned out as to make it possible for her to prepare herself, and two years ago she decided definitely to do the work she will soon have entered upon. She made application to the General Board of appointment, was accepted, passed by Sedalia Conference, and is now on her journey to far-away China, her field of service.

This combination of excellent scholarship, congenial disposition and a desire to do the best possible thing in the world, governed by a tender reserve spirit, crowned with self-surrender for unselfish service, is bound to win the respect, honor and trust of those whom she goes to serve, and from this consecrated life will emanate glory and honor to her Master in whose name she goes forth.

Elgin; Ill.

Moy Gwong Native Pastor to South China

Elgin S. Moyer



BROTHER MOY G W O N G, though not a citizen of the country in which we claim our citizenship, has his spiritual citizenship in the heavenly land along with us. During the past decade many of his fellow-citizens of the "better

country" have learned to love him as a brother and as a friend, forgetting the difference of nationality and race. There is no difference and distinction in God's family.

Moy Gwong was born Nov. 27, 1887, in On Fun, Sunning District, Kwongtung Province, China. His father and grandfather were schoolteachers. For two years Moy Gwong was a pupil in his grandfather's school. The father spent most of his life

teaching, the last few years, however, being given to the practice of medicine.

Our brother was only six years old when his mother died and eight when his father died. He and his two younger brothers were left to the care of their grandparents, who cared for them till they reached manhood. Five years ago the grandfather died and about a year ago the grandmother passed away. The two older boys years ago came to this country; but the younger is a Christian physician, a member of the Church of the Brethren, practicing at present in government service.

Moy Gwong for seven years attended what is known in China as the village primary schools and two years a secondary school. For two years he worked in a grocery store. At the age of twenty he was married to a girl two years his junior, by the name of Aou Soo Ping. Shortly after the marriage he came to America to

make money for the support of his grandparents, wife and himself. He came to Chicago in 1908 and found employment in a Chinese laundry.

He first attended Sunday-school at a Baptist church, but soon came to the Brethren Chinese Sunday-school on Hastings Street. A few months after coming to Sunday-school he sought admittance into the church. On May 5, 1910, he was baptized. For one year he continued his work in the laundry. The next three years were spent in school in Bethany and in the Y. M. C. A. In the spring of 1913 he and Bro. Moy Wing were elected to the ministry. This office he has highly magnified and has proved himself efficient as a minister of the Gospel. With a desire to prepare himself more fully for the work to which he felt the Lord had called him, in the fall of 1914 he went to Manchester College and was graduated from the academy with the class of 1917. During the school years of 1917-20 he was in Manchester College pursuing his college course. During the summers of 1917 and 1918 he attended Bethany Bible School, and the summer of 1919 he took a special course in Lewis Institute of Chicago. He was graduated from Manchester College with the class of 1920, receiving his bachelor of arts degree.

By diligent study and faithfulness to duty our brother made good throughout his entire school life. His diligence, his application, his originality, and his initiative marked him as a student who has won the respect and confidence of his classmates and his teachers. Over week ends and during vacations his time was largely given

to church work and to making money to meet his school expenses. Besides his preaching and lecturing among the churches, he worked on farm and as salesman. During his three years of school work in Chicago his support came from various sources. During his first year at Manchester College the Volunteer Band assumed his support. The last five years the Volunteer Band held itself responsible for his support, but by going out among the churches, preaching and lecturing he brought into the band treasury almost enough money to cover the expenses of these five years.

Bro. Moy Gwong has traveled quite extensively among the churches in Ohio, Indiana, Illinois, Iowa, Michigan, Pennsylvania, Virginia, Maryland, and Tennessee. During the summer of 1916 he visited between eighty and ninety churches. In one month of the summer of 1918 he visited thirty-seven churches, and in one month of the summer of 1919 twenty-eight churches. The work in the churches and the contact with students for ten years has brought him into a wide acquaintanceship in the church.

Moy Gwong returns to his own land as the first Chinese brother commissioned by the church to work among his people. He goes with the prayers and the good wishes of many people in the Church of the Brethren. He has learned the secrets of faith, trust, prayer and service, and we have confidence that under the promises and blessings of the Heavenly Father, and with the guidance of the Holy Spirit, he will accomplish much among his people for his Master.

Chicago, Ill.

Mrs. Moy Gwong

Lela Sellers Moyer



IN a little village in Sunning District, Kwongtung Province, China, in September, 1889, was born a Chinese girl. The name of this village was Tai Cheung. It was across the river, just about two miles from the childhood home of Bro.

Moy Gwong. The parents of this child named her Soo Ping. Her full name was Aou Soo Ping, for in China the family name is always given first.

When she was just a little girl her father came to this country, and is still here. Her mother died several years before Soo Ping was married. She has one brother, who also is in the United States.

Like most other Chinese girls at that time, she had very scant opportunity to go to school, but she learned to work in the

fields, to sew, and to cook. At the age of eighteen she was united in marriage with Moy Gwong. When he left China she continued to live with his grandparents and remained with them as a daughter, caring for them until their death. After Soo Ping's marriage she attended the village school for two or three years.

In search of more education and a knowledge of Jesus she went to Canton in the fall of 1915 and entered the True Light Seminary, a Presbyterian school for girls and women. She remained in school three years. The summers were spent with the aged grandmother at home. She was graduated from the school in the spring of 1918.

During these three years she learned about our Savior. The study of the Word was a joy to her. She was invited to become a member of the Presbyterian church, but preferred to wait until she would have opportunity to unite with the church of her husband's choice. Accordingly when this opportunity came she eagerly entered upon a study of the doctrines of the New Testament, as we believe and practice them. Sister Martha B. Shick directed her in this study and spent many hours with her in

prayer and in the study of the Bible. In June, 1917, she accepted Christ as her Savior, and was baptized by Bro. Elgin S. Moyer. At the same time Bro. Moy Gwong's youngest brother, who that spring was graduated from a medical school in Canton, was baptized.

Since Sister Moy Gwong's baptism she has been assisting Sister Shick in giving the Gospel of salvation to her own people. During the past year she conducted a school for women under the direction of Sister Shick in a village near her home.

She is ambitious to serve her Master and to help her people. She has been longingly looking forward to the return of her husband this fall after his extended absence. What a great blessing it is for both of them that he found Jesus here and returns as a cultured Christian husband! Through his efforts by letter she was led to school, where she too learned about the same Jesus. Theirs will be a Christian home. May they have the prayers of the Brotherhood that together they may be of greatest service to the Master and to their brothers and sisters in China.

Chicago, Ill.

Our Calls

Being impressed with the need and with the opportunity for service in the great China field I offer myself for work there, with the hope that I may be a means of helping with the uplifting of humanity through the spread of Christianity.

Mary E. Cline.



My call to preaching the Gospel in the mission field did not come in a miraculous way, but it was a natural sequence of my acceptance of Jesus Christ. After having known the great love of the Savior, and experienced the joy, peace and satisfaction in him, I could not help but consider to be a privilege of going back to my homeland as his messenger to declare the Good News to those millions of my fellow-countrymen who live in spiritual darkness. As I go back I feel keenly my need of God's presence and the guidance of the Holy Spirit.

May I have the prayers of the brethren and sisters in America?

Moy Gwong.



PRAY

I cannot tell why there should come to me
A thought of some one miles and miles
away

In swift insistence on the memory,
Unless there be a need that I should pray.

We are too busy even to spare thought
For days together of some friends away;
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

Perhaps, just then, my friend has fiercer
fight,
And more appalling weakness, and decay
Of courage, darkness, some lost sense of
right,
And so, in case he needs my prayer, I
pray.

Friend, do the same for me! If I intrude
Unmasked upon you, on some crowded day.
Give me a moment's prayer, as interlude;
Be very sure I need it, therefore pray.

We Give Our Best Gifts

My oldest son, Harlan, has given his life for work in foreign fields. He has chosen China. It seemed so sad to part with him, but the Lord's will be done, not ours.

We hope he may be helpful to those people over there. We pray the Lord to give him health and strength for his work, and also his dear companion, Frances, and bless the dear grandchild, Pauline, who was so dear to us. God bless them all for good!

Mrs. Della Swab Smith.



Mary, the youngest of three children, was born to us in a missionary spirit—so much

so that we decided to call her name Mary, after the name of the good woman of the Bible, the best Book of all. When she first spoke to me of going to the foreign field I could hardly decide what to say, but after studying and praying over the matter, how could I say "No"? May she be a blessing to many, and may she be blessed as well. May the Lord protect and care for her.

And if on earth no more we meet,
May we our Heavenly Father greet;
Meet, yes, meet to part no more,
Over on that beautiful golden shore.

J. W. Cline.

A Chinese Funeral

J. E. Wagoner

I DO not care to be understood as saying that the event which I am about to describe is the typical method of funerals in China. For some reason we have seen a funeral procession in every place that we have left our boat—one in Yokohama, one in Kobe, one in Shanghai, one in Manila, and one so far in Hong Kong. I almost feel that if we had taken a trip on land in Nagasaki we should have had another to add to the list. Indeed, if we were very superstitious we might hesitate about proceeding onward.

We have seen but two of these occasions in China, and they were widely different, but because we think our readers will be interested in this one, we thought to tell about it.

It was the funeral of an old lady. Her son is a leading tobacco merchant in Hong Kong, and has made a fortune in the business. He is well known in business circles, therefore it was but fitting, to their way of thinking, that the affair should be magnificent.

It cost the son about one hundred thousand dollars. There were over one thousand women and ten thousand men in the parade. All the funeral paraphernalia in Hong Kong were used, and they must needs send to Canton for more. There were

wreaths, floats, idols, representations of men, women, beasts, buildings, demons, etc. There were horns, bands, drums, rattles. There were objects beautiful, fantastic, horrible. Some made one gaze in admiration; others constrained one to turn away, almost in horror; almost every conceivable thing that might be supposed to frighten away demons, or to propitiate others. The pictures show some of this, but it is very difficult to give an adequate idea without having seen such a procession. There was music, and there was noise; some of the first was sweet, and low, then plaintive; later it changed to a roar, bold, defiant, threatening; then pleading again, and so on, and so on. There were drums beating, and tom-toms, bang, rattle, thunderous roar. And then quiet, marching feet. And when one thought the end had come, here came the faint sounds of more approaching procession—and another, and another, and—but what is the use? It continued, and continued.

All this was before the body was borne along. At last there came some fifty girls, in white. Then the coffin, wooden, carried suspended from ropes, which were in their turn fastened to long poles resting on the shoulders of the carriers. Over this was a sort of house. All these were carried by

the men. Perhaps a dozen mourners, relatives, followed; then all the women, perhaps a thousand, and lastly some four or five hundred men with more instruments for the frightening away of demons. For, mind you, the whole purpose of this display seems to have been to get rid of or away from the evil spirits.

The procession took two hours in passing a single point. I know it was about this long without being told, because I had gone to the postoffice, and on my return found myself on the wrong side of the parade. I was unable to tell whether it was a funeral, celebration of a national holiday, or a wedding procession. But everybody seemed to be there. Business was at a standstill. Rickshaw men and chair men, women, boys, girls, children, and even babies, crowded the pavements, the terraces, and climbed the trees to get views. Even the street cars stopped for one hour. I have said that business ceased. But this

is not quite true. The newspaper boys, men, and women were on the job. As I was looking with all my might I was approached by a woman who pointed to the procession, and then to her paper. I suppose that she meant to tell me that the paper told all about the parade. I bought one—and acquired some more experience. Any one should know that the news could not come out before the procession was finished.

So much for the funeral. When one considers that if this man and his family had been Christians, and interested in missions, they might have reduced their expenses to five hundred dollars, and thus have left \$99,500 for mission work, and still be as far along as they are now, it would seem that from a purely business view missions ought to pay. But when their souls, and misery, and degradation are considered, what more need be added?

Forward Movement in India

(Continued from Page 197)

paign with promptness, and I hope with determination and spirit.

We wanted to get this report off to you so as to be there in time for the Conference, but don't know if that will be possible, now that this week's mail has gone without this letter.

Well, we want all the help you can give us from that end. Bro. Bonsack will be interested in our Movement here, and we shall be glad for a word from him. We shall make the Prakash Patra our medium of communication. Expect to put out a special Forward Movement bulletin in a few days; then the regular monthly number will have a Forward Movement department.

The spirit of the meetings was good, and all the churches were represented by Indian brethren, though not by missionaries. All the above is from the native church angle, not the mission. The mission will do the training; the church will supply the young people for training.

Last Sunday the church here met and organized for the campaign. We have a local Forward Movement committee which

will outline the work for this church. Four native brethren and one missionary are on the committee.

Well, God bless you and all yours! A letter from wife last evening tells of their happiness and contentment up there in Brae House. She is in her element with a bunch of boys. There are nine now connected with the home.

We watch with much interest the Forward Movement at home, through the Messenger. Glad indeed for that department.

Now I shall stop and go to class.

Yours very fraternally, and for the cause of the Forward Movement.

E. H. Eby.



SEPTEMBER A CHINA SPECIAL

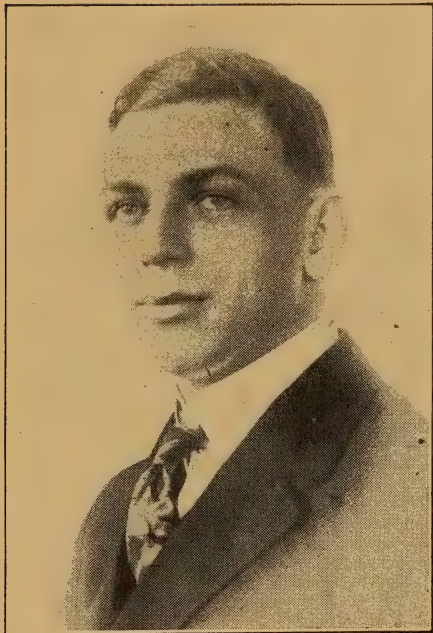
The September issue of the Visitor will be a special China number. The manuscripts for it have been received from China and promise great interest for the reader.



Address Moy Gwong, our new pastor to South China, as follows: On Fun, Shan Tai, Sunning, Canton, China.

In Memory of Floyd F. Rhodes

M. K. Eikenberry



(Note.—In memory of their only son, Floyd, who died in camp March 5, 1918, Brother and Sister Franklin Rhodes have planned to turn to the Board large sums of money for the establishing of a Normal School in India, and for wards at each of the hospitals at Liao Chou and Ping Ting Chou, China. These buildings are to be known as Floyd F. Rhodes Memorials. While this young man of splendid possibilities would have accomplished worthy things had he lived, his memory will be perpetuated in this very worthy manner—in the healing of body, mind and spirit of countless people.—Editor.)

ONE bright and fair Sunday morning there was born in the town of Dallas Center, Iowa, on the 21st day of July, 1895, a boy who came to gladden the home of Brother and Sister Franklin Rhodes. He was named Floyd F., and he gave every evidence of comfort and hope in the future to them. He was their only son, the one in whom they had all confidence, and they were looking forward to the time when he should shoulder all the responsibilities—upon whom they should lean when old age came to them.

A number of things in Floyd's life are worthy of notice, for comment and imitation as well as for cultivating. He grew to manhood among us. His association and upright life has been an inspiration to us. His

cheerful disposition has been missed but not forgotten. His many deeds of kindness and the spirit in which he did them will long be remembered. How well we recall the first day he entered the public school, as well as when he graduated with high honor! After graduating here in high school he attended the agriculture department at Mt. Morris College for two winters.

His record during these years we can only touch upon. He was considered a friend of all who knew him—willing to sacrifice anything he had that others might enjoy with him the same blessings and privileges. This was one of the characteristics he manifested while in the service of his country. Many of his comrades said he was one of the most generous boys among them. If he had something good to eat and enjoy, he shared it with others as long as it lasted. He was able to keep the bright side of life above his troubles, disappointments and pains. By thus doing he was able to inspire others. He could be trusted, honest, upright, unassuming and willing that others should have the credit for what he did.

He was one of the splendid young men of the community that hearkened to the call of the President in the hour of peril. He never believed in being forced into anything, and rather than be drafted he enlisted, feeling he would be better able to choose his work than through the draft system. As he did not believe in taking up arms against his fellow-men he was one of seven who were selected from his regiment for the Intelligence Corps, which placed him in the headquarters company, where he was not required to carry arms. It was here that he served our country faithfully until taken sick, Dec. 30, 1917. Little was thought that his sickness would prove serious until a few weeks before death came. He passed away March 5, 1918, at Camp Cody, N. M.

We shall ever hold dear to our memory the name of Floyd F. Rhodes, who died to help bring peace on earth again. And for this reason his parents feel that while Floyd is gone his work will not cease, that through him many shall know that there is a God in

heaven, and that Jesus Christ came and brought salvation for mankind; that the heathen lands shall know there is peace and salvation for all. Through their generosity, in memory of their only son Floyd, the Gospel shall be carried to those who live in superstition and darkness. May God richly bless their efforts and God's name be glorified and souls be born into his kingdom.

God Calls Our Loved Ones, but We Lose Not Wholly

I cannot say, and I will not say
That he is dead—he is just away!
With a cheery smile and a wave of his hand
He has wandered into an unknown land,
And left us dreaming. How very fair
It needs must be, since he lingers there!

What Are We Doing to Counteract Poverty?

I. S. Long

WHO has not read of the appalling poverty of multiplied millions of India's peoples? They do not appreciate the value of education, of course; but even if they did, the sad fact is they cannot afford financially to send their children to school. Every child must help earn the livelihood. It is these multitudes who are turning to Christian missionaries with hope of better things.

The small percentage of literacy in India is amongst the caste or rich people. Thanks to missions, the Christian population is the one exception to the rule. A missionary lives in the heart of a large village. The people are poor. He actually offered one rupee per month—the amount a child earns when at work—to each child sent to the mission school; and yet he did not succeed in having a school.

Conditions in our field are not quite so bad as the above illustration shows; yet the stubborn fact, to be dealt with, is that it is the poor rather than the rich who receive the gospel message. "The common people received him gladly." Missionaries are bound, therefore, to face the economic question. Our problem is not one of supplying spiritual bread alone, but of enabling the converts, who are often boycotted, to make a living. As Booth Tucker says, we are forced to turn our attention to curry-and-rice-ology.

Drink is one fruitful source of debt. Many poor people are kept poor because of debts, on which they are forced to pay from 25 to 100 per cent interest, yearly. The government has succeeded in establishing coöperative credit societies or banks

among the literate people, the upper castes, but have signally failed among the low castes, even though money is loaned usually at about 9 per cent instead of the above exorbitant rates. The main reason is that the clerks in government banks manage the banks solely on business principles, even as to the hour and the exact dates—things the common people know nothing about. The money-lender will rise in the middle of the night to serve his client, or wait two years instead of one, for payment, if need be. The poor man borrowing does not take into consideration, at the time, the fact that the money-lender hopes to get all the poor man owns of property within several years. In more than half the instances about Vyara—so pleaders tell me—this money-lender takes the borrower's thumb-print for signatures to sale deeds when the poor fellow thinks he has only written a mortgage. In three or four years these two are in court, lawing, and the money-lender always wins, for "what is written is true." I can bear witness to these facts, for I have heard hosts of such illustrations since coming here.

Our mission, along with other missions, has aid societies, of a kind; but we have to confess that they have not been a blazing success. Our thought is always that of coöperation, of course; the fact is, there has been mostly only operation, or the giving out, with less returns sometimes. In short, one makes friends in loaning, but often has to make enemies to collect. This sort of work therefore is not good for the missionary as a spiritual guide of his people. Where the Christians are literate and un-

derstand a few things, coöperative societies often succeed well, much to the benefit of the village. A missionary went to one of their Christian villages to live. He found two-thirds of the Christians in debt, and few if any willing to pay their debts, to the mission; and this in a village of fifty years' standing, where the Christians are usually literate. He opened a bank that is really coöperative, and run under his direction by the people themselves, and it is proving of great value to the people. Before that, the mission had merely loaned at low rate of interest.

Another experienced missionary says: "We opened coöperative banks in which the mission gave nine rupees to every rupee given by the village, and the agreement was that money be loaned to subscribers only. Shortly famine came on, in which case a few influential families borrowed all the money in the banks. Nevertheless, their cattle died, and some of the subscribers died, and it was a hard year for all. The result was only trouble with the people and failure of the banks. We never got back a good deal of the money. Now we have what we call 'benevolent loans,' which we loan through the leading mission agents, and we get it all back." The question was at once put to him as to whether this relationship of lender and borrower is good for the mission agent's influence. It is doubtful, I fear.

Perhaps the reader wonders why we so often fail in this sort of undertaking. I will answer by illustrations. The Commission on Rural Education, sent from the West to India this cold season, asked, "What are the difficulties in the way of the depressed classes obtaining land?" After no little talk, pro and con, an old missionary arose and said: "Mr. Chairman, I think this question reads wrong. It ought to be, 'What are the difficulties in the way of the depressed classes retaining their land?'" And he told the truth, too; for a man who hasn't ability to acquire land is rarely able to hold it, even though it comes into his possession.

Our mission decided to build a Christian village, and we bought land and supplied oxen to many young couples, and had one

of our best missionaries to oversee and encourage them in their work. How sad to relate that the majority of those couples are not successful farmers in that village to-day! These backward classes have been crushed for so many centuries that they have poor initiative. Often they work only when driven to it, and pay their debts only when some unmerciful money-lender forces them to do so. This relationship is a difficult one for a missionary.

A missionary of another denomination writes: "Three miles from where I am writing the poor members of a village have been accustomed to borrow Rs. 2,000 a year from the local money-lender. This gentleman charged them 75 per cent. In interest, he reaped the nice sum of Rs. 1,500 a year. We have organized a bank for these people. They are now paying Rs. 240, instead of Rs. 1,500, for the same sum of money. It has not cost us, as a missionary society, a penny to organize this system of finance. We have contributed time and a good deal of patience. In the district we have twenty such village banks started among our out-caste friends, and we are hoping soon to oust the local money-lenders from the low-caste villages altogether."

This man is an optimist. One has to wonder, though, whether he has had over two years' experience of village banking.

I repeat, that we must face this economic problem, whatever the difficulties. We dare not fail here. Our Christian community must be educated. It will not do to have our Christians forever dependents, mere laborers. Such a community will never be respected by others. They need to become property holders. There is no sort of hope of self-support in the church until the community is seen to be making good financially. It may be that this is not the preacher's job. Then, if it's the business man's job, don't you think he ought to be right after it? For the next generation our new central school of the type of Tuskegee will, it is hoped, answer this need in part. But have we no solution for the economic problem of the present generation? The Holy Spirit is the Spirit of wisdom, also, and he will guide us into all truth, if we allow him to have his way in our work.



Where the Springfield Congregation Now Worships

The Springfield, Ohio, City Mission

J. C. Inman

THE church in Springfield, Ohio, had its beginning in the same way as most city churches and missions of the Church of the Brethren, that is, from a few faithful members in the city pleading for their own worship, of which they were being deprived on account of the distance to the country churches.

Our people have been known in Springfield for a good many years, for since the organization of the Donnels Creek church our Brethren have lived in large numbers in the vicinity of North Hampton and New Carlisle, and did their trading in Springfield. Many of their children located in the city, the greater number of whom have been lost to the church, because they did not have the privilege of attending our services. It is surprising the number of people who are personally acquainted with our church, and their parents or grandparents were members; these people are in business, working in the shops and offices, representing much

wealth and influence in Springfield. How easily the church here might be a strong congregation, in numbers and finance, instead of being supported by the Mission Board, if these had been saved to the church!

But when a few began to ask that they be given spiritual help, it was surprising to know the number who were interested enough to lend their support to the work. The Donnels Creek church, hearing the call and seeing the need, offered the services of their ministers, to come and preach for them. These services were held in churches of other denominations that could be rented for Sunday-school and preaching services in the afternoons; store rooms also were used at different times. Later a small building 30 feet by 40 feet, designed after the pattern of a tabernacle, with no floor, and no ceiling, was erected on the back end of a lot, leased for five years. This building, remodeled, floored, the walls plastered and

papered, has been the place of worship of the Springfield members since that time. And this humble place of worship has seen the membership grow from a mere handful to the present membership of 110.

About five years ago the Mission Board of Southern Ohio assumed the responsibility of the work, and placed the first pastor in Springfield, Brother Omer Maphis, now of Bethany Bible School, Chicago. Brother Maphis was pastor for about one year.

On the first of July, 1916, the writer moved to Springfield and took up the pastorate under the direction of the Mission Board. The church was organized as a separate congregation from the Donnels Creek church, September 18, 1917. It is now one of the largest mission points in Southern Ohio, although next to the youngest. The possibilities of the work here are unlimited. Springfield is a thriving city of about 65,000 inhabitants, primarily an industrial city, with work, and plenty of it, for almost every class of labor or tradesmen. Its living conditions, in general, its moral atmosphere, and public schools will compare favorably with any other city its size. This, together with the prestige of the Brethren, as stated above, is a wonderful asset to the future of the church.

No city mission, starting from the bottom, is without many hardships and discouraging times; the church here has passed through all these. The work in the city is necessarily different from that in the country, the problems are different, different methods must be used, a different class of people is being dealt with, and the task is to suit the work and methods to the needs.

Besides the usual and natural handicaps to city work, Springfield has been handicapped with an inadequate churchhouse, located on the back of a lot, and such a structure, that it is almost necessary to put a sign on it so people may know that it is a church. This is never conducive to building up a substantial city church membership; nevertheless our membership is composed of good, industrious, self-respecting people. The time is here when mission points should not be started in store rooms and back lots, but commodious, and well adapted church buildings built, that will meet the needs of the community. This

will give prestige to begin with, and save the necessity of breaking down prejudice and wrong impressions when the work is ready for a more solid footing. With the proper equipment, and a pastor that can apply himself to city work, a faith that is strong, and a determination that cannot be daunted, and his hands being held up by the Christian people, in prayer, encouragement and personal assistance, there is no doubt as to the future of any work.

The Mission Board of Southern Ohio has such a vision of the work, and is planning for a suitable churchhouse that will meet the needs of the work here. They have a good location, building on the front of the lot on which the present building is located. It is a splendid community, of the better class of working people, mostly owning their own homes. Across the street is the Bushnell school, which grounds add to the beauty of the surroundings. It is located at the corner of Columbia and Shafer Streets, about eight or nine blocks from the principal business district of the city; one block from the city car line, and one block from the Ohio Electric traction line.

The work is now in a flourishing condition, and on a more sure footing, but our problems are not all solved. The proposed new church will not solve all of them, but will be of great value. We hear much emphasis put on Foreign Missions—hardly a service but we remember them in our prayers. This we should do, but let us not forget there are hundreds of missions in the great cities of our land that also need our prayers, many of these laboring against odds almost as great as those of the foreign field. If the city work, of which you have personal knowledge, is not up to your standard, don't criticize it, pray for it; it probably is not up to the ideal of the workers there, but they must do the best they can under the circumstances. Probably the work in the well established, prosperous country is not ideal either, and while you may keep it ideal in some ways it is sadly lacking in others, and you have several generations of training back of your people, while in the city this is lacking, and we must depend wholly on present teaching and training. Let us give every support possible to the city church and mission.

NAME	NATIVITY		AGE WHEN CONVERTED	MARRIED	YEAR OF SAILING	CHILDREN IN PARENT FAMILY	MISSION CHILDREN	REMARKS
	DATE	STATE						
DATA OF MISSIONARIES TO CHINA FROM 1908 TO 1919								
BLOUGH, ANNA V.	NOV. 22 '85	IA	F M 12		1913	-7		
BOWMAN SAMUEL B	APR. 27 '87	KAN	F M	AUG. 13 '11	1918	10		
BOWMAN PEARL STOFFER.	SEP. 28 '85	KAN	F M -8	"	1918	-6	2 S.	
BRIGHT J. HOMER.	SEP. 28 '80	O.	F M 14	MAY -04	1911	-8		
BRIGHT MINNIE FLORY.	DEC. 21 '80	O.	F M 14	"	1911	-9	1 S. 3 D.	
BRUBAKER ORA G.	MAY 11 '75	IND.	F M 19	JULY 26 '05	1913	-5		PHYSICIAN.
BRUBAKER CORA M CPIPE.	MAR. 19 '77	IND.	F M 12	"	1913	12	1 S. 2 D.	
CLAPPER GRACE V	FEB. 23 '87	PA.	F M 12		1917	-8		
CPIPE WINNIE E.	SEP. 13 '84	IND.	F M 11		1911	-6		
CRUMPACKER FRANK H.	MAY 13 '76	MO.	F M 19	SEP. 29 '05	1908	-8		
CRUMPACKER ANNA NEWLAND	SEP. 29 '82	KAN.	F M 13	"	1908	-7	1 S.	
FLORY BYRON M.	OCT. 22 '88	VA.	F M 20	MAY 30 '17	1917	-8		
FLORY. NORA A. PHILIPS.	SEP. 20 '88	VA.	14	"	1917			
FLORY RAYMOND C	JAN. 19 '85	NEB.	F M 15	MAY. 19 '09	1914	-6		
FLORY LIZZIE M. NEHER.	SEP. 24 '82	NEB.	F M 14	"	1914	12	2 S. 1 D.	
FLORY. EDNA ROSAMOND.	JUN. -2 '87	VA.	F M 18		1917	-8		NURSE.
HECKMAN. BENJ. FRANK.	SEP. 22 '82	ILL.	F M 16	JUN. 21 '05	1911	-6		DIED JAN. 14 '13.
HECKMAN MINNIE MOTE.	AUG. 18 '85	IND.	F M 13	"	1911	-5	2 D.	RETURNED 1913.
HEISEY WALTER J.	SEP. 17 '90	O.	F M 12	JUN. -2 '17	1917	-9		
HEISEY. SUE RINEHART.	JAN. -9 '88	O.	F M	"	1917			
HILTON GEORGE W.	SEP. 21 '80	IA.	11	JUN. 30 '02	1908	-5		RETURNED 1913.
HILTON. BLANCH COVER.	AUG. 20 '81	KAN.	F M 12	"	1908	-4		RETURNED 1913.
HORNING. DANIEL L.	APR. 22 '84	S.D.	F M 12	MAY. -4 '19	1919	-8		PHYSICIAN.
HORNING. MARTHA DAGGETT.	JUL. -7 '91	KAN.	F M 12	"	1919	-3		
HORNING. EMMA.	SEP. -9 '76	ILL.	F M 15		1908	-8		
HUTCHISON ANNA M.	SEP. 10 '76	W.V.	F M 12		1911	10		
METZGER. MINERVA.	NOV. 12 '76	IND.	F M 13		1910	-3		
MILLER VALLEY.	MAY. 30 '91	VA.	F M 21		1919	-9		
MYERS MINOR M.	MAR. 18 '88	VA.	F M 13	AUG. -5 '15	1919			
MYERS. ELIZABETH ZIGLER.	AUG. 26 '88	VA.	F M 12	"	1919	-8		
OBERHOLTZER. ISAIAH E.	MAY. 11 '83	PA.	F M 20	SEP. -'15	1916	-2		
OBERHOLTZER. E. MAYBRIGHT	MAY. 31 '85	O.	F M 17	"	1916	-3	1 S. 2 D.	
POLLOCK. MYRTLE F.	AUG. 13 '87	KAN.	F M 15	JUN. -1 '10	1917	-4		WIDOWED AUG. 17 '10 NURSE.
RIDER. BESSIE M.	SEP. 28 '84	PA.	C Y 19		1916	-5		NURSE.
SCHAEFFER MARY	DEC. 16 '90	PA.	C Y 10		1917	-8		
SEESER. NORMAN A.	FEB. -1 '86	PA.		JUN. 17	1917			
SEESER. ANNA BOWMAN.	OCT. 24 '88	TEN.	F M 11	"	1917	-7		
SENGER NETTIE M.	MAY. 10 '86	IA.	15		1916	-9		
SHOCK. LAURA J	AUG. -4 '86	IND.	F M 21		1916	-6		
SOLLENBERGER. O C	MAR. 29 '89	O.	F M 14	MAY 12 '12	1919	-6		
SOLLENBERGER. HAZEL C.	JUL. -4 '91	KY.	14	"	1919	-4	1 S. 1 D.	
ULLUM LULA	APR. 11 '88	KAN.	F M 12		1919	-6		
VANIMAN EARNEST D	NOV. 24 '83	KAN.	F M 12	MAY 19 '09	1913	-6		
VANIMAN SUSIE NEHER.	DEC. 11 '84	NEB.	F M 12	"	1913	12	2 S. 1 D.	
WAMPLER EARNEST M	OCT. 23 '86	VA.	F M	AUG. 25 '14	1918	11		
WAMPLER VIDA MILLER	FEB. 25 '89	VA.	F M 20	"	1918	-9	1 D.	
WAMPLER FRED J.	JAN. -7 '83	VA.	F M 14	SEP. 3 '11	1913	11		PHYSICIAN.
WAMPLER REBECCA SKEGGS	OCT. 13 '82	PA.	C Y 13	"	1913	-5		

MAY - - 1920

The data for this splendid chart have been assembled by Brother D. M. Dear-dorff, of Waterloo, Ia. Note the large families from which the missionaries have come. Virginia has furnished the largest number of workers. The city has had a very small part in furnishing these servants of the Lord.

India Notes for May

Anetta Mow

WE are thankful to report that, under the efficient leadership of Bro. Q. Holsoapple, the Indian church has taken hold of the Forward Movement with life and energy. Two delegates from each church in our two districts (Gujarati and Marathi) attended the Forward Movement meeting at Bulsar, when this movement was explained and launched.

At that time the delegates felt that the first thing necessary was to prepare the church in a spiritual way for this advance, and so a program of study was outlined. It was felt that in sermons and prayer meetings instruction should, month by month, be given on such subjects as Family Prayer, Public Prayer, Stewardship, Tithing, Temperance, Service, etc. Two months are to be devoted to evangelistic study and work. It was decided that we should give more attention to our Christian holidays, such as Easter, Good Friday and Christmas. This year the whole month of December is to be a preparation for the Christmas services.

A five-year program was arranged, and the goal set includes a goodly number of "doubles." The membership of the church, the number of Sunday-schools conducted, enrollment of boarding and training schools are to be doubled. Twenty-five thousand rupees are to be raised for the District Mission Board. It is hoped that the Prakash Patra shall become the one Christian newspaper for Gujarat.

Pray for us that in this extra endeavor, the Indian church shall enlarge Christ's kingdom in India.

The May issue of the Prakash Patra was made a temperance number. Four thousand copies of it were sold. Besides these, twenty thousand temperance leaflets were sold.

The second term of the Bible School at Bulsar closed May 19. At a garden party Bro. E. H. Eby entertained his students on this closing day. Tea and sweetmeats were served and a "Trip Around the World" was taken with the picture projector.

Bro. Eby is now spending a month at Naini Tal with his family. He spent three days at Landour, visiting the two Hindi language schools located there.

The Gujarati Language School at Bulsar has been busy in its work for the last six months. At present there are five pandits teaching and thirteen classes are conducted a day. Each student spends from three to five hours a day with his pandit, even if the hot season has been on for the last three months. Two of our neighboring missions have sent students to Bulsar to study along with our new missionaries.

Our Marathi students have returned from their language school at Mahablesvar. Bro. Chalmer Shull's and Fred Hollenberg's and Sister Nettie Brown have gone to Vada, where they will live with Bro. Holly Garner's and continue their study. Bro. A. Butterbaugh's, Sisters Blickenstaff and Brumbaugh returned to Dahanu.

Bro. Adam Ebey had had an extra burden to bear during the last month, caring for the sick children in the boarding schools. Only four or five children escaped having dysentery, out of the sixty boys and girls enrolled. Two little schoolboys and two others of the community died. It is hard to check dysentery among these people, because it is their habit to eat roots, leaves and wild seeds picked up in the fields. There are numbers of times when lives might have been saved had they refrained from eating during their sickness, or had they eaten a proper food. The Indian has the strange idea that a sick man is very near death's door when he cannot eat.

The first week of May, Sister Ida Shumaker came to Landour to spend a few months in a much-needed rest.

Sister Ella Ebbert has returned home to Dahanu after enjoying six weeks among the Himalaya Mountains at Landour.

Those of us who are at Landour have

just had the pleasure of attending a missionary convention, held in the Union church. It was a convention for the deepening of the spiritual life. Rev. E. Stanley Jones was the speaker. Missionaries made up the greater portion of the audience. Mr. Jones' messages came to us as water to a thirsty land. He touched our heartsprings as he showed so clearly that the fundamental principle in a missionary's life must be the will of God, and that he must be filled with the Holy Spirit, since it is the Dynamic Power of Christianity. Being a missionary himself, he knows the difficulties which are found in the missionary's path, and he was able to show by experience how these problems must be met.

One evening he lectured on the subject, "The Challenge of the Present Hour in India." Mr. Jones gave us an outlook on present conditions, which opened up new hope. He showed that today India is passing through changes of thought which are slowly but surely cutting her philosophical roots, and that this is irresistibly clearing the way for Christian ideals to take hold of the Indian mind.

In his large work in preaching to educated non-Christians over India, Mr. Jones feels that never have non-Christians been so open to the Gospel of Jesus Christ as they are today, in spite of all the political and social unrest. Thousands of Hindu men have sat by the hour to hear him tell about our Christ.

Here are some of the interesting testimonies given to him by educated Hindu men:

One Hindu lawyer, at the close of a lecture, asked, "Do you not think that Hinduism can evolve into Christianity without losing its good points?"

One evening, after Mr. Jones had preached on "The Death of Christ," the Parsi chairman closed the meeting by saying, "We must get this same spirit of self-sacrifice before we are ready for self-government in India."

A Brahma Samaj man said, "No one else but Jesus Christ is now bidding for the affection of the world."

Another Hindu made this remarkable statement: "If Christianity is Jesus Christ, I do not see how we can hate it any more."

And listen to this from the lips of a judge of a native state, as he spoke to his fellow Hindu brethren: "I wish you all to be Christian in your lives," and then turning to the Christians in the audience, he said, "If you Christians had lived more like Jesus Christ the progress of Christianity would have gone on much faster in India."

One day when Mr. Jones met a Sadhu (a religious ascetic), he began talking to him in Hindi. After a few moments this Sadhu pulled a New Testament out from the folds of his clothes and said in English, "I feed my soul on this." Later on he said, "Jesus Christ alone shall remain; all other religions are passing away."

Knowing how the thinkers of India feel, and recognizing that the Indians are trying hard to inculcate many of the principles of Christianity into their own religion, in order to bring it back to life, we cannot help but feel that there are two things which are irresistible to the Indian mind: Jesus Christ and a vital Christian experience. Truly this is a wonderful day for us, a new hour.

It is interesting that at these hill stations, where Europeans of every type come for rest and recuperation, a missionary is recognized as a missionary every time. This fact has caused a few of us to look for the reason, but the reason is hard to find. We have had to wonder whether, like our Indian neighbors, we bear the marks of the God we worship, with the difference, however, that the Christian mark is a part of the facial expression and bodily manner, whereas the Indian mark is the external sign made with colored paint on the forehead.

Vyara.

CHINA NOTES FOR MAY

(Continued from Page 215)

the most promising in this vicinity. This gave us an opportunity to demonstrate the real difference between a heathen and a Christian funeral in that community, and we, with a number of our Chinese Christians, attended the funeral. We are thankful for men of faith and courage like Mr. Kuo. He needs the support of your prayers.

Bulsar Notes for June

- J. E. Wagoner

THE Bible School has closed this term, and as a fitting reminder there was prepared a social evening for the students. They gathered as soon after their suppers as was convenient to them at the Eby bungalow, where they indulged in games, listened to Bro. Summer's graphophone, and to an illustrated lecture by Bro. Eby. Then they had refreshments and departed, after having acknowledged to having had a very pleasant evening.

The school will start again July 5. In the meantime Bro. Eby, who has the educational work in charge, has gone to the hills for a much-needed rest.

Bro. Ross is busy as always looking after the construction work. He is superintending a building at Anklesvar, besides the new buildings at Bulsar and the plans for the new plant which must yet be definitely located and architecturally worked out. In this, Bro. Miller, who is to have charge of the agricultural department, is ably assisting. This new plant represents by far the greatest vision of the mission as yet for effective service.

The new language students are "pegging away" as industriously as ever. No one is suffering very much from overwork, but the continued application and the warm weather have combined to give some a touch of nerves. With a lessening up of work, the coming of the rains and the consequent cooler atmosphere, we hope all will be better.

May 28 the Wagoners and Kathren Holsopple, with her two little girls, loaded most of their personal belongings on to a bullock cart and moved away to the seaside, to ease up on work and to rest until wet weather comes. Bro. Summer continues at the Eby bungalow, the Millers at Sahib Ross' place, and Misses Kintner and Replogle in the "lines" back of the bungalows.

With the going of the Drs. Cottrell, Dr. Barbara Nickey came to occupy their house and to take charge of the medical work at the mission.

The evening before Drs. Cottrell left, the native Christians planned a very beautiful

farewell meeting for their benefit. Speeches were made, telling of their appreciation of the work, and at the close splendid wreaths of flowers were given to them—put on their heads and draped around them, both the ones going and the one coming. It was a delightful and tenderly delicate way of expressing their appreciation of what doctors mean to missions.

In general the health of the mission has been good. Sister Replogle has to lighten her work for a time, but seems better. Sister Kintner also was indisposed for a few days, but is again her healthy self. Bro. Ross had a touch of something very like "flu," but is well again, only "tired." The tremendous strain of unremitting work and the draining force of constant association with people whose ideals have been so much lower than those of the missionaries, are causes for a missionary at work being always tired, however consecrated and enthusiastic one may be. The prayers of the home people, with a constant "keeping of the home fires burning," mean much more to us than many realize. Without this sustaining consciousness the worker must inevitably break.

The schoolchildren of this mission are at Landour, and from all we are able to hear are in the best of health. They must stay away until Dec. 15 or thereabouts.

Bro. Lichty has been here twice during the last two weeks on account of his health. For a time we feared it might prove very serious, but when last heard from he seemed much improved.

We forgot to mention that Bro. Hoffert had gone to the hills for his vacation, and that Sister Holsopple had come to Bulsar for hers. While here she is also reviewing her language work, and Q. A. says she is making a decided improvement.

All are eager to master the language so that they may be of more service to our Master. Pray for us, that we may have the health and strength for such tasks as are ours.

Yours in his name.

China Notes for May

Anna M. Hutchison

IT continues quite dry in this part of Shansi, so much so that many people are getting anxious about their growing crops. They say that "Lao Tien Yeh pu kei Hsia yu," the Heavenly Father, does not give rain. And still they go to their "Lung Wang," dragon king, to pray for rain. Oh, may our Father hasten the day when many who now sit in darkness shall fully know and understand whence comes their every blessing!

May 11 Dr. Brubaker's bade farewell to friends and fellow-workers of the Liao Station and faced homeward for their furlough vacation. Ere the day of their leaving had arrived many Chinese friends called at their home at different times, expressing by word of mouth and by the presentation of several beautiful large satin mottoes, appreciation of service rendered, and regrets at their leaving. One occasion the official, together with a number of the leading men of the city and of the surrounding villages, made a farewell call, and on the day of their departure some two hundred school-children and friends, both foreign and Chinese, accompanied them beyond the city gate, where the final leave-taking was made sacred by the singing of those beautiful words of prayer and promise in "God Be with You Till We Meet Again," sung by the Chinese, and "God Will Take Care of You," sung by the missionaries. The words of prayer and promise linger with us as our friends, committed to God's care, proceed on their journey. At this writing they are likely at Shanghai in preparation for sailing on the Nanking June 4.

Saturday, May 29, was a record day of good things for the church at Liao Chou. At 2 P. M. twenty-one precious souls were received into the church and into the family of God by baptism. These consisted of two men, twelve schoolboys, two schoolgirls and five women. It was a touching scene as both old and young stepped out of heathendom and entered into this new relation with their Savior. And the joy expressed in their faces as they came forth from the

water told of a new-found peace and hope. Praise God! This is the real joy of service in this land. One dear sister, whose baptism had apparently been delayed because of her fear of the water, went home with a beaming face and said to her anxiously waiting son, "Oh, I didn't mind it at all. The next time there is baptism I would like to be baptized again." In the evening of the same day we enjoyed a quiet, uplifting love feast, together with upwards of one hundred communicants. Bro. R. C. Flory officiated.

Showyang

The work at our out-station, Ch'ing Ch'uan, has outgrown the buildings in which services had been held during the past year. New property has been rented and repaired, and on Sunday, May 9, a dedicatory service was held, conducted by Bro. Heisey. Sister Schaeffer and Sister Chang, her Bible woman, also were present at this service and spent the remainder of the day and the following day visiting in homes that were open to Christian teaching. This was the first work done among the women at this place, and the ready response was indeed gratifying. We have great hopes for the rapid development of the work of the church at Ch'ing Ch'uan.

Bro. Heisey and his helpers in the evangelistic department were very much disappointed in not being able to accept an invitation to spend a week in preaching at a large fair thirty miles from Showyang. They were invited to go and enjoy the hospitality of a man who became interested in Christianity through the hospital. Owing to the death of the wife of one of our faithful helpers they thought it best to forego this pleasure.

The wife of Mr. Kuo, a teacher in the Boys' School, died about two weeks ago after a long illness. While not a baptized Christian she, as well as her husband, was thoroughly interested in Christianity. She was a woman of real character, and one of

(Continued on Page 213)



The Workers' Corner



The editor invites helpful contributions for this department of the Visitor

Graduating Exercises

CONNELLSVILLE (PA.) MISSION

The following program was carried out at the graduating exercises of the Junior Mission Study Class of 1919. The exercises were in charge of Mrs. W. H. Friend, teacher and missionary superintendent:

- Opening Song, "An Open Door, Class and Quartet
- Introduction and Prayer, Pastor, Irwin R. Pletcher
- Song and Exercise, The Band

Six Essays on the lives of the six missionaries studied in the course, as follows:

- 1. Mountaineers of the South, Remo Pletcher
- 2. Foreigners in the United States, Russell Beahm
- 3. William Carey, June Utts
- 4. David Livingstone, .. Ralph Galatine
- 5. John G. Paton, Sara Galatine
- 6. John Kenneth McKenzie, . Ruth Hurst
- Missionary Candle Exercise in Costume, .. The Band
- Song, Class

- Presentation of Diplomas, Mrs. W. H. Friend, Teacher
- Addresses, Pastor, I. R. Pletcher, and Bro. Beahm
- Collection, Benediction



The Connellsville (Pa.) Junior Mission Study Class

We expect many mighty workers for the Lord from such classes.

The Missionary Committee at Work

Is There Need for Such a Committee?

All religious teaching has or should have its missionary element, but in order to bring special emphasis to the neglected side of our religion some one must be responsible for the work. The committee should have authority to plan and execute the missionary interest of the church, and it is the duty and privilege of all Christian members to assist in the work.

What Is Their Task?

The committee should formulate the plan and policy of mission work in the church and then work the plan with all diligence. The work should fall under two distinct heads, the **educational** and the **expressional**.

Missionary Education.

Necessarily this is the first step, for no wholesome expression can continue without intelligence. Mission study classes, programs, special news notes, letters from the missionaries on the field, distribution of literature and the showing of pictures are all splendid means of education. Perhaps the first named is one of the best methods suggested. The courses are not long, as a rule, and every church can and should have at least one class annually. Some Sunday-schools have the juniors study missions in the regular session. Other places use the Christian Workers' hour for the study period. Usually where there is a will there is a way. Any wholesome method that will fill the mind with facts will be a help to the cause. Generally the local press will be glad to print missionary announcements.

The Expression Which Missionary Education Prompts.

Upon the path of education a desire should become manifest in every true Christian heart to be active in the Master's work. Any Christian activity may be included under this head. It is not possible to say that the work at this place is missionary and at the other it is not, for the same spirit prompts it all if it is the Lord's work. A well-informed Christian naturally will aid the regularly-organized channels of activity, both with funds and with service, but his activity will not cease at this

point. Rather he will continue a definite program of personal evangelism among his friends and acquaintances. Although engaging in an occupation which consumes his time, his thought and activity, both by word and deed, will be decidedly missionary at every opportunity. When the members of a church have arrived at this point the pastor, the missionary committee and any pro-missionary forces can feel well repaid for any effort they have put forth. Special seasons of evangelism will then be unnecessary.

Should the Church Have a Missionary Committee or a Secretary?

In large and well-organized churches it seems best for a committee of three, usually, to organize to carry on the various activities that belong to them. In some places there is more than one preaching point in the same congregation. Here it is well, often, to have one member of the committee located at each place. In churches that are small and where workers are not plentiful, it may be best to have a missionary secretary rather than a committee. One live secretary can accomplish more alone than if there are other though lifeless members on the committee. Each local church should consider and decide which of the two plans will better serve its interests. A leaflet, entitled "The Local Missionary Committee and Its Work," can be secured for the asking from the General Mission Board, Elgin, Ill.



FINANCIAL REPORT

(Continued from Page 224)

Montana	
Loyal Workers' S. S. Class, Froid,	107 00
New Jersey	
Anna Greenwald, Iona,	1 00
Ohio	
Strait Creek Valley Cong., \$21.50; Old Fort Cong., \$15; Brotherhood Bible Class, Tippecanoe City, \$50,	86 50
Pennsylvania	
Lancaster City Cong., \$49; Carlisle Cong., \$36.25; Chest Creek Cong., \$10,	95 25
Tennessee	
French Broad Sunday-school,	4 19
Washington	
L. P. Dunning and Family, Wenatchee, \$50; Forest Center Sunday-school, \$41.79; Men's Bible Class, Outlook, \$6,	97 79
West Virginia	
Smith Creek Sunday-school, \$5; Bluefield Cong., \$32; Chestnut Grove Cong., \$6.41, ..	43 41
Total for the month of June,	\$ 1,152 41



THE JUNIOR MISSIONARY

Two Adventures

Kathren Royer Holsopple

Part Two

SAHEB, there is some one on the veranda." Madam Saheb sat up in bed suddenly. All was dark and still. "Saheb, don't you hear? Some one is on the veranda."

"Now, Madam Saheb, it's just the wind."

"No, I heard some one walk. There!" Footsteps were heard and some one called "Saheb."

Saheb was out of bed and at the door in a moment. "What is the trouble?"

"Chunilal has been bitten."

Saheb thought of a snake bite at once, and hurried for his snake bite lancet and medicine. When he returned they said: "A 'vinchie' bit him while he was asleep."

"Oh," said the saheb, "that's different," and he went for the ammonia, which he put on the bite. Poor Chuni was suffering very much, but even when the saheb was working with it he didn't cry.

After all possible had been done to make Chuni comfortable they started back to their home. Everything was still. The moon shone bright. The forests on the low hills, a mile or more beyond the boarding

school, were all afire, making the sky beautifully red. Some Bhils were burning out the leaves and underbrush, much to the indignation of the forestry department and the tigers, which lived there.

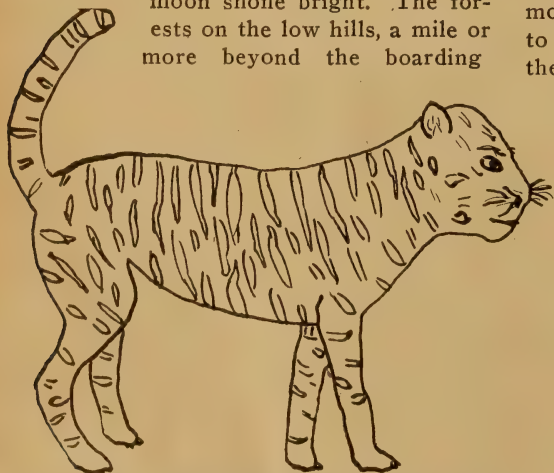
As the boys, with Kushal in the lead, started across the field that lay between the Christian village and the boarding-school grounds, one said, "Say, did you know some of the boys saw a tiger right near the boarding-school last night? He came up real close. Goval said he could see his fiery eyes."

"Yes, the housemaster met one here on the road a couple of days ago. He jumped clear across the road, and went over in that field. The farmers say that several have been seen. They come round because the fires drive them out of the hills. Then I guess there isn't much to eat up there either, since the hot season is on. Some say they won't hurt anybody, but just the same—"

Lellu didn't get to finish. Just at that moment Kushal happened to glance around to see if Chuni was coming all right. And there, creeping along the path behind the last boy, as if he belonged to the procession, came—yes, it was—a big tiger, waving his tail in the air, his feet padding on the path.

"Wh-o-o-o! Come! Help!" Kushal's cry rang out over the fields. In a few moments all was excitement again. A couple of farmers came running from the village. The housemaster was soon there. The boys were all huddled in a group, Chuni in the middle.

The tiger, seeing he was not appreciated, and frightened at the shouts, leaped off across the field for several rods, and sat down to watch them. After



The Tiger Which Scared the India Boys and in Turn Was Frightened Away by Them

a few moments he started off toward the forest.

Everyone talked at once. Kushal felt sure that if he hadn't turned just then the last boy would have been caught. Lalji, the farmer, insisted that the tiger wouldn't touch any one, that they did not have the taste of human blood. Of course it wasn't very pleasant to have it come so close.

As soon as they calmed down a bit the housemaster started off with the boys to their room. Chunilal was quite tired out with the events of the past hour and soon fell asleep.

The next morning his foot was much better. As he and the other boys weeded in the garden, or helped with the cooking,

they thought of their experiences of the night before and said, "The Lord Father saved us."

And the next evening when Saheb and Madam Saheb went to the boarding-school to make their evening visit, and see how Chunilal was, they heard the whole story. At first they did not want to believe it, but it really seemed to be true. They warned the boys and teachers to be careful about going out at night without a lantern.

They talked it over on the way home. That evening they thanked the dear heavenly Father for his protecting care and for the privilege of training brave boys like Chunilal.

Umalla, via Anklesvar, India.

Chinese Childhood Pleasures

Minnie F. Bright

COME on, boys, let's go up on the city wall and walk north to where the elm trees are, and eat some of the green blossoms. They're so good just now!" And a group of boys were later seen—some on the city wall, and some in the tree pulling the tender shoots of the elm—all eating to their satisfaction. Now there was no way of getting to the elm trees except by the city wall, as the trees were in the back courts of homes adjacent to the wall. As the people do not want these boys to go through their courts and houses to get to the trees, they use the city wall.

One of the trees happened to be in our own back court, right by the city wall, and such a chattering of voices as came to my ears! Not knowing just what it meant I went outside, and looking in the direction from which the sound of voices came I saw blue boys on the tree and blue boys on the city wall. You know "blue" is the color of nearly all garments worn about us. How they were enjoying the tender, juicy "leaves," just as we used to enjoy the tender, juicy leaves of the beechnuts in early spring! They were careful as they would climb from the wall onto the tree branches, as a fall from the wall would have meant a fall of about twenty feet,

landing them in some one's back yard. So the hunt for the tender elm leaves had a touch of adventure in it for the boys, which perhaps made them relish the leaves all the more. It did me good to see them make this adventure, for most of the children are not given to such forms of exercise as is the American boy or even the American girl. They enjoy more quiet exercise and games.

A few weeks ago kite-flying was the enjoyment of the day. Some of the forms of entertainment seem to come at certain times of the year, and kite-flying is one. At the season of kite-flying one can look in almost any direction and see great winged birds, or butterflies, owls, or long-tailed dragons, all painted in fantastic colors. These are seen floating, diving, or dancing high up in the air, while the owner often is hidden behind walls or in courts where he cannot be seen.

The flying of kites is not only done by boys, but by men, even to the middle-aged and old men, for it is a sport that both the young and old enjoy. Kite-flying brings along with the pleasure torn strings, sometimes, and away goes the kite at the will of the wind—sailing away, never to be had again. Sometimes they are caught in the branches of trees and become so entangled

that they are worthless. Sometimes they fly kites at night with a lighted candle in them. To see the red light on a dark evening moving about high up in the sky is very interesting.

I found this interesting little rhyme, which many of the children sing while flying their kites:

"There were two little sisters went walking one day,

Partly for exercise—partly for play;
Their kites they took with them they wanted to fly

Were a big centipede and a big butterfly;
In a very few moments they floated up high,
Like a dragon that seemed to be touching the sky."

While the kite-flying season is on, another very common game at the same time is shuttlecock. Groups of small boys and groups of larger ones may be seen most anywhere, kicking the shuttlecock. It is made of chicken feathers, fairly stiff ones, with two or three cash tied on the ends of the feathers, or rather the ends of the feathers protrude through the square hole in the center of the cash and are tied about with strings to keep them secure and in place. The money gives the shuttlecock weight, so that it always falls flat and in the same way. This done, the shuttlecock is ready to kick. How long the shuttlecock may be kept tossing in the air without touching the ground depends largely on the art of those kicking it. I have seen it being tossed a long while before falling to the ground. They become wonderfully clever with their feet and send the shuttlecock flying from one to another, twisting, bending and whirling their bodies to catch it before it reaches the ground. Sometimes an expert kicker entertains a crowd of people with his shuttlecock. His limbs must be very nimble to keep the shuttlecock tossing so long without touching the ground.

"Another game of the children is "Going Fishing." A group gathers together and one is the "old man" and one the "owner of the fish." Then the following dialogue ensues:

Fish Owner.—"Where are you going, old man?"

Old Man.—"To the mountain."

"What are you going to the mountain for?" asks the owner.

"To find a ladle," replies the old man.
"And what do you want with a ladle?" asks the owner.

To which he replies, "To catch fish."

The owner says, "The man is gone and even if you have money you can't buy any."

Whereupon the old man says, "I must have one and I'll get one anyway," and he makes a dash for one of the children standing behind the owner. Then a tussle ensues between the old man and the owner of the "fish," and if the old man is the stronger he catches a fish and the game is started anew.

They have many games which they play, and a number are similar to those of American childhood. The Chinese children enjoy youth in a way we cannot fully appreciate. So to see them climb the tree for the tender elm "leaves" in the spring, or flying kites, or playing their innocent games, brings a sense of pleasure to the stranger from another country. For we are glad to see their bodies grow strong, and we want to help their souls grow pure.

Ping Ting Hsien, Shansi, China.

A PROMISE

Verses for the Little Ones

O dear little babies far over the sea
In China, or India, where'er you may be,
In Africa, Ceylon, Persia, Japan,
We're going to help you, as fast as we can!
Your little brown faces are looking this way,
Your little brown hands reach for ours today;
And this is the secret we'll tell far and wide,
With you our best things we are going to divide.

We'll send you our Jesus—he's your Jesus too!

We wish all your mothers knew how he loves you!

We'll send you our Bible; then, when you are grown,

You never will worship those idols of stone.
The light that shines here, you will see by and by,

If to send it in earnest we little folks try—
So we're saving our pennies and praying each night,

That we may help make your lives happy and bright,—From The New Era.

Ping Ting Hsien's Celebration of Ten Years' Work

F. H. Crumpacker

IN the early part of June, this year, we passed the tenth milestone for our mission work at Ping Ting Hsien. We early decided to have a big meeting at that time. Accordingly, announcements were sent out to all of our main stations, as well as to our out-stations, and even to some of our neighbors. The time was set for June 3-6. We had invited one principal speaker, and others of our own number were invited to have a part.

The first day was given up to reviewing the principal departments of work. The development was shown first in the medical work. This work has really been going but five years with a physician in charge, and it has developed from nothing till now we have a daily clinic in the dispensary of twenty to thirty, with the wards having about that same number of in-patients all the time. During the last few weeks there has been a waiting line. Others are ready to come in as soon as a place is vacant.

The educational work has developed from one or two boys, when we began, till now we have well-equipped boys' and girls' schools at the main station and several out-station schools for both boys and girls. The present enrollment is about 310. This includes both boys and girls.

The evangelistic work shows a steady growth. The first few meetings were made up of stragglers, but now we have a regular audience at Sunday services of about 250. At our special meetings we had over 400 present several times. There are regular training classes for men and women, and a goodly number of lay evangelists giving time to the evangelistic work. These men and women, of course, must get some pay from the mission, for most of them are too poor to do this at their own expense.

The last three days of the meetings were given over to evangelistic efforts. One day the city magistrate came and several of his secretaries. On two other occasions the city schools turned out in a body. On one day there were about eighty, and on another about one hundred and sixty. Several of the business men attended, and

from the villages around we had people in for one or two meetings.

It did one good to see the people from a distance begin to gather a day or two before the meetings opened. Then, after the meetings were in progress, they kept coming. At some of the out-stations, where not all of the workers could come at one time, they so arranged it that some could be at the first part of the meetings and others at the close. A fine spirit prevailed. Our Chinese evangelist was from a neighboring mission and had wonderful messages. He has been in the evangelistic field for more than ten years and shows his ability when he gets into the pulpit. His plea was for a clean church, first of all. Without it the church will not grow.

Ten years' work have been done. The Lord knows how well, and now we enter the next lap with new energies and augmented forces. Ten years ago we were three. Now our station force numbers twelve. These are Westerners. Our Chinese force was one, and now we have about twenty-five.

At that time we had but this one station, and now we rejoice to know that we have three main stations. Then we had no land, and but one little piece of property where we could live and preach, all in the same humble quarters. Now we have four residences, well built, a splendid church, boys' school, girls' school and other buildings suited to our work, besides the beginning of a large plant for medical work. The total cost would go well beyond \$100,000. These are the least of our blessings. We now have more than two hundred and thirty baptized members, and also a host of sympathetic friends. Our out-stations are "lights" burning in the dark places. Our members are "salt" to the decaying populace.

We can but rejoice in our attainments. The tenth anniversary is now history, as well as the ten years of work it stood for, and we move into another decade, knowing that the Lord loves faithful service.

Ping Ting Hsien, China, June 10.



FINANCIAL REPORT



Correction. See June Visitor: Contribution to China Native Workers from Northern California, by a Brother and Sister of Pasadena Congregation, should be instead Patterson Congregation. During June the Board sent out 148,598 pages of tracts.

The following contributions to the Board's funds were received during June:

WORLD-WIDE

California—\$1.00	
Southern District, Individual: Lottie E. Perry,	1 00
Idaho—\$5.00	
Individual: W. H. Sisler,	5 00
Illinois—\$12.00	
Northern District, Individuals: Jennie Ruble, \$5; Albert Journey, \$4.50; O. D. Buck, 50c (M. N.); E. B. Hoff, \$1 (M. N.); Southern District, Individuals: W. T. Heckman, 50c (M. N.); Rev. J. W. Grater, 50c (M. N.),	11 00
Indiana—\$171.51	
Northern District, Individual: Gertrude Greenwood,	5 00
Southern District, Congregation: Fairview, \$166.01; Individual: Geo. L. Studebaker, 50c (M. N.),	166 51
Iowa—\$200.00	
Middle District, Individual: Franklin Rhodes and wife,	200 00
Kansas—\$2.00	
Southwestern District, Individual: Mrs. Dora Groves,	2 00
Kentucky—\$5.00	
Individual: Emma Kilmer,	5 00
Maryland—\$41.65	
Eastern District, Individuals: W. E. Roop, 50c (M. N.); J. W. Williamson, 15c; Middle District, Congregation: Licking Creek,	65 25 00
Western District, Individuals: J. M. Pittenger, \$15; H. B. Sines, \$1,	16 00
Missouri—\$15.00	
Northern District, Individual: Ruth A. Pulse,	8 00
Middle District, Individual: Wm. Leasa,	2 00
Southern District, Individual: D. S. Ferry,	5 00
Michigan—\$93.35	
Congregation: Thornapple, \$92.35; Individual, W. B. Neff, 50c (M. N.); Mrs. K. Register, 50c,	93 35
Minnesota—\$1.00	
Individual: J. Edw. Jarboe, \$1.00 (M. N.),	1 00
Nebraska—\$15.88	
Congregation: Octavia, \$10.88; Individual: Mrs. Emma Hurlbert, \$5,	15 88
New Mexico—\$1.25	
Individuals: Mr. and Mrs. J. L. Forehand,	1 25
Ohio—\$53.50	
Northeastern District, Individual: M. R. Horst,	23 00
Southern District, Individuals: J. C. Flora, 50c (M. N.); Walter S. Ulery and Wife, \$30,	30 50
Oklahoma—\$1.00	
Individual: Ella Garst,	1 00
Pennsylvania—\$117.39	
Middle District, Individuals: Mrs. Hanna Puderburgh, \$7; Mary A. Kinsey, \$10,	17 00
Southern District, Individuals: Receipt No. 47879, \$2; J. H. Keller, 50c (M. N.); Congregations: Lancaster, \$50; Boiling Springs, \$10; Sunday-schools: Ella Hershey's Class (Gettysburg), \$3.35,	65 85
Southeastern District, Congregation: First Philadelphia,	7 50

Western District, Congregation: Brothers Valley, \$11.54; Manar, \$14; Individuals: Arthur L. Rummel, 50c (M. N.); C. C. Sollenberger, 50c (M. N.); N. H. Blough, 50c (M. N.),	27 04
South Dakota—\$3.00	
Individual: J. A. Buck,	3 00
Tennessee—\$2.00	
Individual: Jesse Diehl,	2 00
Virginia—\$13.55	
First District: Pleasant View S. S. (Chestnut Grove),	2 75
Eastern District, Individual: R. Anna Britton,	80
Northern District, Individual: W. F. Sherman,	10 00
Washington—\$4.20	
Individuals: Mrs. O. S. Pratt, \$3.05; J. S. Sechrist, \$1.15,	4 20
West Virginia—\$7.00	
First District, Individuals: W. M. Moreland and Wife, \$6; I. Merrill, \$1,	7 00
Transferred from Forward Movement, ...	2,956 15
Transferred from Forward Movement, ...	20,000 00
Conference Offering,	972 55
Total for the month,	\$ 24,694 98
Total previously reported,	7,971 30
Total for the year,	\$ 32,666 28

INDIA MISSION

Kentucky—\$6.00	
Individuals: Emma Kilmer, \$4; M. E. Ralston, \$2,	6 00
Ohio—\$11.23	
Christian Workers: Sugar Creek,	11 23
Pennsylvania—\$1.00	
Receipt No. 47879,	1 00
Transferred from Forward Movement, ...	12 50
Total for the month,	\$ 30 73
Total previously reported,	206 82
Total for the year,	\$ 237 55

INDIA BOARDING SCHOOL

California—\$30.00	
Northern District, Individuals: Ruth Wilkinson, \$8.75; Paul J. Wilkinson, \$8.75, ..	17 50
Southern District, Christian Workers: Hemet,	12 50
Illinois—\$18.00	
Northern District, Individual: Katharine Boyer,	18 00
Indiana—\$33.75	
Middle District: Willing Workers Class (Ogan Creek S. S.),	8 75
Southern District, Antioch Sunday-school,	25 00
Iowa—\$5.00	
Southern District, Sunday-school, South Keokuk,	5 00
Kansas—\$25.55	
Northeastern District, Sunday-school: Holland,	19 30
Southeastern District, Sunday-school: Class of Parsons S. S.,	6 25
Kentucky—\$2.00	
Individual: Emma Kilmer,	2 00
Maryland—\$17.50	
Eastern District, Individual: Mrs. Mary Englar Beard,	17 50
Nebraska—\$50.00	
Individual, Susie McLellan,	50 00
Ohio—\$136.25	
Northwestern District, Individual: Ephraim P. Yoder, \$8.75; Sunday-school:	

Sugar Creek, \$12.50; Girls' Class (Sugar Creek), \$11,	32 25
Northeastern District, Individual: Morris Weisel,	14 00
Southern District, Individuals: W. S. Ulery and Wife, \$70; Receipt No. 47952, \$20,	90 00
Oregon—\$5.00	
Individual, Golda Barlow,	5 00
Pennsylvania—\$106.69	
Middle District, Christian Workers: Spring Run, \$10; Congregation: New Enterprise, \$35,	45 00
Southern District: Receipt No. 47879, ..	2 00
Western District, Sunday-school: Morrellville, \$9.69; Organized Class No. 2 (Beachdale), \$50,	59 69
West Virginia—\$5.67	
Spruce Run Sunday-school (Monroe Congregation),	5 67
Transferred from the Forward Movement,	114 50
Total for the month,	\$ 549 91
Total previously reported,	2,453 00
Total for the year,	\$ 3,002 91

ANKLESVAR GIRLS' BOARDING SCHOOL BUILDING

California—\$57.05	
Northern District, Individual: Mary S. Brower,	6 00
Southern District, Aid Societies: E. Los Angeles, \$19; Glendora, \$12.50; Long Beach, \$7.88; Pomona, \$10.50; Santee and San Diego, \$1.17,	51 05
Idaho—\$2.50	
Aid Society, Twin Falls,	2 50
Ohio—\$22.50	
Northwestern District, Aid Societies: Postoria, \$10; Greenspring, \$12.50,	22 50
Oregon—\$10.00	
Aid Societies: Portland, \$5; Newberg, \$5,	10 00
Virginia—\$32.50	
Second District, Aid Society: Middle River,	22 50
Southern District, Individual: Mrs. G. A. Barnhart,	10 00
Pennsylvania—\$1.00	
Southern District, Individual: A Sister,	1 00
Total for the month,	\$ 125 55
Total previously reported,	2,078 82
Total for the year,	\$ 2,204 37

INDIA SHARE PLAN

Colorado—\$7.00	
Christian Workers: First Grand Valley,	7 00
Indiana—\$50.00	
Northern District, Individuals: Mr. and Mrs. Henry E. Foust,	50 00
Iowa—\$20.00	
Northern District, Christian Workers: Sheldon, \$10; Individuals: M. L. Kimmel, \$10,	20 00
New Mexico—\$7.46	
Christian Workers: Clovis,	7 46
Ohio—\$50.00	
Southern District, Sunday-school: Painter Creek,	50 00
Pennsylvania—\$27.50	
Eastern District, Individuals: Bro. and Sister Isaac T. Maderia,	15 00
Southeastern District, Individual: Wm. P. Keim,	12 50
Virginia—\$50.00	
First District: Adult Ladies' Bible Class, (Cloverdale S. S.),	50 00
West Virginia—\$12.50	
Second District, Sunday-school: Beans Chapel,	12 50
Transferred from the Forward Movement,	100 80
Total for the month,	\$ 325 26
Total previously reported,	1,404 91
Total for the year,	\$ 1,730 17

INDIA NATIVE WORKER

Alabama—\$5.20	
Brenton, Fruitdale, Cedar Creek and Mobile Congregations,	5 20
Arizona—\$28.55	
Christian Workers: Glendale United Workers,	28 55
Iowa—\$60.00	
Middle District, Individual: D. W. and Laura Badger, \$30; Sunday-school, \$30,	60 00
Maryland—\$5.00	
Eastern District, Sunday-school: Edgewood,	5 00
Missouri—\$25.00	
Northern District, Individual: E. N. Huffman,	25 00
Ohio—\$40.00	
Northwestern District, Aid Society: Pleasant View,	25 00
Southern District, Sunday-school: Greenville,	15 00
Oklahoma—\$80.00	
Big Creek Sunday-school,	80 00
Pennsylvania—\$50.00	
Western District, Sunday-school: Organized Class No. 2 (Beachdale),	50 00
South Dakota—\$12.50	
Willow Creek Sunday-school,	12 50
Texas—\$25.00	
Manvel Sunday-school,	25 00
Transferred from the Forward Movement,	140 00
Total for the month,	\$ 471 25
Total previously reported,	791 50
Total for the year,	\$ 1 262 75

INDIA FAMINE RELIEF

California—\$2.33	
Southern District, Sunday-school: Junior Class (El Centro),	2 33
Total for the month,	\$ 2 33
Total previously reported,	40 70
Total for the year,	\$ 43 03

INDIA WIDOWS' HOME

Kentucky—\$2.00	
Individual: Emma Kilmer,	2 00
Total for the month,	\$ 2 00
Total previously reported,	111 44
Total for the year,	\$ 113 44

QUINTER MEMORIAL HOSPITAL

Missouri—\$25.00	
Middle District, Individual: Mrs. Fern M. Wagner,	25 00
Pennsylvania—\$3.00	
Southern District, Individuals: A Sister, \$1; Receipt No. 47879, \$2,	3 00
Transferred from the Forward Movement,	50 00
Total for the month,	\$ 78 00
Total previously reported,	69 25
Total for the year,	\$ 147 25

ANKLESVAR CHURCHHOUSE

Iowa—\$927.00	
Northern District, Congregation: Sheldon, \$275; Sheldon, \$652,	927 00
Total for the month,	\$ 927 00

CHINA MISSION

Kansas—\$3.00	
Northwestern District, Individual: J. B. Garst,	3 00
Kentucky—\$2.00	
Individual: Emma Kilmer,	2 00
Pennsylvania—\$2.00	
Receipt No. 47879,	2 00

Washington—\$33.09	
Congregation: Okanogan,	33 09
Transferred from the Forward Movement,	13 50
Total for the month,	53 59
Total previously reported,	130 89
Total for the year,	184 48

CHINA NATIVE WORKER

California—\$45.00	
Northern District, Individuals: A Brother and a Sister,	20 00
Southern District, Sunday-school: Inglewood,	25 00
Indiana—\$37.50	
Northern District, Sunday-school: Elite Class (Nappanee),	37 50
Iowa—\$37.50	
Middle District, Sunday-school: Gleaners Class (Dallas Center),	37 50
Kansas—\$75.00	
Northeastern District, Sunday-school: Servants of the Master Class (Morrill), ..	75 00
Michigan—\$30.00	
Congregation: Grand Rapids,	30 00
Ohio—\$37.50	
Northeastern District, Individuals: Two Sisters,	37 50
Transferred from the Forward Movement,	60 00
Total for the month,	322 50
Total previously reported,	493 02
Total for the year,	815 52

CHINA BOYS' SCHOOL

Indiana—\$80.00	
Northern District, Sunday-schools: Gospel Workers' Class (Tippecanoe), \$54; Class No. 2 (English Prairie), \$5; Light Bearers Class (Oak Grove), \$8.50,	67 50
Southern District, Sunday-school, Antioch,	12 50
Kentucky—\$1.00	
Individual, Emma Kilmer,	1 00
Pennsylvania—\$4.84	
Western District, Sunday-school: Morrellville,	4 84
Washington—\$12.75	
Congregation: Okanogan Valley,	12 75
Transferred from the Forward Movement,	60 00
Total for the month,	158 59
Total previously reported,	126 40
Total for the year,	284 99

CHINA GIRLS' SCHOOL

Indiana—\$21.01	
Northern District, Sunday-school: Light Bearers Class (Oak Grove),	8 51
Southern District, Sunday-school: Antioch,	12 50
Kansas—\$1.00	
Southwestern District, Sunday-school: Girls' Class (McPherson),	1 00
Kentucky—\$1.00	
Individual: Emma Kilmer,	1 00
Pennsylvania—\$4.84	
Western District, Sunday-school: Morrellville,	4 84
Virginia—\$1.30	
First District, Sunday-school: Pleasant Grove,	1 30
Transferred from the Forward Movement,	20 00
Total for the month,	49 15
Total previously reported,	71 17
Total for the year,	120 32

PING TING HOSPITAL ADMINISTRATION BUILDING

California—\$57.05	
Northern District, Individual: Mary S. Brower,	6 00

Southern District, Aid Societies: E. Los Angeles, \$19; Glendora, \$12.50; Long Beach, \$7.87; Pomona, \$10.50; Santee and San Diego, \$1.18,	51 05
Idaho—\$2.50	
Aid Society: Twin Falls,	2 50
Ohio—\$22.50	
Northwestern District, Aid Societies: Fostoria, \$10; Greenspring, \$12.50,	22 50
Oregon—\$10.00	
Aid Societies: Portland, \$5; Newberg, \$5,	10 00
Virginia—\$32.50	
Second District, Aid Society: Middle River,	22 50
Southern District, Individual: Mrs. G. A. Barnhart,	10 00
Total for the month,	124 55
Total previously reported,	2,049 13
Total for the year,	2,173 68

PING TING HOSPITAL

Missouri—\$25.00	
Middle District, Individual: Mrs. Fern M. Wagner,	25 00
Pennsylvania—\$3.00	
Southern District, Individual: A Sister, \$1; Receipt No. 47879, \$2,	3 00
Transferred from the Forward Movement,	50 18
Total for the month,	78 18
Total previously reported,	88 92
Total for the year,	167 10

LIAO CHOU MEMORIAL CHURCH

Illinois—\$251.35	
Northern District, Students and Faculty Bethany Bible School,	251 35
Total for the month,	251 35

SWEDEN MISSION

Oregon—\$3.60	
Christian Workers: Portland,	3 60
Total for the month,	3 60
Total previously reported,	1 00
Total for the year,	4 60

HOME MISSIONS

Pennsylvania—\$4.77	
Western District, Sunday-school: Primary Department (Walnut Grove),	4 77
Transferred from the Forward Movement, ..	277 18
Total for the month,	281 95
Total previously reported,	31 50
Total for the year,	313 45

STUDENT LOAN FUND

Ohio—\$51.00	
Northwestern District, Individual: Edna C. Thomas,	51 00
Total for the month,	51 00

RELIEF AND RECONSTRUCTION REPORT FOR JUNE, 1920**ARMENIAN AND SYRIAN RELIEF**

California	
Glendora Cong., \$287.27; Nancy D. Underhill, Pomona, \$5; Edmond Taylor, La Verne, \$150,	442 27
Illinois	
Shannon Sunday-school,	40 00
Indiana	
Mexico Church, \$5; Goshen City Sunday-school, \$8; First Church, South Bend, \$50; D. W. Hostetler, \$5; Manchester Sunday-school, \$136,	204 00
Kansas	
Primary and Intermediate Classes, Olathe, \$11; Mrs. D. P. Neher, McCune, \$5,	16 00
Michigan	
Woodland Village Sunday-school,	15 00

(Continued on Page 217)

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
J. J. YODER, McPherson, Kansas.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. WILLIAMS, Secretary-Treasurer.
Editor, the Visitor.

H. SPENSER MINNICH, Missionary Educational Secretary.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, Pr.
Hordum
Glasmire, W. E.
Glasmire, Leah S.

SWEDEN

Früsgatan No. 1,
Malmö, Sweden
Graybill, J. F.
Graybill, Alice M.

On Furlough

Buckingham, Ida, Oakley,
Ill.

CHINA

Ping Ting Hsien,
Shansi, China

Bowman, Samuel B.
Bowman, Pearl S.
Blough, Anna V.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Metzger, Minerva
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Sollenberger, O. C.
Sollenberger, Hazel Cop-
pock
Wampler, Dr. Fred J.
Wampler, Rebecca C.

North China
Language School,
Pekin, China

Cline, Mary E.
Horning, Dr. D. L.
Horning, Martha Daggett
Miller, Valley
Myers, Minor M.
Myers, Sara Z.
Shock, Laura J.
Smith, W. Harlan
Smith, Frances Sheller
Ulloin, Lulu

Liao Chou, Shansi, China

Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Hutchison, Anna
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Schaeffer, Mary

On Furlough

Brubaker, Dr. O. G., Rus-
siasville, Ind.
Brubaker, Cora M., Rus-
siasville, Ind.
Horning, Emma, 750 Mo-
lino Ave., Long Beach,
Calif.
Vaniman, Ernest D., La
Verne, Calif.
Vaniman, Susie C., La
Verne, Calif.

INDIA

Ahwa, Dangs Forest,
via Bilimora, India

Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India

Arnold, S. Ira
Arnold, Elizabeth
Lichty, D. J.
Miller, Eliza B.
Mow, Anetta
Ziegler, Kathryn

Bulsar, Surat Dist., India

Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kintner, Elizabeth
Miller, A. S. B.
Miller, Jennie B.
Miller, Sadie J.
Mohler, Jennie
Replogle, Sara G.
Ross, A. W.
Ross, Flora N.
Summer, Benjamin F.
Wagoner, J. Elmer
Wagoner, Ellen H.

Dahanu, Thana Dist., India

Alley, Howard I.
Alley, Hattie Z.
Blickenstaff, Verna M.
Brumbaugh, Anna B.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella
Nickey, Dr. Barbara M.

Jalalpor, Surat Dist., India

Forney, D. L.
Forney, Anna M.
Grisso, Lillian
Shumaker, Ida C.

Vada, Thana Dist., India

Brown, Nettie P.
Garner, H. P.
Garner, Kathryn B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Powell, Josephine
Shull, Chalmer G.
Shull, Mary S.

Post: Umalla, via
Anklesvar, India

Himmelsbaugh, Ida
Holsopple, Q. A.
Holsopple, Kathren R.

Vyara, via Surat, India

Long, I. S.
Long, Effie V.

On Furlough

Blough, J. M., 1309 Frank-
lin St., Johnstown, Pa.
Blough, Anna Z., Frank-
lin St., Johnstown, Pa.
Cottrell, Dr. A. K., North
Manchester, Ind.
Cottrell, Dr. Laura M., N.
Manchester, Ind.
Eby, Anna M., Trotwood,
Ohio
Emmert, Jesse B., Hunt-
ingdon, Pa.
Emmert, Gertrude R.,
Huntingdon, Pa.
Kaylor, John L., Degraff,
Ohio
Kaylor, Ina Marshburn,
Degraff, Ohio
Pittenger, J. M., Grants-
ville, Md.
Pittenger, Florence B.,
Grantsville, Md.
Royer, B. Mary, Richland,
Pa.
Stover, W. B., Mt. Morris,
Ill.
Stover, Mary E., Mt.
Morris, Ill.
Swartz, Goldie E., Ash-
land, Ohio
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THE MISSIONARY Visitor

Church of the Brethren

SPECIAL CHINA NUMBER



The Threshing Floor in China

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EDITORIALS

Try this syllogism on yourself before you try to see how it fits on your neighbor: ". . . But if any man hath not the Spirit of Christ, he is none of his." The Spirit of Christ was missionary. If we have not the missionary spirit we are none of his. Being a Christian implies not only being good, but also good for something, and the latter is what often costs more than we are willing to pay. Bro. Stover, our pioneer missionary to India, recently asked the editor for the meaning of the term missionary. His reply was that the word missionary means **One Sent**. To this Bro. Stover said: "That is the trouble with many people; they think the word missionary means **One Cent**, and their giving and personal work is rated on that basis."

Unless there is a predominating motive in life the service rendered by that life will be weak and vacillating. I asked a young man for what he was working, and he replied, "Five dollars a day." I asked, "Is that all you are working for?" and he answered that so far as he knew that was all. I said, "Is not the product you are making of some benefit to mankind?" After some further conversation he seemed to see that, after all, the biggest thing in his life was not the \$5 per day, but rather the service he could render to mankind. If he will consider the predominating motive of his life that of **service to mankind** his daily task will not be hindered, but his life will be far richer.

The farmer in the Church of the Brethren, who holds as his highest motive the net income for the year, has never realized the richness of the term **Brethren**. It is quite possible for the farmer who labors in the fields six days a week to toil because of the food he supplies for the world, the

happiness his life brings to his family, the example his life sheds in the community, the money he can release for the work of the Lord, the children he can train in a Christian way and dedicate to the special work of the Lord, and the definite Christian service he himself can render in his home church. God pity the man who holds his financial fortune above these things!

Shall America accept a mandate for Armenia? Is there enough missionary spirit in our country at large so that we wish to entangle ourselves in foreign lands in order that we may be a big brother to Armenia? This is a question of vital concern to our Brotherhood. In the past three years our people have given over \$275,000 for relief in the Armenian country. This money has been used to relieve the suffering of the stricken people, and now unless there is a big brother somewhere to help these people to get on their feet it is very possible that the experiences of persecution, starvation and murder may be enacted over again, and the millions of relief money will have served only a temporary purpose. We are a peace people; we do not want to entangle ourselves with European countries; but we do want to be of Christ's. We do want to be missionary. We would rather serve and suffer than to sit at our tables of plenty, meanwhile looking out upon the suffering of Armenia which we are unwilling to share.

What shall we say of the suffering of the world; what of the greed, the strife, the personal selfishness of men, the indifference of Christians to their supreme task? Are you glad you are living in this age, or would you prefer one in the past when there was a minimum of strife and sin? Thanks be to God, who hath matched us with this hour!

Like the boys in the old spelling school in the little brick schoolhouse, putting forth their very best effort to add the column of figures first, we should serve unselfishly and with that keen desire to win in saving the topsy-turvy world of today for Christ and a **better world of tomorrow**. Perhaps these are the last days; the editor does not know, but he does have a keen desire that, when the Master comes, he will find the Church of the Brethren faithfully serving with hearts and hands as best we know how. What more doth he require of us?



This is the first issue of the Visitor for the year of special evangelism. Have you been in training for a good start, or is your harvest three months away? The harvest truly is ripe, but, as in the industrial world, the workers are few. They say we would not have such a shortage of workers if all would give a full day's service instead of trying to make the day as short and the wages as high as possible. Is there really a shortage of folks to reap the harvest of souls? We are inclined to believe that this is not true, but rather we, like the industrial workers, are giving the minimum of service, and perhaps shall discover in that great day that we have not really reached the minimum.



EXCUSE ME! I did not want to make out a bad case against the Christian church, but really have you ever thought what would happen if we actively promoted the work of the kingdom? Suppose all the members of your church made it their business to speak to one person daily about accepting the Lord, and their speaking would be done with the one aim of securing results. With all members backing their work with the proper prayer just think what would happen! It is reported that John Timothy Stone, while serving as chaplain in the army, was retiring one evening, and already had one legging off when he remembered that he had spoken to no one that day concerning acceptance of Christ. He put on his leggings and went out into the night, and at twelve o'clock he returned, knowing that a soul had found Christ through his effort.

Will the increase in railroad rates make any difference in the meal your pastor's family eats? We hope his church will not forget to place at his disposal sufficient funds to enable him to go about his work in a diligent manner and not be perplexed exceedingly about the house rent, that new book, or the wherewithal to entertain the young people's class next Saturday evening. **It is proper and just that the pastor should make sacrifices for the good of his work, and now, Bro. Layman, while you are nodding assent to this statement, listen while we say your sacrifice should be equally great, that the work may prosper.**



Speaking of sacrifices, a number of the missionaries give certain evidence that they have made such, for now while on furlough they are getting themselves fixed up with medical care, that they may return to their chosen fields of labor. Others of the workers now in the homeland are enjoying rest and visits among the churches. The list of workers, both on the field and on furlough, is usually printed on the inside of the back cover. Included in the India party sailing for the field next month are Jesse B. Emmert and family and Olive Widdowson, who have been home on furlough; Brother and Sister L. A. Blickenstaff and their two little boys, and Blanche Pearl Kingery, who are new workers going to the field; Rev. and Sister A. J. Nickey, who are parents of Dr. Nickey, and Bro. A. W. Ross also will be in the party, as they wish to visit their children in India.



It is with pleasure that we place this **Special China Number** of the Visitor in your hands. The articles have been written and arranged by the missionaries on the China field. Next January the India missionaries will favor you with a special number from their field.



The secretaries of the various boards of the church receive many suggestions, showing what and how the work of the church should be done. These are indeed appreciated, for many of the good things enjoyed by the church were first suggested by some one not connected with any of the boards. If you have a good idea, submit

it to the proper department of the church. However, do not feel that you have not had a square deal if your suggestion is carefully tucked away in the wastebasket. Most great men have had splendid ideas that would not work except in theory. Not so long ago a good member in the church submitted a manuscript for a tract which the editor did not deem wise to print. The writer was very much offended and promised to withdraw his membership from the church if the article were not printed. You can judge how well editors and board secretaries like to get ideas from such people.



The Mission Study Prospectus for 1920-21 is in the making and soon will be ready. Send in your request now, asking for a copy as soon as printed. The new junior mission study books, three of them, written by Viola Eisenbise, Nora Berkebile, and several on the China field, also will be ready soon.



Thank God, we are now at the place where we are willing to accept the good other people have and are willing unitedly to work for the kingdom of God. Nevertheless, our neighbors should not only know us as Christians, but they should also have learned long ago that we belong to the Church of the Brethren. They should have seen us going to the Church of the Brethren services twice each Sunday, and they should remember how we invited them to come. In fact, by this time they should be sitting by our side in the church, rejoicing that we are interested in bringing them to the light. Naturally if we are loyal to our denomination we will read the Messenger faithfully, for does it not keep us informed of the movements in the church, and does not the Visitor acquaint us with our mission work in home and foreign lands? It is splendid to be a big-world Christian, but he who does not place his membership in any particular church and labor there is like mother's good pair of scissors, that are always in the other room or cannot be found when she wants to use them.



It is encouraging in these days to know that not only the churches realize the need

of a revival of old-fashioned religion, but the business world, too, is beginning to believe it. When magazines such as the Wall Street Journal, the Manufacturers' Record, Leslie's Weekly and others see and admit the need of Christianity to save our country it is so much added encouragement to the Christian church. Perhaps they desire the old-fashioned religion in order that financial conditions may be stabilized, but if it will do this for finance will it not do the same for the morals of our country?



You and I have believed this long while that the missionary enterprise is great enough to challenge the best that is in us, but because we and Neighbors Jones and Smith believe, it does not justify us in discontinuing the educational process in behalf of missions. In fact, what we knew yesterday is not true today, for we live in the changing age, and further, our children, our neighbors and their children have never been taught our obligations and privileges in the missionary enterprise. Having had a mission study class last year does not exempt us from having another for five years. Rather, we should have several annually. Education is never done. The way to make the work of the church automatic is to care for education, and the rest will follow. A liberal education in missions will insure the next crop of workers for foreign lands, as well as a goodly supply for our homeland.



As we write these lines our Home Mission Secretary is traveling among the churches of our western States, Oregon, Washington and Idaho. Perhaps we can induce him to tell us some of his observations to the Visitor readers in next issue. His reports indicate that some places are fully alive and the work of the kingdom moves forward splendidly; other places have seemingly not heard of the Forward Movement goal asking the church to increase by 15,000 new members annually; a few are apparently concerned with the lives of those already in the kingdom and very little is being done for the unsaved, but a larger number of the churches are ready and anxious to move forward, but lack leadership—the kind that serves. O ye three thousand ministers in the Church of the Brethren,

where are you? Actually some of these western churches will be dead and beyond reviving if leadership is not secured for them. Recently a brother minister wrote, offering himself for service. He says there are more ministers in his congregation than are needed, and he is willing to go elsewhere. A little investigation on our part shows that he is a capable man, and we commend him for wanting to be used in a needy place. How is it with you, brother minister? Do you pass the preaching around so that your turn comes once every two weeks, and then do you count on the other man to do the pastoral work, and he count on you, and as a consequence neither of you does it? Might it be possible that the congregation would like to support a pastor to look after the interests of the church, but because there are several preachers in the congregation they take no action, even though all of the preachers present are farming and none of them doing little more than filling the regular preaching appointments? Now, beg your pardon sincerely, if this is not stated right, but at least it won't hurt us to think on these things.



Note.—Bro. Stover has kindly written the remainder of the material on this page.

The latest papers from India bear the news that Sir Vithaldas Thackersey has just completed the gift of 1,500,000 rupees for founding an India Women's University in the city of Bombay. This splendid gift is to commemorate the memory of the donor's pious mother, Shrimati Nathibai, who, as a devoted Hindoo of the caste Bhat, had the joy of seeing her son walk in the parental footsteps, a joy which most non-Christian parents have to the full. This gift crowns a series of judicious benefactions which Sir Vithaldas had made in recent years to the cause of education, and it is only one more of the signs of the awakening in India. The careful provision is made that such a college is to be open to all female students of India, without regard to caste or religion. Among the other gifts made by this gentleman is one of 500,000 rupees to help one hundred students while they are attending colleges. The full complement of students is even now receiving this help. Opinion is divided as to the wis-

dom of having a separate women's college, many of the leaders of education inclining strongly to the idea of having an arrangement whereby both men and women attend the same lectures of one university. With this thought the United Council of Missions of Bombay Presidency, at its last session, recommended the Interchurch Movement to help liberally the Wilson College (the only Protestant Christian college in Western India) to establish a hostel for women.



Have you read the article in the *Country Gentleman*, issue of 17th July last? You ought to read it. I found a copy in a bookstore in Chillicothe, Mo. The article is concerning the Church of the Brethren country church, south of Waterloo, Iowa, the most ideal of country churches in the United States at the present time, no matter what denomination. Be sure to read it.

The correspondent writes: "I asked Mr. Blough if the folks of the younger generation were enticed away by the city, or were they loyal to the church of their fathers."

He said: "In my opinion the young folks are more attached to the church than even their fathers and mothers were."



Have you read that special edition of the May issue of the *Missionary Review of the World*, which can be had at 25c a copy? It is a series of lectures on four topics, "The Soul of Japan," "The Problem of China," "The Burden of India," and "The Missionary of Today." It is simply fine. If I were you I would be sure to read this.



In the April number of the *International Missionary Review* is an article by Mrs. Sinclair Stevenson, M. A., a missionary of the Irish Presbyterians in Gujarat. The article encourages the doing of some special work by missionaries in far-away lands, on the line of original investigation, which they have abundant opportunity to do, if even they have not much time to do it. The article was read by the writer before a missionary conference in India some time ago, and was greatly appreciated there. You ought to find it in all the college and other libraries, for the magazine is a big one.

Our First Missionary Journey

Note.—Under this caption we hope to let our readers hear from us through a series of informal letters that we shall write, and which shall be addressed to our fellow-laborer, Bro. H. Spenser Minnich, who "stays by the stuff" and thus helps to make it possible for the Secretary to be away from the office.

Dear Spenser:

Well, the anchor has been lifted, the whistle has blown farewell and we are off over the deep blue sea for the regions beyond. We have dreamed of an ocean voyage; sometimes, we have dared to think of it; but when it came actually to preparing for it, it just seemed that it could not be. Now that we are away it seems so unreal that we rub our eyes to see if it be actual. You know we talked together over this trip many times, and thought of our dear workers across the seas who have long desired such a visit from some representatives of the Mission Board, and now it is the splendid privilege of Bro. J. J. Yoder and myself to serve the Board and the church in as humble a manner as we are able in this capacity.

Some folks have talked as though this were to be a pleasure trip, but I can assure you that it is only through our endeavors to act pleasantly and think pleasant things that we can content ourselves to be away from loved ones for an entire year. No one can imagine what preparation for such a voyage means, or what spending one year away from home entails, until he actually has been through the mill of preparation for it. I am sure that if I had no very definite objective I would not attempt it; and had it not been for the decision of the Board, the desires of the mission fields and the consciousness that the Lord was asking that the trip be made, we would have given up the journey at any time during the last two months of our preparation.

But you suggested before I left that I should tell something about the steps necessary to get ready for such a long journey. I cannot tell you of all the steps I have taken, for you know I have been traveling **some** in the last six or eight weeks. But I think you will be interested in some of them.

First, we applied to the British Govern-

ment for permission to enter India, Hong Kong, Straits Settlements, Ceylon, British East Africa and British South Africa. Since the war Great Britain has been careful as to whom she allows to come into her territory. We were asked to fill out three application blanks for part of these territories and two for the others; also to send in references to tell something about us. We waited patiently for these permits, and about February I was in New York and went to see about them. The speedy British office had not even applied for them. So we made out new blanks and the time wore on rapidly, but no permits came. We waited.

Then it is necessary to get passports from our own government. To do this we must have a birth certificate from some one who knows that we were born. One would hardly think that he needed proof for such a thing as this, would he? I secured it from some good folks who felt sure of the event in my case. Application was then made for these very necessary things, but they did not come. I almost sat up nights the last week with thoughts of what would happen if they did not arrive. But on Thursday before leaving Elgin the permit for the whole party came. On Saturday before leaving Frisco the passport reached me there. It takes a bit of faith—and even that is a bit weak—to leave home without this document in one's pocket; but the Lord is good and the government, while sometimes slow, usually gets around in time for one's needs.

Then there are the steamer reservations to make. Months ago I tackled this part of the task and secured passage on the steamship Shinyo Maru, sailing at 1:00 P. M., July 26, from San Francisco. We had the orders for the tickets, but not yet the tickets.

Well, the task was not yet complete when the passports came. We must visit the income tax man and get a permit to sail. Then we must carry our passports to the British, the Japanese, and the Chinese consuls and get their stamps (called the vise) upon them. Then we could go to the ticket office and secure our tickets. Our baggage

must be on board the vessel, tags for it must be provided, and last, but very important, we must present all of these items to the man at the ship and receive his gracious permission to board the vessel.

Now this is commonplace, isn't it? But let me tell you the poetry of getting away from the United States is oftentimes an elusive and uncertain thing when one is pursuing a passport, a permit or a consul's vise.

One does not know how much to appreciate friends in the port of departure. Now I can understand it better. Our dear Brother and Sister Andrew Blickenstaff, of Oakland, and the friends there opened their homes and their hearts, and not only made our stay most pleasant among them, but in many ways they also expedited our departure. We shall ever remember them in their homes, in their services at their church, and in their smiling faces and handkerchief farewells at the pier. And as if this were not enough for us on their part, the Christian Workers' Society presented each of us with a splendid bouquet of California flowers. We are nearing Honolulu as I write, but the perfume of these flowers in our cabin and on our table in the dining room is a most pleasant oasis in this desert of ship smells, odors and—well, I'll not express it further.

Spenser, no one can leave his loved ones without serious thought of his action. The

heartclasp of one's own flesh, the handclasp of one's true friend and the soulclasp of one's loving Father are, however, sufficient strength for any undertaking. These I possess in abundant measure, and I know you will, if you ever depart from the homeland on such a mission of love. Our prayer by night and by day is that we may be of some strength to the workers on the foreign fields.

As the Shinyo Maru made ready for sailing the friends, of course, were gathered on the ship and on the pier. Little rolls of paper, like ribbons, were purchased, and holding one end securely those on shipboard tossed the roll down to their friends on the pier. Then promptly at one o'clock the ship loosed its anchor and put out slowly, noiselessly, to sea. The friends held to their ends of the ribbons, but the end of the pier soon came, the ribbon was broken and we were off. How like that is the ship of life and the cord which holds us here!

But we are off and our boat points westward. The bonds of paper that might hold us to friends in America are broken; but the cords of love will always hold us together. May the Father bless you and all others as we leave. Please remember us in your prayers; but more than ourselves, remember the cause that we represent and the mission for which we have been sent.

In love, as ever,

J. H. B. Williams.

Reminiscences in the China Mission

F. H. Crumpacker

TWELVE years have elapsed since our first party came to China, but the organized beginnings are but ten years old. In fact, these ten years have been mostly beginnings.

The Lord has been good to our mission family. Of the fifty who came to the field, forty-four are still plodding away. One lies buried in Chinese soil, but we know that ere he left us he had already done a good work for China. Bro. Heckman's wife is now in the United States, but for seven long years has desired to be in the front ranks in the China work. Another four have been compelled to give up their duties

in China, but we know they still remember the work and workers in our field.

Of the remaining forty-four on the field, one might easily write a volume. There come even to those just arrived impulses to help that at times almost overwhelm them. Each one is toiling on. Each day finds something attempted, but it seems that so few tasks are ever completed.

Our field is new and unworked. Our workers are raw and untried on the field. The tasks often are so perplexing that one feels his utter inability to cope with them.

For these ten years we have no accomplishments to boast of, but a few advance-

ments can be recorded. We have opened three main stations, with a reasonable number of workers, both American and Chinese, at each place. At two of them we have medical, educational and general evangelistic work. At the other we have no medical work, but the other two departments are pressing for attention.

The reader is invited to have a look over our field. First, have a little time with me at Ping Ting. As to the institutional work the boys' school comes first. We have here a nice building with dormitories and classrooms sufficient to care for from eighty to one hundred boys. Next to this is the church. This was built in 1915 and has a seating capacity of between four and five hundred. More can be accommodated if necessary. We often have the place full on special occasions, but at our regular Sunday service we have a possible average of 250.

Just above there is our girls' school. Like the boys' school it has study rooms, classrooms and dormitories, and certainly is growing. Daily public prayers and room prayers, with the other good times in and out of the schoolroom, make the place very attractive to the girls. The present enrollment is about sixty.

Next have a look at the Women's Bible School buildings. This school is just in its beginnings and runs but half of the year. With their present quarters they could take in eighty or even more, but will not need to crowd them so closely for a time. The enrollment is about thirty at present.

Just back of the church you see those Chinese buildings. They are to be the home of the Men's Bible-Training School. This school Bro. Heckman was appointed to open, but after his going we had to wait till we had a man to begin the work. We hope to open in September, this year. The plans are just being consummated, and it looks as though the first class would probably have between twelve and fifteen in it.

In both boys' and girls' schools there is a commencement at industrial work; those small buildings to the east of the church, in the boys' school yard, are used for cloth weaving. This is very much appreciated by the boys.

Now we will go to the other compound. This is outside the city gate, but as we

pass down the street we must have a look in at the women's medical work. This is at present in ordinary Chinese buildings, and though very poorly adapted to the purpose, a lot of good is done and the women are coming much more freely than they did a few years ago. The fear of the foreign doctor is very rapidly breaking down.

This outside compound contains several residences, but the principal place of interest is the men's hospital. Both men's and women's hospitals will be here when the plans are completed, but for the present only the men's work is cared for. The hospital buildings are being constructed as rapidly as convenient, and in the meantime the doctor takes care of the patients the best he can. A few days ago all of the available room was occupied and more patients entered. They were tented on a pile of lumber in the new operating pavilion. Hard luck? Well, yes, it is a bit hard, but we would rather be crowded this way than to be here with the buildings and no one in them to care for. We keep promising the sick to give them better treatment by and by. The work has grown very rapidly since our doctor returned from his furlough, and with the present staff the load is heavy and the work only partially done. A wide field is here for itinerating dispensary work.

Yes, you ask about our evangelistic work. Well, that is not so easy to see, but it is progressing just the same. We have four lay evangelists in the field all the time, and at our six out-stations we have six men of the same class. These all reach the people wherever and whenever they can. They speak on the streets, in the fields, at the fairs and theatricals, in the inns, in our own little chapels, and in fact under any circumstance that is presented. The Gospel is slowly getting into the hearts of the people. Nearly all of our out-stations have either a boys' school or both a boys' and a girls' school, and though I cannot take you to see all of them, the work is slowly but steadily growing.

Now for a three days' donkey ride to Liao main station. All well. Yes, we have come up to the east suburb. Here is the girls' school bubbling over with children's enthusiasm. They are in their fine new

building and boast of having nearly all of the dormitories filled. Soon we will have to get ready for more girls, for still they come.

The hospital, too, is here. During the "flu" epidemic the one building that is completed was full to overflowing, and soon more room will be needed to care for the growth of the work.

Come along into the city. We will go over on the north side first. See that nice school building? We planned it to take care of 100 at most, but now the school has 150. We are compelled to rent near-by quarters to help take care of the emergency.

You are in the middle of the city now, and this is our made-over Chinese building that we use as a chapel. By piling them in two thick we can get 300 in the place, but with about 250 we call it full. This is our regular Sunday audience.

Just a little further south is our women's work compound, and though the place is crowded we still have just closed a lively women's training class with about twenty in daily attendance.

Any out-stations from here? Yes, we have three of them. At two there are thriving schools for both boys and girls. The work for women, also, is being started in these places. Drop in any time and you will find the quarters alive with busy learners.

Three days' by donkey and a few hours' by train and we are at our other station, Shou Yang. Now, though this is our latest place to be opened, you will be delighted to find it crowded with boys and girls. The number is limited by the size of the available space. With but a few months of work we had more than thirty-five boys and twenty-five girls in the schools. Several have been turned away. Our Sunday service is wonderful.

That little chapel is simply packed at all the morning meetings. In some way we must get a larger chapel.

Many calls come from outside places for preaching and meetings. Our Chinese staff is limited and the Americans are at the language still (when time permits). They must oversee the institutional work, care for the work already begun in the city, see

to getting old buildings repaired and remodeled, and keep making plans for the future. With these tasks it seems that if the outside places are to be properly kept going, others will have to come to us from the homeland.

Our only reason for not having a nice medical work here is that we do not have the doctor for the place.

Our whole field in all three of the stations is wide open to us. Do you wonder that our working day is twelve to fourteen hours? We might well raise the cry for shorter hours and bigger pay, but we have no time to "strike" in order to urge our demands.

About one-third of our number are still at the language study. Another one-third are in institutional work. Half of the other third are in general evangelistic work, and the last one-sixth are builders and home makers, ever ready to lend a hand to individuals or to departments wherever the need is greatest. This gives you a little view of our operations and the distribution of forces. What will the next ten years see in our work?

Ping Ting, Shansi.

TITHING LITERATURE AT LESS THAN COST OF PRINTING

We hereby offer to send to all ministers who are interested in tithing, samples of fifty Tithing and Stewardship pamphlets, any or all of which we furnish, two at a time, gratis, postage paid, in such quantities as they can wisely use at **one-half the published price**. This is less than the present cost of printing. The postage, which we pay, averages about one-fourth the cost of printing.

If they have not already been circulated we advise "Thanksgiving Ann" and "How to Tithe and Why" for the first order. The price of each of these is \$1.00 per hundred. Remit at the rate of 50 cents per hundred.

This offer will stand until further notice.

The Layman Company, 143 N. Wabash Ave., Chicago, Ill.

If he can be so near to me when I am yet so far from him what will his presence be when I shall have drawn closer to him?

Benj. F. Summer.

The China-For-Christ Movement

E. M. Wampler

WHILE America was organizing her Christian forces in an Interchurch World Movement to meet the problems and needs of society, broken up by war and devastation, some leading Chinese Christians and missionaries were planning a national movement for China. When we consider China today a heathen nation and its vast population about one-fourth of the earth, we place this movement next in importance in the great Christian factors of the race.

When the China-for-Christ Conference was held at Shanghai on Thursday, Dec. 16, 1919, to plan for an organized national Christian movement, embracing both foreigners and Chinese, its task was second in importance only to that of the conferences held at New York in December, 1918, and the one at Atlantic City in January, 1920. With a new wave of patriotism sweeping over the country, stirring all classes, it expressed itself among some of the Chinese Christians along the line of a greater zeal for the church. The time had come when the Christian forces of China should unite in a national effort for the promotion of the kingdom of God.

After a general discussion of the aim of the China-for-Christ movement the conference was divided into groups. These groups put their efforts and energy into investigating problems that confronted each of the different lines of study, and later in the meeting reported back to the general conference. There were seven of these, dealing with (1) social and moral welfare, (2) spiritual life, (3) systematic giving, (4) missionary spirit, (5) Christian leadership, (6) organization, (7) publicity. Their task was to get something definite for the churches to take and put into their programs; something that would command the patriotic spirit of the young and yet be directed along church lines. One of the most striking recommendations brought back to the general conference from these committees was one to adopt as a slogan, "Every church member a reader of the Bible in 1921, and the Bible societies to

issue the whole of the New Testament in phonetic in 1920; the rest of the Bible as soon as possible." It is impossible to have China a Christian nation until her people are able to read and know by reading and study the will of him whom they are to follow. The committee on organization recommended that teams be formed to visit churches, colleges and government schools to present the church's need of leadership and search out those willing to be used in this work.

These with all other recommendations were good, but a number, both missionaries and Chinese, felt that there was something still lacking. For the movement to become a success the Chinese must take hold of it themselves. China must be won by the Chinese and not by the English or Americans. So something that should have happened did happen. One night there was held a Chinese meeting, called by some of their leaders. This body felt the need of a general secretary, and appointed Dr. C. Y. Cheng to this position. They there pledged the support of Dr. Cheng and the running expenses of the office, of \$4,000 for the first year. They also recommended that an executive committee be appointed, composed equally of foreigners and Chinese. This is really the nucleus around which the China-for-Christ movement is now working, and it was started by the Chinese themselves. When this was reported back to the general meeting all rejoiced in the move the Chinese Christians had begun, and even though some missionaries advised that the executive board be all Chinese, the Chinese insisted on having half foreigners. They said it should not be entirely Chinese, but should embrace all of the Christian forces in a united effort combating sin and ignorance and establishing truth and knowledge.

May the churches of America receive many blessings by their sacrifice, and the Chinese grow to be strong spiritually through their service.

Liao Chou, Shansi.

Glimpses of Gospel Teaching Among Women

Nettie M. Senger

IT is my privilege to be at work again after a year of rest and education, such as one gets from looking on. As you possibly know, I do itineration among the out-stations of Liao Chou, and my first trip this spring was to Yu She Hsien, a day's journey from Liao. Chang lives near the chapel, and we made daily visits to her home to teach her to read and learn of Jesus. One day as we entered we saw that she had her book lying in front of her so she could read as she sat on the brick kang spinning thread, for she spins the thread, weaves the cloth, and makes the garments for her family of five. She sends a boy and girl to the mission schools and does all the home work for the family. The conversation was somewhat as follows:

"You are busy."

"Yes, I am always busy."

"Maybe your husband won't like for you to read when you are so busy."

"But he doesn't know it, and I don't tell him I read every day."

"Doesn't he come home through the day?"

"No, he never comes only at night; then he doesn't ask me what I did. He is at the shop all day and eats there, too."

"You must read and learn of Jesus, for he loves you and wants to save you."

"But nobody teaches me. How can I know?"

"We will teach you."

"I'm glad; I want to learn."

"Do you worship these gods you have on the wall?"

Laughs. "No. I don't."

"Then you take them down, give them to us, and let us give you something nice for your wall."

"I don't dare."

"Why?"

"My husband won't let me."

These gods are the ones they worship when they have shops and want to make lots of money. No doubt this dear little open-hearted woman still believes more or less in her idols.

"You read well. You ought to keep on."

"But I am so ignorant, and when no one teaches me I have no plan to learn."

"We must go."

"No, don't go yet. You just came."

We had been there an hour. "But you are so busy we must not hinder your work."

"Oh, but I'm not busy."

"But when we came you said you were."

"Oh; but I'm not busy now. I'm only busy when you're not here. When you come I always have time to read."

She escorts us to the gate, and her happy face tells us that she rejoices in our coming. One Sunday she did not come to church as she had the previous week, so I went to her home to invite her to meeting before we would open meeting. She said her husband had scolded her for going the last Sunday, and said she didn't learn anything and wasted the time she ought to have been weaving, so this time she did not dare go. She said if she went and he got mad he wouldn't let her read at all and would treat her cruelly. What should we advise her? We told her not to go to meeting under those circumstances. Did we do wrong?

Pray for this little woman to learn the doctrine that will save her precious soul from destruction. She wants it and is anxious to be taught. She is not ready to take her idols down, but she is willing to listen to the true doctrine. After we teach her awhile the Holy Spirit will move her to believe in Jesus, and her faith in the idols will begin to waver, which means the death blow has been struck, and finally they will come down. We cannot force them, but slowly keep at it, and as the true doctrine takes root the other will find no place to thrive and will disappear. Pray for us to learn how to teach so as to lodge principles rather than rambling truths, so they will stick and illuminate later as experience grows. This was Jesus' way, but he had the wisdom of heaven to do it, and we, too, can work with nothing less.

On our first visit to the boys' school court some women collected to see, and when we were ready to go a pleasant-faced,



The little Mrs. Chang and her five children who live near the chapel at Yei She, whom we taught daily while there.

This is about a third of the Yu She Hsien children who at present are in school. The government schools here are large.



The two women with books are the mother and daughter who are widows. They are very desirous to read. The woman with the babe in her arms is the one who asked about missionaries making medicine of hearts and eyes.

middle-aged woman urged us to go to her home at the rear of the school. Although we had other plans we could not refuse her urgent request. When we were seated she opened the conversation:

"Do you know where my daughter could go to school to learn to read? Her husband is dead, and I could keep her little boy if she could have a chance to learn something. She has no home duties, for there are just us two in the home. Teacher, I'm afraid you will laugh at me, but I am a widow, too."

"No, we can't esteem you lightly for that; it is not your fault. What did your husband do?"

"He was a shopman here in Yu She." The home is one of wealth.

"We will teach her now, for several weeks, and longer when we return in the fall. Can't you read?"

"Yes, I would like to read, too, but I am old. Can we begin today?"

So the first lesson was given, for we had primers with us. They read splendidly for about a week, and one day when I had to leave earlier to teach a singing class in the school, the Bible woman stayed a while longer. We taught not only these two women, but three girls, and the girls' mother had questions in mind that she wanted to ask, but dared not. So when the Bible woman was there alone she wanted very much to ask her questions.

"There is something I don't understand, and I want to ask you, Mrs. Chang. I have heard it is true, about the church, and after one is baptized. I have been wanting to ask you but I did not dare."

The Bible woman somehow sensed the situation and opened the subject thus:

"I know there is lots of talk, and many

people say things about the church. I don't know about here at Yu She, but they do at Liao, and they did at my home in Shantung when I was there; about how missionaries want all Chinese Christians to give the hearts and eyes of their dead to be used as medicine, but—"

"Oh! That's just what I wanted to ask you and I didn't dare. Isn't it true, then?"

"No, it isn't true. I know it isn't. Why, in my home all our home people are Christians and my grandmother and father died Christians, and they were nicely buried. The missionaries even gave money to help bury, as is our Chinese custom, and I **know** they did not take out their hearts and eyes."

"Then it isn't true? I heard it was, and that after you are baptized you must give the hearts and eyes of the dead in your family for medicine. I'm glad; now I know."

"No, you need not be afraid, and you can tell the people here that it isn't true."

"I will."

One more step nearer Jesus when such superstitions are cleared up, and when the people broach the subject themselves it means they are open to conviction. Pray for such receptive hearts, so full of misgivings, and pray that they may have no fears in talking to us about such things. They naturally would be afraid to ask me, for they have fears that I am one of the people doing such things, but the Bible woman can put them right.

Praise the Lord for open hearts, and for his wonderful love that can wait until results come, and not be angry with their slowness. You must help me to get the Gospel into these hearts till they are changed into the beautiful, meek, and pure character of Jesus. I know you will carry your part of this burden if I do mine. Help me in prayer.

The Hospital as a Missionary Agency

Bessie M. Rider

NO other phase of missionary work provides a larger opportunity for breaking down prejudices against the foreigner and the Gospel he has come to teach than the mission hospital. Souls have been saved, homes opened, and whole districts made friendly by the kindness

received by one individual while in the hospital. While the sorely afflicted patients oftentimes come to the hospital merely as a last resort, after all other means of help have failed, they return to their homes with glowing reports of what has been done for them, similar to that of the old lady who

said, "Don't tell me that the foreigners open hospitals just to take out eyes and hearts and make medicine of your liver! Look at me! You know how many hundred taels I spent on medicine, getting no help; then I went to the foreign hospital, where they cut me open and took away my disease. How they looked after me, the foreign lady coming at night to enquire how I was! Why, my own mother would not have done so much for me! They taught me to pray to Jesus, and he is going to take me to heaven when I die, and I have ceased to worship idols."

The hospital is—or at least should be—one of the greatest evangelistic agencies on the mission field. How easy it is to get close to those whom we nurse and attend! How they will pour out their troubles and anxieties to one who is sympathetic in their misfortunes! And when this is accomplished, how easy to reach the needs of the soul and commend them to the One who is Infinite Love and Infinite Power—One who is able to help when all other help must fail! Through bodily ministration it is possible to reach the hearts of many who could be reached in no other way.

Most of those who come to us as in-patients hear for the first time of the Wonderful Doctor who healed all manner of diseases and cast out demons and who is able to save our souls from sin. They are not slow to absorb the fact that Jesus loves them, and soon learn to sing and pray. It is indeed a joy to hear them lead out in prayer—women who have come from heathen homes and have never before heard of Christ and his love. The Chinese as a rule are especially fond of singing, and as they come to us here in the hospital they find much joy in singing our Christian songs. These songs, however, must of necessity be very, very simple. Among the ones used most are: "There is only one true God," "There is no way to be saved but through Jesus," "I hear that Jesus can save me from sin," etc.

As they return to their homes we present them with song leaflets and gospel pictures to tack upon the walls, that they may be able, through these means, at least in some small measure, to help witness for the loving Savior of whom they have just learned.

Ping Ting.

Evangelistic Work, Hiel Hamilton Memorial Hospital, Liao Chou, Shansi

Myrtle I. Pollock

THIS work, which is the big aim of the hospital, and that to which all our efforts are bent, is only now, we hope, in its infancy. Dr. Brubaker has had a helper by the name of Mr. Chang for about three years, but because of ill health he has returned home. Mr. Yü Jun has been here about eight months and will soon bring his family to Liao Chou and make this his home for some time. We had hoped to keep our second evangelist, to do what is termed "follow-up" work. As yet his place has not been filled, since the one was called home on account of illness. This short report gives some idea of the division of the duties and some of the common difficulties in always having helpers at hand.

The house evangelist's routine is as follows: The greater part of the forenoon,

after the breakfast hour until eleven o'clock, is spent in doing personal teaching with individual patients. At eleven o'clock all who are able meet in one ward, for songs and prayers together with gospel teaching, which is made comprehensible to all.

The men's dispensary hours are from three to five o'clock in the afternoon; the men begin coming usually about half-past two. They are met by the evangelist in a social way. He inquires where they are from, etc., and later asks about their religious beliefs, pointing them to the true God. Some little time usually is spent in singing and explaining the new doctrine more fully to returned patients before the doctor arrives to treat their bodily needs.

During the eight months in which our new evangelist has been with us his efforts

have been quite successful in working with the medical and surgical cases; however, because of the way in which we have had to care for our opium patients, permitting them more privileges than we would if suitable arrangements were possible, not a great deal of visible good in an evangelistic way has been accomplished.

The "follow-up" evangelist goes out to the homes of our ex-patients and spends two or three days or a week, according to the number of patients in the village, and there teaches them more of the Gospel and recalls to their minds the truths they heard while in the hospital. His work is very important, and is not only a great help to patients returned home, but is a big feeder for future patients. One small village, after such a visit, reported seven seekers for the light as a result of hospital teaching and follow-up work.

Since a fairly large number of our men patients are able to read the material used, besides the Book itself are such booklets as stories of Moses, Joseph, etc.; also small catechisms of the question-and-answer method as to God, his likeness, the creation of man, etc. These arouse interest and call forth discussion.

The work with the women has been going a little more than a year and a half. As yet our women patients do not number nearly so many as the men patients, but the women evangelist is kept busy even with a few women, as they are practically all illiterate and she must begin at the very bottom to teach. The present routine followed by the woman evangelist is as follows: At seven A. M., song and prayer with the patients. Following the breakfast hour, before and after the doctor does the dressings, she teaches them individually to read the characters in the songs they sing and in simple books. From eleven until twelve they are shown a large picture which has been taken from a Sunday-

school lesson scroll, and the story is told in a simple manner. Each day a different picture is used, and former pictures and stories reviewed. Each time home applications and comparisons are emphasized. As these patients return home, the songs which are most familiar are given to them, sometimes written on plain paper, and sometimes on the backs of pretty flowered postcards, which are very attractive to them.

The women's dispensary hour is from two until three in the afternoon. During this hour the woman evangelist remains near the entrance to receive all patients and to encourage any who might be timid. She also makes various inquiries of them, including how they happened to come to the hospital. Some very interesting reports often are given, showing that the work is bearing fruit. When one comes who is more timid than usual she is encouraged to see about the hospital, finally being led into the ward, where she visits with patients who are dressed in hospital clothing, who sleep on foreign iron bedsteads, upstairs, and remain uninjured. She goes away, feeling a little less fearful of the hospital.

One need which we have not supplied for our women patients is some kind of

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Mrs. Wang, Woman Evangelist at the Hiel Hamilton Hospital, Liao Chou, Shansi, China, With Her Husband and Son

One of China's Women

Mary Schaeffer

SHE was thirty odd years old and blind, for she had a double cataract. There was a large family and much work, but what could she do? Finally, she heard of a British doctor who, perhaps, might cure her, for, according to rumor, hadn't he cured others like her? So she went to the dispensary and in three weeks was ready to go home, seeing and able to do her work. Her heart also was made to see. At the dispensary she learned that the God whom these foreigners worshiped was for the Chinese, as well, and that he could bring peace to their hearts. When she went home she told her family all that she had learned. Later she returned for three more weeks of instruction. This time when she reached home they put the idols out of their house and informed the village headman that they would no longer support the theatricals.

Such were the conditions as we found them when we were introduced to this noble home. The husband is now a teacher

in the boys' school, and the first visit made to the family during the last Chinese New Year season proved an inspiration indeed. The wife had not forgotten anything that she had learned several years before, and loved to sing with us such songs as "There Is Only One God," "Precious Jewels," "Jesus Loves Me." We felt that in her we had a very promising woman, but the Lord saw fit to remove her from this earth. She had a Christian burial, and with the family we feel the loss. The neighbors said that she was a very good woman. Although she never had the opportunity to receive all the instruction necessary for baptism, she did what she could and knew.

In the darkness of heathendom such lights are found to give light to others and make the workers feel that it is worth while. We hope and pray that her beautiful life and influence may continue in the lives of those who knew her.

Shou Yang, Shansi.

Living the Gospel

Dr. Fred J. Wampler

THE value of acts and living as compared with teaching and preaching alone is well illustrated by the following sentences from an article by John Dewey in the Asia Magazine for May, 1920:

"Missionaries and Y. M. C. A. workers took a large part of the burden of recent flood-relief work. The Chinese in the devastated region, who had remained calmly impervious to prior teaching, were so impressed by the exhibition of kindness that was gratuitous that they flocked into the churches. The latter had to sift and choose very carefully to keep from being themselves flooded. And this result was not a 'lively expectation of favors to come.' The population had been deeply touched by the unprecedented display of sympathy and help. I was told on good authority that the governor of Shansi, the most respected provincial governor in China, said that up to the time of the outbreak of bubonic plague, he had thought that western civilization was good only for battleships and

machinery. But the unpaid devotion of physicians, teachers and missionaries, at the risk of their own lives, had convinced him that there was another side to western civilization."

The district in which the relief work was done is near here, and the Gospel had been preached there for more than a quarter of a century with little results. Largely as a result of the relief work, there are now twenty-five hundred applicants for baptism into the Christian church.

Our own mission had a prominent part in the plague work (pneumonic plague, not bubonic), which had such an effect on the governor of Shansi. Many moral and educational reforms have been begun by the governor since the anti-plague fight in 1918, and the province is much riper for evangelistic work.

May the Lord use his people here and throughout all the world to LIVE the Gospel.

Ping Ting Chou, Shansi, July 2.

A Memorial to the Teacher of Every Generation

I. E. Oberholtzer

THESE are three great ethnic religions that have taken permanent root in the life of the Chinese people. They are Confucianism, Taoism, and Buddhism. Their religious ceremonies are different, their temple vesture is very unlike, and each has a distinctive architecture that is closely adhered to whenever temples are erected. Frequent requests have come to us for pictures of Confucian temples, so that we are herewith showing the one at Ping Ting Chou, which is altogether representative.

If you were to compare the temple property of each of these three religions, you would be quick to observe the simplicity of the Confucian arrangement. The courtyard is large and open. It is not crowded with useless and discarded secondary shrines and altars. Emphasis is concentrated into one large and imposing edifice.

Many of the temples of China are built in memory of some great teacher, prince or hero of the past. A Confucian temple is a memorial to the sage and founder of the religion that bears his name. You will always find written over the door, in large letters of bronze, the four characters: "Wan shih shih Piao" ("a memorial to the teacher of every generation"). You have only to enter the temple court, when the silence of your surroundings, broken by the whispering of the pines or the chatter of a magpie, gives you the unconscious feeling that probably you are in the presence of the dead. The atmosphere surrounding memorials is much the same. "Off on a vacation for six months" would be an appropriate wording for a poster, for, as far as we can learn, these temples are open for use only one day in six months. Of all the temples and places of public interest in China, we know of none so little frequented as a Confucian temple. Grass, weeds and punctured paper windows are very common. So also is a locked gate.

You would enjoy taking a quiet rest beneath one of the sacred pine trees, and admiring the richly-colored tiled roof of the temple before you. I am sure your attention would be drawn to the glazing and

artistically-arranged figuring worked into the plan of the roof. On a bright summer day the glare of these glazed tile makes it impossible to look upon them. The secret of making these tile, it is said, is a lost art to most Chinese.

The inside of the temple is spacious. It is well painted in a deep red, but usually is covered with a generous accumulation of dust. There is little in it besides the altar, which you see in the second picture. As one finds the image of Buddha in Buddhist temples, and idols of Lao-tze in Tao-ist temples, so one would expect to find representations of the great ethical teacher in Confucian temples. But not so. The sole object of reverence and worship is a small, finely-carved tablet of eight characters, mounted in the recess of the altar. It is small in comparison with the temple about it, but it is to four hundred million Chinese just what its few characters say: "Chih-sheng hsien-shih K'ung-tzu shen wei" (the divine seat of the most holy teacher, Confucius).

Confucius was unmistakably the greatest personality, and has the widest influence of all the sons that China names great. Yet it is strange, indeed, that he or his tablet should receive such a disproportionate amount of worship in comparison with the dependence and reverence shown to smaller temples and shrines erected in the name of a trivial subject. The public does not worship at a Confucian temple. But twice a year, during the second and eighth months of the

This picture cannot bring out the temple. The large dragon in this with picture No. 3. Men do not go to a Confucian temple of the following picture. Confucius pose of gaining "learning," to heal the sick, or to quiet the desires.



The Chinese temple. This is neither more nor less than these. The temple is now a ruin, and of what he is now a ruin. There is nothing. There is a hill overlooking the official, himself, and the temple.

Chinese year, the local official and his attendants worship here for and in the name of the constituency which they serve.

The sacrifices are slain and burned before the temple, and offered before and to the

tablet within. There is little temple furniture and few instruments used in worship. There are no temple bells, drums, and kangs, and few sacrificial vessels, other than the small number of iron urns constantly before the altar. They contain the ashes of burning incense during worship.

Confucian Temple

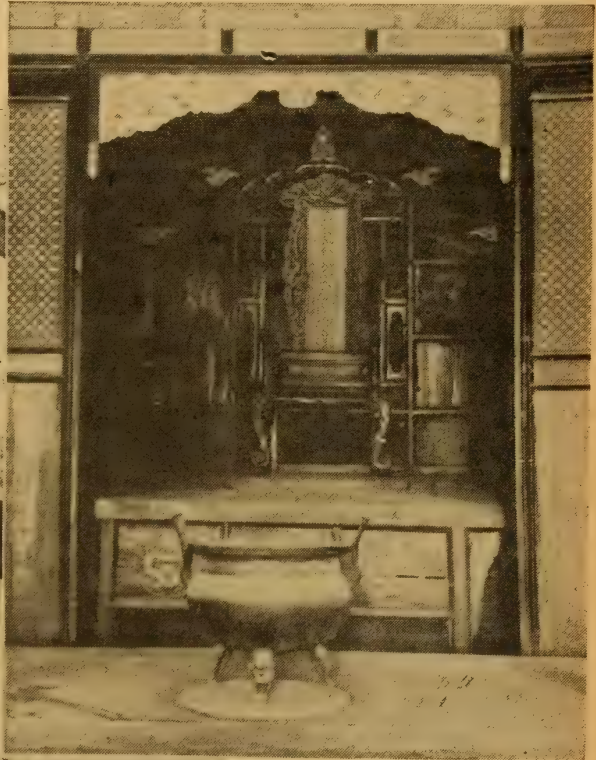
The beautiful coloring of the flayed tile on the roof of the ridge of the roof is very pretty. The paintings go to make up the temple property. Compare

the temple to worship as they go to the Guardian temple. The honored and his tablet worshiped for the one purpose would never go to this temple to pray for rain, etc. There are other temples for each of these needs



The Guardian Temple of Ping Ting Chou

of this temple is "Cheng Huang Miao," and means just what the title indicates. Confucian, Buddhist, or Taoist temple, yet is very much larger and more important located in this temple is the image of a certain man who lived many centuries ago said that he had extraordinary power along many lines. Because of this power worshipped for every need under the sun. He is able to give anything and everything. The temple is located just inside the north wall of Ping Ting Chou, upon a high hill. If the people cannot extract from this god what the city wants, the city is at his hand at worshipping for the people. Every county seat has one of these



The Temple Altar

What is seen here is the Altar of the Temple. The large opening in the recess. In this recess is located the Tablet to the great teacher, Confucius. Before the Altar is a huge table to hold the sacrifices. The large iron urn is for holding the burning incense.

It is dangerous to make generalizations in China. But we may safely say that these temples have little influence upon the followers of the great teacher, which is indeed a distressing observation. Strictly speaking, Confucianism is not a religion,

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The Fire God's Fires

Valley V. Miller

IN all sections of China the New Year is hailed with a great celebration, although the forms of display vary in different localities.

In the small city of Liao Chou guests are received in crowds. Hence, money has been laid by at the cost of deprivation of comforts needed previously, in order that new garments and extra food in both quantity and quality may be had.

Great as is the feasting and general merry-making, the first thing in mind is not the guests, nor the indulgence on the part of the host, but the homage that is to be paid to the fire god.

During the last three weeks of the old

year firecrackers and skyrockets, which are in the possession of every family, are heard almost continuously. And this performance is climaxed by the fires which are made for three successive nights on the streets at the entrance of every residence, shop and temple.

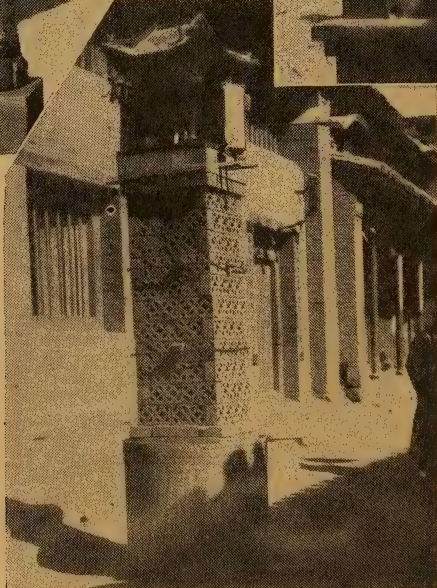
The family fire is made by constructing a coal pyramid, whose dimensions are about 2x2x3 feet, on a mud base which is fashioned in such a way as to cause the fuel to oxidize readily.

In spite of the fact that dried grass, stubbles and coal of the most inferior grade are largely used for home consumption, the

The Family Coal Offering



Stoves Used in Front of Shops



A Stove Which Was Used at a Temple

best only is burned in honor of the god of fire which is in a near-by temple.

The shopkeepers use cylinder-shaped mud stoves in which many circular openings are carved, while more elaborate structures are used at the temples and a few of the wealthiest homes.

The cost of the coal burned to no avail during the three nights is approximately fifteen hundred dollars.

Thinking of this in the light of living

standards, where hundred of individuals live on five or ten dollars each per year, this sum is enormous. Nevertheless, in this waste the admirable spirit of giving the best to a cause which is thought to be most worthy, is not hidden. And when this desire is fixed in the hearts of the Christian force, men will unavoidably see our good works and truly glorify our Father which is in heaven.

Liao Chou.

A Visit to a Temple

Martha D. Homing

ONE Saturday morning a small group of our number started for the Eastern Temple, which is located nearly due east from our home. With great interest we watched the many people coming and going, but their manner of making haste is "very slowly"; ours is "speed." This at first seems quite a drawback, but in a very short time we find ourselves making adjustments and are able to see many advantages in their "slow, easy manner."

In due time we passed through the city gate, by many little shops, and soon stopped at the entrance to the temple. We walked through the gate into the outer court, where many old, friendly trees welcomed us; then through the second gate into the inner court. Here were the men who were selling their various articles, and I readily pictured Christ as he drove out those who sold doves and overthrew the tables of the money changers.

On all sides of this court were located the rooms, with their idols. There were gods of life, health, happiness, food, clothing, theft, revenge, rewards, punishments and many others I do not recall. My heart sank within me as I watched, the rich and poor, alike, worshipping these gods which were made by man. They passed from one to another, burning incense and praying for the things they desired.

As we walked along we noticed the god of little children. Here we watched a young woman light her incense, pray to the god, and drop her offering. As she left we caught the words: "If a child be given me I will surely bring a thank-offering."

While we stood there a woman brought her thank-offering and gave it to the priest, who lighted it, and we watched it consume on the altar. I could not help thinking that these poor women in their ignorance might teach us Christians a lesson of faithfulness.

The people who thronged the court interested me very much. There were the priests, who helped in the worship. They were holding their little baskets for silver; second were the men, women and children, begging for a few coppers; third, the disabled, blind, crippled and maimed; fourth, those sitting by the gate, beating their breasts in hope some one would pity them by opening his purse.

I thought of the Pool of Bethesda, but there was no angel to trouble the waters. Again as I looked upon them I was reminded of Peter and John as they went up to the temple to pray, and the lame men asked for alms. You remember Peter's reply: "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus of Nazareth rise up and walk."

North China Language School, Peking.

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"It is often said, 'Why trouble these people with our religion? Are they not getting on very well with their own?' But as Bishop McDowell says, 'Nobody is getting on very well without Jesus Christ.'"

If ever a nation needed help, it is China today. Every nation has its problems, but where is there a population so vast which is facing problems so great? If we are ever to help China it must be now.—Sherwood Eddy.

Kung Ting Hsiu

Walter J. Heisey

THE terrible atrocities of the Boxer year in China have given rise to much writing and comment. Neither the awfulness of it nor the reward to the faithful of that time can be known until it is revealed in the day of rewards. Although twenty years have passed, the Chinese of the present are very much ashamed of the happenings of those days.

The accompanying picture is a likeness of two of our good Chinese brethren. One of them, Bro. Kung, has been a faithful Christian since before the Boxer year. The other, Bro. Yang, is only a babe in Christ. Both are nearing their eightieth birthday. Perhaps you would like to know that Bro. Kung is wearing the long gown in the picture. The other is Bro. Yang.

I am especially desirous that the members of the Visitor family become acquainted with Bro. Kung. His full name is Kung Ting Hsiu. He has a wife and one son. The son, having been afflicted with epilepsy since a child, has been quite a care to his parents. The family have nevertheless faithfully cared for him. They are poor but very happy.

Bro. Kung is most faithful and devoted in his Christian service, and although he lives three miles from the church he never misses a service except in case of sickness. He is highly appreciative of the protection the Father exercised over him during the year of persecution. For some reason, which we can not explain, aside from Divine care for his own, those who were seeking the death of the Christians passed by his village, leaving him and his family unmolested.

We look upon Lao Kung (Old Kung, as he is commonly called) as one of the faithful pillars of the church and church work at Shou Yang. Although not an especially gifted man, either in words or in personality, he never fails to respond when called upon for any Christian service. When we first came to Shou Yang we were not successful in securing a suitable gate-keeper for our compound. Finally we asked Bro. Kung to watch the gate in the meantime. This service he rendered gladly and faithfully.

He is especially helpful because of his acquaintance with the country and the people. He is now assisting us in an effort to interest and reclaim those Christians who recanted because of the persecutions of the Boxer year. We are also making a special effort to get in touch with the families of the Christians who were killed at that period.

We ask that you remember him faithfully in your prayers that the influence of his work may be far-reaching, in the salvation of many at this place.

Shou Yang, Shansi.



Kung Ting Hsiu and Brother Kung



A PROMISE KEPT

General Mission Board, Elgin, Ill.—Dear Brethren:

A few lines to you in regard to mission work. I promised the Lord that if he would give me a fair crop of strawberries, I would give one-third of my share to his cause. I therefore send you a check of \$75 as second payment on my share No. 151, Vyara Station, in our India field, and \$50 for another share for some station as you see best.

As ever, your colaborer in the cause of the Lord.

A Friend in Ohio.

Evangelistic Week Among the Women

Laura J. Shock

ALTHOUGH the weather was bitterly cold and the women's feet very small and poorly protected from the biting frost, a number of them were eager to leave the city for a trip to a near-by village every day for a week—for was not this the National Week for Evangelism, and was it not the privilege of every Christian to tell the "Good News" to those about him? What matter though the way was long and the roads rough and uneven—their hearts were light and they were eager to witness for their Master in these out-of-the-way places.

They divided into groups of two or three, and each group went to a different village each day. It was my pleasure to be in one of these groups. On this particular day we were going to a village about two miles from town. Friends we met on the way greeted us with the question, "Are you going out to preach?" that being their way of saying "Good morning."

A heavy snow had fallen, making the ground white and the air pure and bracing. Many travelers were upon the road, as this was the great holiday season of the year, and all were resting from their accustomed labors and entertaining their friends or being entertained by them. As we neared the village we were accosted by a man who evidently had very little knowledge of foreigners, for he stopped us and a conversation somewhat like the following took place:

"Where are you from?"

"From the city."

"From what country is the foreigner?"

"America."

"And can she speak our language?"

"Yes."

"Really?" Then turning to me, "Now let me hear you say Pingting."

"Pingting," I repeated, trying to conceal my amusement.

"Where are you going?"



I gave the name of the village, and he exclaimed quite delightedly, "Why, you can talk just like we do. Do you understand what I say?"

"I understand the most of it."

"Why, you do, you do? You talk just like we do!" And he went on his way, quite delighted that a foreigner could understand and speak a few words in his native tongue.

Upon reaching the village we called and were admitted into a typical village home, for the women are not allowed to leave their homes to attend a public meeting. Two women were seated cross-legged upon the brick bed, which extended across one end of the room, making dumplings for the noonday meal, or for an offering to the gods

on the coming feast day. After the usual greetings were exchanged and a point of contact was found my companion began to explain to them a picture illustrating "The Two Ways." By the time she was through preaching a few men and a number of women and children had gathered, so we distributed a few tracts and taught the children to sing "There is but one God and he is the Heavenly Father," after which we gave them each a picture card.

Time was passing and we went on to the next home, where much the same scene was enacted. Most of the children accompanied us from door to door, and our following soon became so large that no room was sufficient to accommodate us all, so we were compelled to leave and go to another village. The children went with us to the edge of the village and, as we walked, sang the song they had learned. Even when almost out of sight the strains of the song still floated upon the air.

This is only one of the many means used to bring the knowledge of this strange religion to these people, and few are the homes now where to preach our doctrine is forbidden.

Our Mission Schools as Institutions for the Transforming of Life and Character

Winnie E. Cripe

SOMETIMES as we look at the children when they come to enter our mission schools we note how crude and untrained they are and the blank expression on their faces tells how little they know. At this stage one almost feels it is useless to attempt to change such a life to become like the other children who have been in the school for some time. We look about and see the others cleanly and developed by Christian training and note the contrast. But we recall how this one and that one looked when they came to us and then we take courage and are ready to begin on another, realizing that, after all, the main point of difference is the time, energy and patience required to bring about the desired result.

Recently two little girls, sisters, were brought to our girls' school in Liao Chou from a village about forty miles away. They certainly were unsightly appearing. The older, a girl about thirteen, was slightly deformed, wore a very crude expression, and besides her head was a mass of boils and her head and body were crawling with vermin. The smaller one, six years old, had a sweet, winsome expression and seemed much more promising, but she too had boils that had not been dressed and her body was quite offensive. After hearing their story and learning that their mother had died a few months before and the father, who had been walking over eight miles each Sunday to church in one of our out-stations, was poor and wished his children to be in our school, we agreed to admit them on trial.

The girls had never seen missionaries, much less a school, so they felt quite strange at first. They knew little of what would be ex-

pected of them. However, they seemed eager to stay for, as the older one remarked, "there's lots of company here and there's no one at home." She has since told us that her father would lock her in the house when he went away so she "needn't be afraid." Little wonder that her eyes grew large and her face showed real joy at the hope of staying where she would have playmates and would be taken care of. Since then they have gone through the process of "cleaning up," new clothes have been made for them, and they have taken on a different appearance. After having been with us for some time the little one had to be reproved for not obeying some rule of the school about which she had been particularly told. She listened quietly to the reproof, which was given in firm tones, and then said, sweetly, "Next time I'll listen." She was told that one thing she would be expected to do was to listen to what she was told. She not only promised to do so but did not forget, for several days afterward, whenever she would see me she would come running and say, "Did you call me?" when I had not even noticed that she was near. These girls already look and act so much like the other pupils that we almost forget they have not been with us long.



School Girls in Our China Mission School

Changes in the lives and appearance are noticeable in all of the children, but are more marked in some than in others. The methods used to bring about these changes cannot always be the same. Some seem to respond to the teaching and general atmosphere of the school, as does a plant to rain and sunshine, but others have to be "pruned and cultivated" before they will respond to either.

One little girl who came to us this last term lives in a temple. She comes from a very poor home. At first she seemed afraid of everybody and everything about the school. She did not understand what she was to do and was afraid to be told. One day, after some misdemeanor, she was called to my study, alone, for the purpose of being told of her wrong and what her future relation to the school should be. Immediately she assumed an attitude of one in a frenzy and her face wore a wild, horrified look. We tried to explain to her what was wanted but without effect. Finally the matron was called and by force succeeded in getting the girl into a room where she was left to herself till she could be more composed. Later we went in, and sitting beside her had a long talk. She seemed for the first time to realize that, after all, the foreigner did not mean to kill her outright, and she relaxed and promised that thereafter she would try to obey the rules of the school. That was the last and only punishment she has needed, and now no girl seems more happy than "Fragrant Cinnamon," or more eager to carry out our slightest wish when shown to her.

Among some of the most noticeable changes are the general appearance and attitude of the girls. When they come, while they may wear a new little coat of bright color on the outside, one needs only to look at them a moment to observe that the clothing underneath is both filthy and full of vermin. The face may be clean, but the water-line is evident, and beyond that may be seen fertile soil. There is an attitude of fear and superstition, mixed with a boldness to "grab all you can," and ingratitude for things received. There is a rather decided tendency to deception and dishonesty. It is most satisfying to note that after they have been in the school for some time they want to have baths and

clean clothes; they make their pretty little bows and give their "thank yous" when nothing has really been done for them.

As we note these changes we may ask the cause. Yes, we may say that the life and work of the missionary among them plays a part, but the same transforming Power that changes the life of the American sinner and brings him back to God is the One that changes the lives of these Chinese boys and girls from heathen superstitions and uncultured lives into those who love and serve Jesus. It is the power of the Holy Spirit and the love of Jesus that, during the quiet hour in morning prayers, moves the children to silent prayer, for we can glance about and see here a face buried in the hands, there a head bowed, or still another head dropped upon the desk, each asking in her own way, which God must understand, that he help her to be good for that day. It is this power moving in their little hearts, as we see two or three leave at the close of prayers and hand-in-hand go into a classroom or some place where they can be alone to pray together over something that is on their hearts. One evening at the close of prayers we noticed two girls, aged about ten and twelve years, slipping into a dark room. As this was so unusual, because Chinese children are taught that all dark places are visited by evil spirits, we asked what they were going to do, to which they replied "We're going to pray."

It is this power which moves their hearts to confess their wrongs and ask their teachers, schoolmates and God to forgive them. One of the difficult things for the Chinese to do is to confess a wrong and ask to be forgiven; so we have no greater evidence of a changed life than when we see them do so. I recall upon one occasion, after two girls had been summoned to my study to settle a quarrel between them, that, after the matter had all been talked over and the confessions made, as we knelt in prayer one said, "Jesus, do forgive me. I have been so bad, and help 'White Orchid' to forgive me too." This was the other girl whom she had offended.

Let us look at the real comparison. Liao Chou has had an abundance of the type of girl who knows only how to make the

simple native clothing, cook the very plainest food, worship at idol shrines and put on brilliantly-colored clothing to attend theatricals, who has already been sold to her future mother-in-law, to whom she will soon be carried in the conspicuous red chair, there to grind out her life serving her husband and parents—and reaping such vengeance for her ill treatment as she can, by the way. Then look into our schools and see girls who have also learned to cook and sew, who love Jesus and have learned to sing and pray to him, who delight in comely attire, who are already being wooed and won by Christian boys and men and

have a life of happiness to look forward to and a deep longing to spend their lives in service for the Master. Can you see any difference? Yes, a change has come, and largely because the latter girls have been in the mission school. Otherwise they would mostly be in the first class. The school is not the **Power** but the **place**. Those whose opportunity it is to provide the place and work in it have large opportunities to witness the transforming of lives of sin and misery—"Having no hope and without God in the world"—into lives of "joy and peace in the Holy Spirit."

Liao Chou, Shansi.

Notes from Showyang for Month of June

Brother and Sister B. M. Flory and Sister Schaeffer are having their inter-furlough vacation at Peitaiho, and since they have been there little Verna Ruth Flory has undergone an operation for mastoids. They were quite fortunate in being at Peitaiho at this time, since they had the valuable services of Dr. Dunlap, an ear specialist, and the little girl is doing as well as can be expected. How lovingly the Father directs our steps, fitting all into his own plan, thus causing us to know assuredly that "all things work together for good to them that love the Lord!"

The sound of the carpenter's tools and the stone-mason's hammer is heard on our compound from morning till night. An old building is being converted into a preaching chapel, and we hope ere long to have a more convenient place for worship than we have had in the past.

Our schools closed June 29, and the pupils and teachers have gone home for a vacation. The boys and girls will be greatly missed, especially at the Sunday services, where they constitute about half the usual congregation.

Bro. Heisey and our native evangelist, Mr. Wu, have been making frequent trips to Ch'ing Ch'uan, our out-station, owing to the fact that no native worker is stationed

there at present. Mr. Wu and his bookseller, one of our native Christians, have been doing quite a lot of preaching at theatricals of the surrounding villages.

These are the hot days in north China, and while we at Showyang are fortunate in being located on a mountain plateau where the air is much cooler than on the plains, we, too, shrink from the scorching rays of the noonday sun, and remain indoors as much as possible during the hottest part of the day.

A MEMORIAL TO THE TEACHER OF EVERY GENERATION

(Continued from Page 241)

but a system of morals. And it is generally recognized as a very admirable and lofty one. But the Chinese people have never followed Confucius, for which the nation has lost a great deal. Its worship does not have the baneful influence that is associated with lesser temples and those of Taoism and Buddhism. This is in part due to the fact that few have the liberty of worshiping there. Then, too, the lack of a religious atmosphere about a Confucian temple and the lack of a religious dynamic in the religion itself, certainly have a morbid effect. One might wish for a more vigorous religious atmosphere in which to cradle Christianity.

Liao Chou, Shansi.

The Flowery Kingdom

Mrs. R. C. Flory

VERY appropriately, indeed, has China been named the "Flowery Kingdom."

We are blessed with such an abundance of variety in wild flowers—plants that hourly change their blossoms, through a boundless range of intermingled hues. From the time spring opens until late in the fall, flowers are to be found of innumerable kind and variety. Even this, spring, when it has been so dry, they have not ceased to give forth their beauty and fragrance.

"We tread the fields of speckled grass,
As if we did not know
Our Father made them beautiful,
Because he loves us so."

Long before we succeed in getting flowers started from seed in our courts, we can, only for the going after and plucking them, make our rooms cheery by large bouquets which God has planted in his immense garden of flowers. They say to us, "Here are flowers; take your fill; pluck them, and another year as many will be blooming here."

Among the first flowers that open is one something like the cherry. This is a shrub which seems to use all its energy in blooming. It is literally covered with pink blossoms, but never yields any fruit. We can get the white and purple lilacs from the temple courts about us.

It would be useless for me to attempt to name all these wild flowers; we will, however, name a few. We find the dandelion, which is so common in every clime, the violet, iris, columbine, vetch, bridal-wreath, roses—both red and yellow (the yellow ones are most plentiful), the white peonies, the red mountain lilies, bluebells, anemones, goldenrod, clematis, chrysanthemums, buttercups and daisies, also the tiny little "forget-me-nots" that we all admire so much.

Out where we camp in the summertime we see such a great exhibition of flowers by the acre. We have so many of the deep blood-red lilies; also those of the lighter shades of red. Some time ago we found a peculiar colored lily. It was a very light brown or buff, with deep-brown spots on the petals. We find an everlasting flower, such dainty pink and white colors mingled together, of which we usually gather lots, and make them into wreaths or garlands, which the children like to use as frames on some of their choice pictures. These keep well all winter.

In the interior here, where we are isolated from all our people, excepting those of our own mission circle, and where the people about us do not dress for cleanliness nor take much interest in the appearance of their dwellings, we appreciate the flowers more than we ever did before. Whenever we make a trip in the summertime they greet us by the wayside.

Having to look upon the color of mother earth in the walls and houses, even, the whole year round, somehow when spring sets in and something green comes forth to break the monotony of color we are so hungry for something else that we cannot help but seek the mountain nooks and valleys for the first tiny flower that blooms.

"As for man, his days are as grass;
As the flower of the field, so he flourisheth."
—Psa. 103: 15.

Oh, that man might keep his poise in every respect and fill the mission God has in the world for him, like the lovely flowers, silent as they are, showing forth their fragrance and beauty!

Liao Chou, Shansi.



THE JUNIOR MISSIONARY

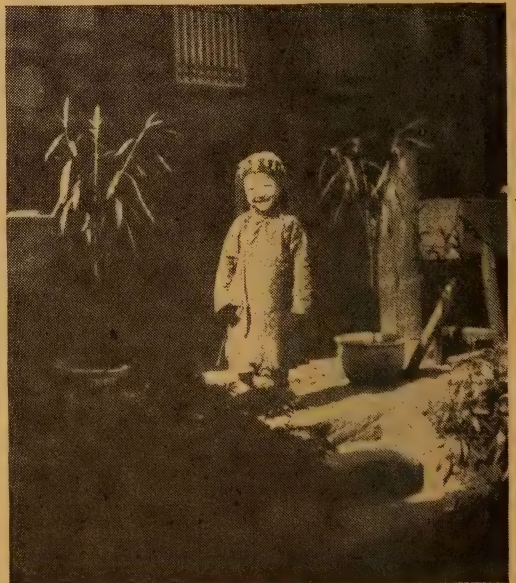
The Milky Way, or the Heavenly River

Mrs. Minnie F. Bright

THE white path which wanders through the sky on the dark, dark nights, and about which we in our childhood often wondered, just how it was made and why it was called "milky" and how long it was and many other things which a child can wonder about this mysterious path—also holds an interesting story to the children of this land. To them it is called the Heavenly River. They think it is a real river, the continuation of which on the earth is the Yellow River. And how this river was made is an old, old story. They say that years and years ago—more years than you are able to count—there lived in a heavenly village a beautiful maiden called the Weaving Maiden. Year in and year out this maiden was always busy weaving cloth. And on the earth there lived a boy called the Cow Herder. He was busy caring for the cattle of the earth, and being all alone he often wept for companionship. The great Heavenly Mother, knowing of his loneliness and sorrow, pitied him and told him how he might secure a wife. She said that sometimes maidens came from heaven (they were the stars that we see) to the earth to bathe. And their bathing place was a certain pool behind a certain mountain. He should go to this pool and steal the clothes of the maiden who had gone into the pool to bathe, and that maiden should be his wife. He was happy in the hope of procuring a companion, and that his lonesome days would soon end.

Now the Weaving Maiden had been industrious for many years, weaving cloth, and the great King of Heaven was so pleased with her busy life that he granted her a vacation. She came to the earth to bathe in the waters of the wonderful pool. While she was enjoying the beautiful place, the Cow Herder came and stole her

clothes—magic clothes they were—and hid them. She had no way of returning to her home among the stars since her magic clothes were hidden. She was happy to be the wife of the Cow Herder, however, and they shared their lives together for some years, when the Weaving Maiden became homesick to return to her heavenly village. She begged her husband to tell her where he had hidden her clothes years before when she came to the earth to bathe. He told her she would find them under a huge stone near the pool. He did not think his wife would go back to her former home, as she had two beautiful children and always seemed happy in her home with him. But when she found her magic garments and put them on, she flew away to her former home among the stars. Her husband,



Chiao Lan, Bright, Beautiful, Our Little Laughing Sunbeam, Whose Mother Was in Our Two Months' Session of School at Liao Chou

seeing her leaving suddenly, picked up an oxgoad, and flew through the air after her. The Great King of Heaven saw them coming and quickly called the Great Mother to his side. When she saw the maiden returning, pursued by her husband, she pulled a hairpin from her hair and drew a line through the heavens with it. This immediately produced a river. The two young people were thus separated by the Heavenly River, and the Cow Herder had no way of crossing the deep, boiling torrent.

The maiden was received back to her former place, and the Great King and the Great Mother decided that the two should never live together again. But as the years went on the two people grew very lonely for each other. Their grief was so great that the Great King permitted them to meet once a year for a short time. This meeting occurred some time around the seventh Chinese month, and on the seventh day of the seventh month they had to separate for another whole year. Now at this time of the year there is copious rain-

fall, and people say that the Spinning Maiden and the Cow Herder are shedding many tears, and their tears are the showers of rain that fall to the earth.

Since the Heavenly River has no bridge, and it is impossible for either of them to cross without, the magpies pitied the maiden and came to her rescue and formed a bridge for her. They sat on the water and let the maiden step on their heads until she had safely crossed. Now at this time of the year it is said that the magpies have no feathers on their heads, and people say it is because "Chih Nü," the Weaving Maiden, has been stepping on their heads to cross the river to meet her husband.

While my teacher told me this story of the Heavenly River, and the Weaving Maiden and the Cow Herder and the magpies, just as the story is told to the Chinese children, I was as much interested as any child could possibly be, and it ended all too soon.

Ping Ting Hsien, Shansi, June 14.

The North China American School

Esther Bright

Editor's Note.—Esther Bright is the fifteen-year-old daughter of Brother and Sister J. Homer Bright, who are missionaries in China. We are glad she can have these school privileges to which she refers.

FOR the past nine months it has been my privilege to attend a school for American and European children in North China. There was some question when we were home on furlough as to whether or not I would return with my parents to China, but it was finally decided that I should return, and I surely am glad of it.

The school is situated in the historic city of Tung Chou, about twelve miles east of Peking, and a short line connects it by railroad with the capital city. The school is in the compound of the American Board Mission and is managed by the American Board and Presbyterian Missions. The compound lies just outside of the city wall, close to the southwest corner. It was given by the government to the mission, after the Boxer Rebellion, as indemnity. It is a very large and beautiful compound, containing about seventy acres of land. One of its best

features is the large number of trees growing there. Trees are so scarce in China that they are much prized where they are grown. Another feature of the compound is an artesian well, drilled three hundred and twenty feet deep. It flows constantly and never freezes. It comes from so deep a source that it is perfectly safe to drink without boiling. It is a rare thing in China to get water that is fit to drink without first being boiled, and we certainly do enjoy it.

The school occupies three buildings: one a dormitory for the girls, another for the smaller children, and another in which are the schoolrooms and rooms for big boys. At the beginning of this year we had forty-three pupils, but during the year a number left us. It is not a large school, when we consider the numbers in our schools at home, but when we think that these are all foreign children, gathered

from different places in North China to this spot, it seems pretty large to us. In Peking there is also a school for foreign children, but most mothers even in Peking prefer to send them to Tung Chou for health and moral reasons.

We cover eight years of work in the school, the last four grades in the grammar school, and the four years of high school. The greater part of this year there were fifteen in the high school. We study the same lessons that are studied in the same years in America, but because of few numbers we cannot have so many teachers and as much choice in subjects as we do in America. At Tung Chou we have six teachers this year. One is the principal, who also teaches a few classes; another is the Latin, algebra and science teacher; another the history, English, and Spanish teacher; another the French, drawing, and some grade studies; another teaches music, and the last teaches only a few classes and cares for the houses and servants and food and other such matters. We have a two-session day, beginning at eight-forty-five in the morning and closing at four o'clock in the afternoon, with an hour and a quarter at noon.

One important part in our education, aside from books, is seeing the historic places in Peking. A number of times during the year some of the teachers take us to Peking to visit the famous temples and palaces. This year we have visited the Museum, a wonderful place filled with Chinese art. It is the only one in the world which has nothing in it but work of its own country. We have also visited the Temple of Heaven and the wonderful altar built of marble. We went to the president's palace and were introduced to President Hsu at his reception.

Another phase of our education, which is of great importance to us, is the meeting of old and experienced missionaries. Perhaps one of the most influential of these in North China is Dr. Arthur H. Smith, now an old man, who has given much service for China and who has written many books on this country. He lives at Tung Chou and gives us a talk every Thursday morning in chapel. These talks are very inter-

esting and will be remembered for years to come.

On Sunday we have religious services for the school-children. In the forenoon from ten till eleven we have our Sunday-school. There are four classes and we use the graded lessons. In the afternoon at five we have preaching for all the foreigners in the compound. This is held in the chapel in our school-building. Preachers come down from Peking every week and preach to us.

We have a Christian Endeavor Society, which was organized last fall by Mrs. Stelle, one of the missionaries in the compound. She is still our adviser in it, but we carry on the meetings entirely ourselves. All the high school is in it and a number of the seventh and eighth grades as well. We have a chairman and secretary and three committees. Twice a year we change officers and committees. The committees are as follows: The prayer meeting committee, which decides on the leaders for each meeting; the missionary committee and the social committee, which arrange for our picnics, etc. We meet once every two weeks for three-quarters of an hour on Thursday afternoon.

Another outside activity which closely relates to home life is our Household League. This is a league in which the pupils do the little things that make it easier for the teachers and make them more interested in the life of the school outside of their own selfish sphere. We have committees in this to do certain duties, and every two weeks we have a meeting when we decide on new people to fill the committees. A few of the committees are: The flower committee, the laundry committee, the tray committee, store and the proctor. The person on the flower committee sees that flowers are on all the dining-room tables, and waters the potted plants. There are three people on the laundry committee, and it is their duty to sort the clean clothes back from the laundry, and to see that each person gets his or her clothes. There are four proctors, one for the high school girls, one for the high school boys, one for the grade girls, and one for the grade boys. It is the work of

(Continued on Page 256)

FINANCIAL REPORT

During July the Board sent out 42,376 pages of tracts.

The following contributions to the Board's funds were received during July:

WORLD-WIDE

California—\$50.00	
Northern District, Individuals: J. A. Calvert and Family,	50 00
Canada—\$88.75	
Congregation: Bow Valley,	88 75
Colorado—\$11.80	
Southeastern District, Individual: Mary E. Haney,	11 80
Florida—\$1.60	
Individual: David Holsopple,	1 60
Idaho—\$14.13	
Individual: Harvey Snowberger, \$1; Sunday-school: Nampa, \$13.13,	14 13
Illinois—\$74.24	
Northern District, Individuals: Oliver D. Lahman, \$30; W. E. West, 50c (M. N.), ..	30 50
Southern District, Congregations: Decatur, Okaw, Oakley, Cerro Gordo, \$38.74; Individuals: M. Flory, \$5,	43 74
Indiana—\$59.15	
Middle District, Congregations: Mexico, \$25; Pleasant Dale, \$4.60; Children's Dept., Batchelors Run, \$10,	39 60
Northern District, Congregation: English Prairie, \$6.55; Individuals: Elias and Rachel Fashbaugh, \$7.50,	14 05
Southern District, Aid Society: White Branch, \$5; Individual: Geo. L. Studebaker, 50c (M. N.),	5 50
Iowa—\$10.00	
Middle District, Individual: A Brother, ..	10 00
Kansas—\$20.10	
Northeastern District, Individual: Aurora Baren,	10
Northwestern District, Individual: Mrs. Sarah Harting,	20 00
Louisiana—\$2.50	
Individual: John Metzger,	2 50
Maryland—\$3.25	
Western District, Individual: Perry Bowser,	3 25
Michigan—\$4.50	
Individuals: Samuel Bowser, 50c (M. N.); Mrs. E. C. Rieley, \$2; Miss Amanda Wertenberger, \$2,	4 50
Missouri—\$15.00	
Northern District, Individual: Emma Van Trump,	15 00
New Mexico—\$10.00	
Individuals: Samuel Weimer and Wife, ..	10 00
Ohio—\$46.23	
Northeastern District, Individual: Emma Rohrer, \$2; Sunday-school: Mt. Zion, \$4.86, ..	6 86
Northwestern District, Individuals: Claude G. and Pearl Vare,	6 00
Southern District, Individuals: Mrs. W. Eyler, \$3.50; In memory of Goldie Lightner, \$10; Sunday-school: Bethel, \$17.37; Harry McPherson, \$2.50,	33 37
Oregon—\$26.15	
Individual: L. S. Kester, \$2; Congregation: Portland, \$24.15,	26 15
Pennsylvania—\$236.71	
Eastern District, Individuals: Walter Hartman and Wife, \$100; S. Z. Witmer, \$2, Middle District, Congregation: Spring Run, \$11; Individuals: Gertrude E. Emmert, \$10; Lloyd R. Emmert, \$10; Mary I. Emmert, \$5; Anna K. Emmert, \$5; Mary A. Kinsey, \$15; Missionary Society, Clover Creek, \$25,	102 00
Southern District, Individuals: H. J. Shallenberger, 60c; Unknown Donor, \$2,...	2 60

Western District, Congregation: Montgomery, \$48.11; Individual: H. A. Berkebile, \$2,	50 11
Southeastern District, Individual: S. L. Marshall,	1 00
Virginia—\$763.03	
Eastern District, Individuals: Mr. and Mrs. J. W. Moyer,	4 00
Northern District, Individual: Mrs. J. H. Glick,	25
Southern District, Individual: Jennie Lintecum, \$1; Estate of Rachel Keith (deceased), \$757.78,	758 78
Transferred from the Forward Movement,	4,072 24
Total for the month,	\$ 5,509 38
Total previously reported,	32,666 28
Total for the year,	\$ 38,175 66

INDIA MISSION

Ohio—\$17.01	
Southern District, Congregation: Salem,	16 91
Oregon—\$10.00	
Congregations: Weston, \$10; Portland, 10c,	10 10
Pennsylvania—\$12.40	
Middle District, Congregation: James Creek,	12 40
Virginia—\$1.00	
Second District, Individual: Susan F. Earman,	1 00
Iowa—\$13.16	
Northern District, Individual: H. E. Shifer,	5 00
Southern District, Individual: L. E. and E. E. Buzzard,	8 16
Transferred from the Forward Movement,	539 92
Total for the month,	\$ 539 49
Total previously reported,	237 55
Total for the year,	\$ 831 04

INDIA BOARDING SCHOOL

California—\$6.25	
Northern District, Sunday-school: Junior Class, North Fresno Union,	6 25
Canada—\$15.50	
Christian Workers' Society, Irricana, ...	15 50
Colorado—\$9.00	
Individual: Ella Smith,	9 00
Illinois—\$12.45	
Northern District: Ladies' Missionary Society, Mt. Zion, \$5; Ladies' Missionary Society, Mt. Zion, \$7.45,	12 45
Indiana—\$115.00	
Middle District: Pyrmont Christian Workers, \$25; Missionary Class, Mexico Congregation, \$17.50,	42 50
Northern District, Aid Society: Walnut, \$20; Christian Workers' Society: Turkey Creek, \$8.75; Sunday-schools: "Children of the King" Class, North Winona, \$5; Primary Department, Walnut, \$21.25,	55 00
Southern District: Kokomo Christian Workers,	17 50
Kansas—\$62.50	
Northeastern District: Junior Department, Morrill S. S., \$20; Morrill Aid Society, \$25,	45 00
Northwestern District, Individual: Pearl E. Rhine,	17 50
Maryland—\$35.00	
Eastern District, Sunday-school: Woodberry,	35 00
Missouri—\$9.35	
Northern District: Wakenda Christian Workers,	9 35

Nebraska—\$2.50	
Individual: Mary A. Hargleroad,	2 50
Ohio—\$23.50	
Southern District: Class No. 7, Pittsburg Sunday-school, \$22; Individual: Mrs. I. Inboden, \$1.50,	23 50
Oregon—\$2.30	
Congregation: Portland,	2 30
Pennsylvania—\$36.75	
Eastern District: Other Folks Class, Hatfield Sunday-school,	8 75
Southern District: Sunbeam Class, Carlisle Sunday-school,	6 25
Western District: Elk Lick S. S.,	21 75
Virginia—\$47.50	
Northern District: True Seekers Class, Timberville Sunday-school,	17 50
Second District: Pleasant Valley Aid Society,	30 00
Sweden—\$23.00	
Malmö Congregation,	23 00
Transferred from Forward Movement, ..	233 61
Total for the month,	\$ 634 21
Total previously reported,	3,002 91
Total for the year,	\$ 3,637 12

ANKLESVAR GIRLS' BOARDING SCHOOL BUILDING

Transferred from Forward Movement, ..	40 00
Total for the month,	\$ 40 00
Total previously reported,	2,204 37
Total for the year,	\$ 2,244 37

INDIA SHARE PLAN

Indiana—\$50.00	
Southern District, Aid Society: Anderson, ..	50 00
Iowa—\$12.50	
Southern District, Sunday-school: Osceola,	12 50
Kansas—\$50.00	
Northeastern District: "Shining Lights" Class, Sabetha Sunday-school,	50 00
Michigan—\$12.50	
Individuals: Dr. and Mrs. C. M. Mote, ..	12 50
Missouri—\$50.00	
Northern District, Individual: Mary H. Williams,	50 00
Nebraska—\$34.31	
Christian Workers: Alvo, \$19.31; Kearney, \$15,	34 31
Ohio—\$125.00	
Southern District, Individuals: N. D. Groff, \$75; Sunday-schools: Pittsburg, \$50, ..	125 00
Oregon—\$20.00	
Sunday-school: Newberg,	20 00
Pennsylvania—\$124.00	
Eastern District: Receipt No. 48013,	35 00
Middle District: Curryville S. S.,	50 00
Southeastern District: Grater Missionary Class, Norristown Sunday-school,	14 00
Western District, Individual: S. L. Fyock,	25 00
Washington—\$12.50	
Soul Savers' Class, Outlook S. S.,	12 50
New York—\$12.50	
Brooklyn Sunday-school,	12 50
Transferred from Forward Movement, ..	329 85
Total for the month,	\$ 833 16
Total previously reported,	1,730 17
Total for the year,	\$ 2,563 33

INDIA NATIVE WORKER

California—\$20.00	
Southern District: Gleaners Class, 1st Los Angeles Sunday-school,	20 00
Indiana—\$20.00	
Northern District: Guardian Class, No. Winona Sunday-school,	20 00
Maryland—\$82.50	
Eastern District, Sunday-schools: Chapel	

Bible Class, Blue Ridge College, \$40; Edgewood, \$5; Garber Bible Class, Washington, D. C., \$37.50,	82 50
Ohio—\$100.00	
Northeastern District, Individual: A. Brown Miller,	60 00
Southern District: E. Nimishillon S. S., ..	40 00
Pennsylvania—\$80.00	
Southern District, Sunday-schools: Huntsdale, \$40; Huntsdale (Upper Cumberland), \$40,	80 00
Transferred from Forward Movement, ..	70 00
Total for the month,	\$ 372 50
Total previously reported,	1,262 75
Total for the year,	\$ 1,635 25

INDIA WIDOWS' HOME

Indiana—\$5.00	
Northern District: Receipt No. 48086, ..	5 00
Transferred from Forward Movement, ..	35 00
Total for the month,	\$ 40 00
Total previously reported,	113 44
Total for the year,	\$ 153 44

QUINTER MEMORIAL HOSPITAL

Transferred from Forward Movement, ..	8 00
Total for the month,	\$ 8 00
Total previously reported,	147 25
Total for the year,	\$ 155 25

VADA AUTO FUND

Transferred from Forward Movement, ..	50 00
Total for the month,	\$ 50 00
Total previously reported,	665 60
Total for the year,	\$ 715 60

PALGHAR HOSPITAL

Kansas—\$2.00	
Northeastern District, Individual: W. A. Gates,	2 00
Total for the month,	\$ 2 00
Total previously reported,	0 00
Total for the year,	\$ 2 00

CHINA MISSION

Indiana—\$3.00	
Northern District, Individual: Nova Strauss (deceased),	3 00
Iowa—\$13.15	
Northern District, Individual: H. E. Slifer,	5 00
Southern District, Individuals: L. E. and E. E. Buzzard,	8 15
Louisiana—\$23.10	
Roanoke Christian Workers,	23 10
Missouri—\$2.00	
Northern District, Individual: Katie A. Lahman,	2 00
Nebraska—\$5.00	
Individual: Mary A. Hargleroad,	5 00
Ohio—\$2.00	
Southern District, Individual: A Sister, ..	2 00
Oregon—\$0.20	
Congregation: Portland,	20
Transferred from Forward Movement, ..	681 92
Total for the month,	\$ 730 37
Total previously reported,	184 48
Total for the year,	\$ 914 85

CHINA NATIVE WORKER

Illinois—\$30.00	
Southern District: Woodland S. S.,	30 00
Iowa—\$117.50	
Middle District, Individual: Mrs. H. L. Messamer,	37 50
Northern District: Loyal Workers Class, Ivester Sunday-school,	80 00

Michigan—\$25.32	
Sugar Ridge Sunday-school,	25 32
Missouri—\$28.16	
Northern District: Wakenda S. S.,	28 16
Ohio—\$30.00	
Northwestern District: Pleasant View Christian Workers,	30 00
Pennsylvania—\$75.00	
Southeastern District, Individual: Har-old High,	75 00
Virginia—\$18.00	
Eastern District: Mothers' Class and Home Dept. of Oakton Sunday-school,	18 00
Total for the month,	\$ 323 98
Total previously reported,	815 52
Total for the year,	\$ 1,139 50

CHINA BOYS' SCHOOL

Indiana—\$2.50	
Northern District: Receipt No. 48086,	2 50
Oklahoma—\$3.00	
Individual: Mrs. Jesse Spain,	3 00
Washington—\$5.00	
Okanogan Valley C. W. Society,	5 00
Transferred from Forward Movement, ..	10 00
Total for the month,	\$ 20 50
Total previously reported,	284 99
Total for the year,	\$ 305 49

CHINA GIRLS' SCHOOL

Indiana—\$2.50	
Northern District: Receipt No. 48086,	2 50
Oklahoma—\$3.00	
Individual: Mrs. Jesse Spain,	3 00
Oregon—\$1.30	
Portland Congregation,	1 30
Transferred from Forward Movement, ..	10 00
Total for the month,	\$ 16 80
Total previously reported,	120 32
Total for the year,	\$ 137 12

PING TING HOSPITAL ADMINISTRATION BUILDING

Transferred from Forward Movement, ..	30 00
Total for the month,	\$ 30 00
Total previously reported,	2,173 68
Total for the year,	\$ 2,203 68

PING TING HOSPITAL

Transferred from Forward Movement, ..	119 80
Total for the month,	\$ 119 80
Total previously reported,	167 10
Total for the year,	\$ 286 90

LIAO CHOU MEMORIAL CHURCH

Illinois—\$150.00	
Northern District: Student Body and Faculty of Bethany Bible School,	150 00
Total for the month,	\$ 150 00
Total previously reported,	251 35
Total for the year,	\$ 401 35

LIAO CHOU HOSPITAL X-RAY FUND

California—\$126.14	
Southern District, Congregations: Pasadena, \$59.61; Pasadena, \$7.61; First Los Angeles, \$58.92,	126 14
Total for the month,	\$ 126 14
Total previously reported,	0 00
Total for the year,	\$ 126 14

SWEDEN MISSION

Oregon—\$0.25	
Portland Congregation,	25
Total for the month,	\$ 0 25

Total previously reported,	4 60
Total for the year,	\$ 4 85

SWEDEN CHURCHHOUSE

Transferred from Forward Movement, ..	300 00
Total for the month,	\$ 300 00
Total previously reported,	0 00
Total for the year,	\$ 300 00

DENMARK MISSION

Wisconsin—\$5.23	
Individual: I. D. Cripe,	5 23

Oregon—\$0.20

Portland Congregation,	20
Total for the month,	\$ 5 43
Total previously reported,	1 00
Total for the year,	\$ 6 43

SOUTH CHINA MISSION

Transferred from Forward Movement, ..	30 00
Total for the month,	\$ 30 00
Total previously reported,	0 00
Total for the year,	\$ 30 00

STUDENT FELLOWSHIP FUND

Transferred from Forward Movement, ..	2,885 00
Total for the month,	\$ 2,885 00
Total previously reported,	643 78
Total for the year,	\$ 3,528 78

COLORED MISSION WORK

Virginia—\$5.00	
Eastern District: A. V. S.,	5 00

Total for the month,	\$ 5 00
Total previously reported,	0 00
Total for the year,	\$ 5 00

AID SOCIETIES' FOREIGN MISSION FUND

Idaho—\$5.00	
Individual: Mrs. J. A. Bowers,	5 00

Indiana—\$5.00	
Middle District, Individual: Vesta Meyer,	5 00

Kansas—\$10.00	
Aid Societies of Northeastern Kansas, ..	10 00

Ohio—\$20.00	
Aid Societies of Southern Ohio,	20 00

Oregon—\$10.00	
Mabel Aid Society,	10 00

Pennsylvania—\$155.70	
Aid Societies of Middle Pennsylvania, ..	130 70
Aid Societies of Southern Pennsylvania, ..	25 00

Iowa—\$89.00	
Aid Societies of Northern Iowa, Minn-esota and South Dakota,	89 00
Transferred from Forward Movement, ..	623 50

Total for the month,	\$ 918 20
Total previously reported,	0 00
Total for the year,	\$ 918 20

ROSA KAYLOR MEMORIAL FUND

Transferred from Forward Movement, ..	90 00
Total for the month,	\$ 90 00
Total previously reported,	0 00
Total for the year,	\$ 90 00

HOME MISSIONS

Ohio—\$2.50	
Southern District, Individual: Harry Mc-Pherson,	2 50
Transferred from Forward Movement, ..	1,123 88

Total for the month,	\$ 1,126 38
Total previously reported,	313 45
Total for the year,	\$ 1,439 83

RELIEF AND RECONSTRUCTION RE-
PORT FOR JULY, 1920

ARMENIAN AND SYRIAN RELIEF

California	
Edmond Taylor, La Verne, \$150; McFarland Church, \$39.55; J. A. Calvert and Family, Butte City, \$50,	239 55
Colorado	
John E. Young, Colorado Springs, \$9; Haxtun S. S., \$29,	38 00
Illinois	
Lanark Church,	129 22
Indiana	
Elkhart S. S., \$50; Goshen City S. S., \$10; Lake View Mission, La Porte, \$10; Cedar Lake S. S., \$15; Mexico Cong., \$5; Turkey Creek S. S., Milford, \$10; Donation given at joint meeting of Bethany, Bethel, New Salem, Pleasant View Chapel and Syracuse Churches, \$18; Pipe Creek Church, \$3.75; Pipe Creek S. S., \$8.50,	130 25
Iowa	
H. E. Slifer, Grundy Center,	5 00
Kansas	
Adolf Berg, McPherson, \$15; Mrs. F. E. Van Nortwick, \$1,	16 00
Michigan	
Mrs. E. C. Kieley, Beaverton,	12 00
Minnesota	
C. W. Society, Worthington,	10 00
Ohio	
Palestine Church,	23 00
Oregon	
Albany S. S.,	16 45
Pennsylvania	
Midway S. S., \$30; A Member, Midway Church, \$10; East Petersburg S. S., \$16.48; Gleaners Class, Akron S. S., \$15; Grace Hewitt, Sellersville, \$35; Free Spring S. S., Lost Creek Cong., \$30; First Church of the Brethren, Altoona, \$300; District No. 3, S. S. and Missionary Meeting, \$76.45; Chiques S. S., \$17.91; Salunga S. S., E. Petersburg Church, \$20.45; Midway S. S., \$30; Little Swatara Church, \$84.50; Elizabethtown Ch., \$188.10; Springville Church, \$154.96,	1,008 85
North and South Carolina, Georgia and Florida	
Districts of North and South Carolina, Georgia and Florida,	250 00
Virginia	
Truth Seekers' Class, Timberville,	10 00
West Virginia	
Pleasant View S. S., Chestnut Grove Congregation,	10 85
Unknown,	50
Total for month of July,	\$ 1,899 67

THE NORTH CHINA AMERICAN
SCHOOL

(Continued from Page 252)

the proctor to inspect the rooms every morning and to ring the gong for the beginning and end of the quiet hour. We have ten minutes of quiet hour every morning, when every one must stay in his room and read his Bible. We usually take that time for preparing our Sunday-school lesson. We have a supply of stationery and stamps in the school, which is sold to the children. Every morning the "store" is opened for fifteen minutes, when the person on the store committee sells the stationery to the

children. At the end of each month the teacher in charge of the store makes out the bills. There are one boy and one girl on the tray committee, and it is their duty to carry the meals to any one of the pupils who may be sick. I was the unhappy victim of scarlet fever during the year. I was isolated for five weeks. The people were very kind to me and sent messages to me. On my birthday they came and sang outside of my window.

The atmosphere of the school in general is most wholesome. Only children of good moral families are allowed to enter, and missionaries' children are preferred, as the school was originally intended for them. There are, however, many community children attending the school. We have had in the course of this year, Swiss, Swedes, English, Australians, Russians, and Americans attending the school. We are all together in a happy fellowship, like brothers and sisters in one large family. I am sure that none of those who have ever attended the school can forget it or the influence it had on their lives. I expect to return to Tung Chou in the fall, as a junior in the high school.

EVANGELISTIC WORK, HIEL HAM-
ILTON MEMORIAL HOSPITAL,
LIAO CHOU, SHANSI

(Continued from Page 238)

handwork which they can do as they sit together and visit over the lessons told to them. Idle hands distract thoughts, and this need we hope to supply in the form of some sewing, easy crocheting, knitting, etc., as well as clay modeling, or simple games when they are left to themselves at odd hours, to keep them from getting homesick. Poor women that cannot read—what else can they do?

The above is only a crude description of the work we are attempting, as we try to follow those who are long experienced in the work. We feel we are only at the beginning, and that our efforts have great promise of growth in the near future.

Liao, Shansi.

"A married missionary writes: 'Religious education seems to be the most necessary line of preparation, and perhaps the most neglected!'"

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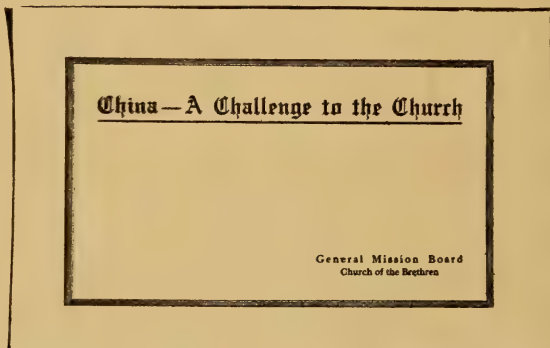
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THE MISSIONARY Visitor

Church of the Brethren

Abraham Lincoln's Bible



Picture from American Bible Society

The Bible which fed the soul of Abraham Lincoln in the Kentucky log cabin of his boyhood was one of the cheap little Bibles imported from England by vote of the American Congress in 1777.

Lincoln loved the Bible above all other books and once paid the following tribute to it:

"I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith and you will live and die a better man. In regard to the Great Book, I have only to say that it is the best Book which God has given to men."

Many future Lincolns are being nurtured today on the Word of God, of which the American Bible Society alone has issued more than 138,000,000 volumes since its organization in 1816.

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The Missionary Visitor

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EDITORIALS

The year of SPECIAL EVANGELISM is at hand, and the real essence of Christianity within us will assert itself at this point. The heart of the missionary cause—the cause for which we labor—is EVANGELISM. If the real essence of Christianity does not assert itself now there is an indication that real Christianity is not within us, or else we greatly misunderstand each other in our terms descriptive of our faith. Finance, organization, doctrine, ordinances, church discipline, and substantial church buildings, all have an important place in our Christian life, but they will not save. Have you said you believed in evangelism and wanted to talk to your friends, but always you lacked the proper courage? Yes; and I suspect you are not entirely alone in that feeling. The editor has a friend, an unsaved man, for whom he has prayed many times—but I never had the courage to come right out and say my prayers to him until just recently, and do you know it was not nearly so hard? I discovered that my friend spoke to me gladly on the subject. Brethren, if we dilly-dally, wasting our time, soon we will discover that we have no special evangelism, or even ordinary evangelism, in this year. May the Lord give us grace and courage for our work!



The president of Argentina, in talking to a Y. M. C. A. secretary, was asked why the difference between North America and South America. After some little hesitation he replied that he believed the motives of our ancestors in the founding of the two countries had a great deal to do with our present situation. The Spaniards went to South America largely to bleed the people and thus secure financial gain, and the founders of North America came here

chiefly to worship God. After all, the sin or the virtue of the father is visited on the children. Our children in North America may inherit from us a spirit of pantheism, and an utter disregard of the God of heaven, if we teach them to tie their faith to that almighty dollar, as did the Spaniards of South America.



India is restless; she does not appreciate the restraint placed on her by the British Government. She desires to be free, and some day this feeling likely will be expressed so strongly that she will gain her desire. Our missionaries are performing a service, greater than the India people can now realize, in laying foundations of right, honesty, pure morals and a dependence on God. If India gains self-government she will be indeed ill-fitted to manage her affairs, but the lessons from Christ, which many of her sons are learning, will play an important part if she succeeds.



Just this morning (Sept. 11) we learned of the death of Wilbur B. Stover's mother at Waynesboro, Pa. It is a sad day for the Stovers, and we mourn with them, but we think what a life, what a service she has rendered to mankind! Mothers, dedicate your children to the Lord, have the pleasure of seeing them carrying the banner of King Emmanuel, and when it comes your time to meet the Master face to face you will not be going empty handed. We come, we stay a short while, and then we go. Just one life here, just one chance to give life service, but what an opportunity is that one life! We come to earth, and soon before us we read the sign, OPPORTUNITY, and as we draw the curtain aside to seize the opportunity, lo! we are confronted with the word, RESPONSIBILITY. We have

the opportunity of life, friends, homes, "eats," pleasures, the open sky with its pure air, and prattling children to make us happy, but these all become our responsibility. Happy is the man who assumes his just responsibilities and unselfishly does his part in this great game called life.



We have just come from a District Meeting, and it was fine. Times have been when we could not say that with so much meaning. Two days of inspiring messages preceded the business session. And the young people were there in numbers. They had their meetings, too, some of them with their discussions regarding the kingdom and others with a social program. Three missionaries were present, and they contributed much to the spirit of the meeting. It became known that a thriving but small mission church in the District had bought both a church and parsonage, the former paid for and the latter partly so. Then the spirit of the word "brethren" manifested itself, and members from the other churches pledged the amount remaining due. It became known that the pastor of the mission church had given one hundred dollars from his meager salary, and then what do you think the big brothers in the District did? They said, "We do not want the pastor to pay this money, for he cannot afford it." Then the pastor replied that he really wanted to make the gift. Then the big brothers, not to be outdone, said, "Let him make his one-hundred-dollar gift and we'll increase his salary by that amount." Oh, how sweet is the Christian life when we really exemplify the meaning of our name, BRETHREN! The young folks at this District Meeting were like all young folks should be—that is, full of life. They wanted to do something unusual for District Meeting, and that is a pretty human characteristic. They conceived that it might be nice to sing some songs during the noon meal. Their courage failed them until the last day, when suddenly from one corner of the room came music, and another group, not to be outdone, sang their song, and it continued so that we all enjoyed our dinner more. That fixed the situation so that any unkind words in the business session were quite out of place.

We rejoice in the large number of Vacation Church Schools this summer. We hope for a much larger number next season. We are especially concerned, for it is such a splendid opportunity for the teaching of missions. Let us educate properly and we will not need to scold our brethren for not giving as they should. Let us have the facts, and we are willing to give. This is the basis on which Christian folks are built. The new Mission Study Courses for 1920-21 are now ready for announcement. In the Workers' Corner you will find the lists.



The World War came to an end, for which we were glad, and now we are tired talking about it, and wish the editors would write of something else; but no war can bring so much misery and sin to a world without frequent allusions to it. Have you noticed the increased amount of crime, the highway robberies, the holdups and the murders? This is a very normal aftermath of such a great war, but what can we do? While the civil authorities are trying as best they can to handle the hardened criminal, the one who is scarcely approachable by the Christian forces, we certainly are intrusted with a great opportunity and responsibility in the proper training of our boys, who are still plastic. They are learning to steal and rob, and the challenge is to us. If Christianity can save and keep men it ought to keep the boys of our country from turning robbers. Our laundryman was held up and robbed; people on the country road outside of our city are being halted and robbed, and killed if they offer resistance. A gang of boys not more than a mile from the editor's home has been caught in robbery and been lectured by the judge several times. What does it all mean? The civil authorities are powerless. While one criminal is being apprehended and just punishment is meted out to him, three others spring into his place. Civil force will not cure; it is only the love of Jesus Christ, coupled with some sane teaching on everyday living, that will help our ills. O you Sunday-schools! Do you want to do mission work—you classes of boys that are searching for something to do? Mission work lies just at your door. Where is the community that has all of its boys in the Sunday-schools?

We are impressed with the splendid work that can be accomplished along missionary lines where there is a missionary committee or secretary actively and enthusiastically to coöperate with the pastor. Almost every day the General Mission Board receives, direct from committees, communications which indicate their activity. Sometimes they ask for a visit of a returned missionary, or for material from which they can prepare a missionary talk. They tell us of a program they have had, ask our advice about their mission study class, report that such and such a class desires to subscribe for a Share of Support in India, and report their activity along the many lines which they serve. We wish so much that every church could have an active committee. Perhaps the pastor is able to do a great deal of work along missionary lines, but nevertheless he will still better serve the work if the members of the church are appointed and assisted in promoting the missionary activities. He is a wise pastor or elder who can help his people to see the vision and to take upon themselves the responsibilities of the kingdom work.



Our colleges, missionary lectures, college volunteer bands and great missionary magazines are filling a great place in the missionary program, but these are all superstructures upon the training that is received in the home. The Volunteer Band rarely touches the young man who has not come from a Christian home. The youth who was not reared in a Christian home does not read the missionary magazines, and neither does he attend missionary lectures. That quiet, everyday Christian teaching from the mother, by word and example, is the foundation upon which others build. Brother minister and Christian man, as you read this consider if your present relation is due to your home or to other institutions. Of course there are exceptions, but the promissionary sentiment the writer of these lines has acquired is possible only because of those early prayers at the mother's knee and the morning devotion at the breakfast table. Some of you good mothers have wished for a wider sphere of service. You want to do more for the Lord, but do not minimize or even neglect that opportunity that lies within your own doors.

Just in time (Sept. 16) to make this insertion in the Visitor before it goes to press. We are glad to tell you that we have had mail from our deputation abroad. Bro. Williams' good wife had a letter from him, dated Aug. 19, which he had written from Pei Taiho, China. This is the first news we have received since they pressed their feet on China soil. Byron Flory and Norman Seese were there to meet them. At another place in this issue you will find the letter which Bro. Williams wrote regarding their visit at Honolulu. We think we have the joke on Brother and Sister Harlan Smith, for somehow they caught the mumps. Perhaps they did not think it a joke, but they will laugh with us now that it is over. We are sorry to say that Bro. David Betts, who was making the trip with the committee, did not think it advisable to continue and is returning from Yokohama. Bro. Williams describes their ride in the jinricksha upon their arrival in Japan. The acting editor hopes he can get a picture of that event. Bro. Williams will try to keep us informed of their work through monthly letters to the Visitor.



Our party of new missionaries who contemplated sailing October 16 from San Francisco for India have experienced a chafing delay in the receipt of their permits to enter India. It appears now (September 28) as we insert this last item in the Visitor that sailings will need to be deferred until as late as December or January, since new sailings cannot be arranged until then. We feel rather sure that the permits will be received by that time. Brother J. M. Blough and wife and Brother J. B. Emmert and his family are in America and both contemplated their return to India at this time. Arrangements were made for Bro. Blough to remain America a year longer in order to take school work fitting him for some special educational work in India. The India mission felt they could get along without him this coming year if Brother Emmert would return. Now it seems that Sister Emmert will need a little medical treatment before she will be ready to return and so Brother and Sister J. M. Blough will return. Since they have their permits they will likely return in October.

Personal Evangelism

A Sermon by Rev. J. H. Cassidy

"Go ye into all the world and preach the gospel to every creature."—Mark 16: 15.

ACCORDING to the latest religious census of this country, there is but one professing Christian to every four of the adult population. When we think of the number of churches as we find them today, in every city and hamlet, as well as in the rural districts, and of the great army of ordained ministers and teachers whose entire time is occupied in heralding the gospel message, we are made to wonder why such a small per cent of the unconverted are reached.

Christ's Message

When our Master said "Go ye," it was a message, not to a select few to go, but to every one saved through his blood. We feel that the Christian church at large has been placing a wrong interpretation on this commission. A great majority of Christians have been satisfied to delegate this work to a select few, and the result is that the mass of believers have no individual interest in soul-saving.

We have been in evangelistic meetings, and after preaching for an entire week to a church of three hundred members, we gave an invitation. There was no response. Then we asked all to rise who were already Christians, and the entire audience of three hundred and more arose. We believe that Christ, who loves the souls of men, would weep over a scene like that. Think of three hundred professed Christians sitting for a solid week with arms folded, listening to the messages and not bringing one unsaved soul in touch with the "WORD." Yet many of these were parents with sons and daughters lost. Many were men who worked side by side in shop or office for a score of years with bosom friends, yet showing no concern about their souls.

It would have required only a minimum effort on the part of each member in one week to succeed in bringing at least one person each to the services. I think if the Lord had been conducting this meeting, he would have delivered his Laodicean message; shaken the dust from his feet, and

taken the first train out of town. (I felt like it.)

The Story of the Lost Child

It was in the little village of B—— one evening the message went through the streets that Mary, the nine-year-old girl of Mr. and Mrs. W——, had slipped away from her home, wandered into the mountains and was lost. It was then far into the night. Many had retired, but they arose hurriedly, and soon hundreds of men and women were scouring the mountains in all directions for the lost child. The mother, prostrated with grief, wept and prayed the entire night. The father, almost crazed with the thought of his lost child, wandered through the mountains calling for his child until he fell exhausted and was unable to rise. There was not in the village of B—— a single eye closed in sleep that night. The next day the mills did not resume work; the stores and shops were closed, because employer and employe alike were passionately in search of the lost child. It was a quarter of twelve o'clock, and the gun was fired that announced, "The child is found." Immediately the sound of the second shot brought the message, "The child is alive."

In a short while there could be seen coming down from the mountains hundreds of men and women, many almost exhausted from hunger, clothes torn, hands and faces bleeding, but with a gleam of joy in their eyes which seemed to say, "The joy of this moment in restoring the lost child is worth all the sacrifice." Why all this intense interest and great sacrifice by the people of an entire village? It was their passionate love for the life of one little child.

This is what it means when we have a passion for souls. We will be willing to wrestle with God all night for the "soul" of the boy that is lost. I don't believe that God will turn a deaf ear to the mother and father who are willing to exhaust their strength in their intense interest in the soul of their child.

We cannot estimate the possibility of the

power of God in a town where men and women of the church would manifest such a passion for the soul of their unsaved brother, as shown in the passionate love for the lost child. We need to pray more that God will give us an intense passion for souls and lay that burden so heavily upon our hearts that we will forget to eat or sleep until the message falls upon our ears: "The lost is found."

World Dying for Love

Paul's passion for souls was such that it impelled him to go into the most imminent danger. He never lost an opportunity to speak a word to the unsaved, although he knew that often it endangered his life. How different is it today; most unsaved men appreciate the true child of God who talks to them about their souls. "Don't you know the world is dying for a little bit of love?" In my pastoral work I called at a home one day; there was a family of eight. They were strangers to me; they recognized me as a minister and were not free to talk. After a few minutes of general conversation the father became more familiar and talked freely. I found there was not a Christian in the family. Then I asked him, "Why do you not go to church, and why are your children not at Sabbath-school?" Then he quickly answered: "I have lived here twenty-two years and not a single soul has ever invited us to go; we are poor and thus we supposed we were not wanted." It was not that there was not enough preaching in that community, for there were five churches within eight blocks of his home; but it was THE LACK OF THE PERSONAL TOUCH. Was it the fault of the minister? Partly so; but the greatest fault lay with the professing Christians of that community, who had no passion for souls, and therefore felt no individual responsibility.

An Unreasonable Attitude

We are always impressed with the familiarity an individual has in conversing about the thing in which he is most interested. A business man has no hesitancy in approaching any one on a business proposition. The politician becomes most familiar with the slightest opportunity and

proceeds to state his cause to anyone, but this same man would become dumb if asked to speak to his most familiar friend about religion. The society flippant can spend a whole evening at a pink tea, sitting around a card table, talking about the latest "steps" and the frizzles and frazzles of fashion; but if she were to be asked by her pastor to speak to some poor, lost soul, she would go into hysterics.

We can readily understand why the unborn soul cannot with freedom speak of the things of the Spirit; but we cannot understand how one who knows God and loves him with all his soul, heart, mind and strength, can be so embarrassed when called to speak to a friend about the greatest question in the world. How can we think of facing eternity when we have lived constantly in the presence of the unsaved and have been ashamed to speak to them about Jesus' love and the Father's care for a lost soul? "He that is ashamed of me and my words in this sinful generation, OF HIM WILL I BE ASHAMED."

God Acts Through You

We all believe it is God's desire that every soul shall be saved, and that he has made every provision possible that this may be realized. But God cannot save men except as he saves them through human agencies. It is the lack of this personal element in evangelism wherein lies the great weakness of the church as an evangelizing power. Men, in their touch with one another in business and social life, are failing in their opportunity to interest one another in the question of all questions—"The Christian Life." Fifty-five per cent of the men rarely if ever attend any form of religious service; this condition exists, not because there are no places of worship in easy access, but because those who do go have little or no interest in their unsaved brother. There is not one man in a thousand who could not be won to Christ if his friends who are professing Christians would use their personal efforts to win him.

Lack of Personal Effort Is Murder

An old man is crossing the railroad track; he trips and falls. Alone, he is unable to rise, but with a little help he could. Half a mile down the track a train is coming; two men standing near see the old

man's helpless condition; they know the train is coming; they see the helplessness of the man; they stand unconcerned and watch the train as it crushes out the life of the old man. An officer of the law appears; they are arrested, charged with murder through criminal carelessness. I would rather be the murderer of that man than to be the murderer of his soul. If I, as a child of God, permit a soul to pass into eternity lost, and I have failed to use my personal effort to save that soul, I shall be charged with the MURDER OF THAT SOUL.

The Supreme Joy of Soul-Winning

I believe that every true Christian ought to have and will have some definite person or persons upon whom he is constantly centering his efforts to win to the church. If the question was put to you today: "Are you centering your prayers and personal efforts on some unsaved soul with a determination to win that soul to Christ?" how would you answer? I am glad that the way

of salvation is so arranged that not only a select few may have the supreme joy of soul-winning, but that every humble child of God may be used mightily by him; and I want to say in conclusion that the one who has not experienced the supreme joy of winning a soul to Christ does not know the supreme joy of the Christian life. REMEMBER THAT THE DESTINY OF SOME HUMAN SOUL DEPENDS UPON YOU. Will you shirk your responsibility, or will you shoulder it?

Your NEGLECT means disappointment now, and in the end, eternal remorse. Your ACCEPTANCE of this service not only brings with it the experience of the supreme joy here and now, but in the life to come there is the promise of: "Well done, thou good and faithful servant . . . enter thou into the joy of the Lord."

Which will you do—SERVE or SHIRK, during our great Evangelistic Campaign Sept. 1, 1920, to Dec. 31, 1921?

What Hope of the Future if the Women Are Not Won?

Alice K. Ebey

IF the women of India are not won for Christ there is little hope for the future. "The hand that rocks the cradle is the hand that rules the world," is no less true in India than in other lands. Take from our Indian church the praying mothers, and you strike at the very root of our hope for coming generations.

The other morning our Sunday-school children sat in orderly rows on the floor, looking up into the face of the Indian preacher. "These are our treasures," he said. "We older ones lay down our work and go out of the world ere long, but these children we leave here to carry on the work of the Lord." But how are these treasures to be guarded? How are they to be kept for the Master's use? While the father guards the front door, seeking to keep his treasures safe, the mother may let in the thief by the back door. These young sons and daughters, who are under the daily, almost hourly, influence of a heathen mother, likely will not grow up to be strong Chris-

tians, be the father never so eager to bring them up in the nurture and admonition of the Lord. In the matter of bringing up children, more than in any other, the father needs the mother for his helpmeet.

Perchance the son of such a mother does grow up to be a Christian; circumstances will almost force him to take a heathen wife. His mother would choose such a wife for him. Or, if the young man should find a Christian wife in a mission school, it is not likely that the mother would welcome a Christian daughter-in-law, nor would the Christian girl be apt to choose to go into the home of a heathen mother-in-law. So this Christian lad, who during his childhood was under the influence of a heathen mother, during his manhood is brought under the influence of a heathen wife. Surely there remains little hope that such a man will yield fruit unto Christ. How much less may his children be expected to develop Christian characters! So, for the sake of Christian manhood, the

women must be won. "A house divided against itself cannot stand"; the homes of our church must be wholly Christian.

Again, the future of India looks dark, indeed, if the women are to be kept in the triple bondage of ignorance, child marriage, and perpetual widowhood. Much has been accomplished in the campaign against these wrongs. For the enlightened Christian women, for the army of bright young Christian school girls, for all who have been set free from the shackles of child marriage and perpetual widowhood, our hearts praise the Lord and we take courage. But when our eyes turn to the millions yet in bondage, our faith in Christ and in his church assures our hearts that these too must be set free, and be brought out of the darkness into the light. The task is a stupendous one, but the Lord is on our side, and our sisters in India must be set free.

The other evening, while sitting in the home of one of our Christian workers, Dwarkibai, a promising girl of about fourteen, who was recently baptized, came to sit at my feet and pour out her tale of woe. "Mama, what shall I do?" she asked. "A few years ago my father sold me to a heathen Bhil, an old man given to drunkenness and cruelty. In a week he is coming for me. I will **not** be his wife. You must save me. When he comes, I will run to the bungalow and you will not let him take me." We **may** be able to save this one girl from a life of misery, but what of the thousands of other girls who have no one to help them or protect them? The very helplessness and need of India's women is a clarion call to the church of God. They must be rescued, else the servants of Christ stand guilty before him.

The appalling need of immediate action along this line has been demonstrated by two recent happenings not far from our own mission field. A Kathiawar merchant, having enriched himself through war profits, recently bought a young girl for Rs. 20,000 (\$6,666). It is an open fact that the kunbis of Kathiawar have been making a practice of selling their daughters in marriage to the highest bidder, regardless of age or any other point of fitness. It is said that ten thousand such marriages have taken place during the past four months. So

widespread has this evil become that some of the native states are taking steps to prohibit such pernicious practices.

The other event happened recently in Bombay, when the police commissioner appealed to the noble women of the city to assist in removing the city's threefold blot of women criminals, infanticide, and social impurity.

These events illustrate the condition of Indian society and the need of transforming India's social life. True, there have arisen social reformers among the Hindus, and some are instituting reforms that are really worth while. Most of these reformers, be they Christian, Hindu, or whatever, concede that no reform worthy the name can improve social conditions without bettering the condition of the women. Many reformers outside the Christian church openly avow that the teachings of Jesus, and these alone, can transform social conditions. Legislation—civil, social, religious—may remove in part and for a time, some of these evils, but if we would strike at the root, and rid the land of them, we must bring in the Christ and his Gospel.

Hear ye the clarion call! Ye who have been with Jesus and learned of him, come ye, and teach your sisters who know him not! Ye who have found freedom in Christ, come ye and set free these who are bound hand and foot by age-long cruel custom! Out of the dark zenanas lead forth your sisters into the light and freedom of Christ. Away with ignorance, child marriage, perpetual widowhood, and every pernicious custom that fetter the women of India! Freedom, enlightenment and joy in the Savior are for them as well as for ourselves. What hope? Our hope is sure, for it is founded on the promise of the eternal God. The women of India must be won! The Lord of hosts leads us on to victory! The women, the children—all the people of India—must be the trophies for our King!

Ahwa, Dangs Forest, via Bilimora, India.



Wherever one travels over the non-Christian world he is impressed by the fact that those missionaries who have shown deepest sympathy with people are exerting the most far-reaching influence.—Mott.

Letter for the Visitor, No. 2

Dear Spenser:

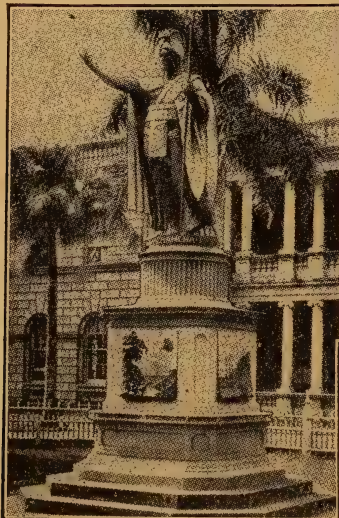
At different times in our missionary reading we have come across some reference to the Hawaiian Islands and stories of early missionary labors among these peoples. It was my good fortune to spend Sunday, Aug. 1, at Honolulu, in company with the other members of our party. We have read of acts of heroism, the kindly reception of the gospel message by the rulers of the kingdom of Hawaii, and that these islands stand out as an example of the Christianization of a pagan country.

The islands are located about 2,100 miles southwest of San Francisco, and are aptly spoken of as lying at the crossroads of the Pacific. They lie almost in the same latitude as Mexico City; possibly two or three degrees farther north. Because of the splendid climate here the islands are rapidly becoming a pleasure resort for Americans who have more money and time than they have health or disposition to spend the winters in a cold climate. The valleys of the islands are exceedingly fertile, and here may be found large sugar cane

portant, not only because of mission labors there, but also commercially, and strategically from the military and naval standpoint. In the land-locked Pearl Harbor it is said that all the vessels of the Pacific could be anchored at the same time.

Perhaps you would be interested in the remarkable missionary history of these peoples. Old King Kamehameha I., sometimes called the Napoleon of the Pacific, was king of the island of Hawaii, and like all warriors, he naturally wanted to be ruler of the whole group. This purpose he finally accomplished in 1795, when he came with his war canoes to the Island of Oahu, on which Honolulu stands, and gave battle to the king of that island. They fought up the valley, back of Honolulu, until they reached the cliff called Nuuanu Pali, which drops a distance of about 1,200 feet. Here old King Kamehameha drove or threw the 10,000 warriors of the enemy over the precipice and was the acknowledged sovereign.

He was as wise a lawgiver and as sagacious a ruler as he had been uncompromising as a warrior. He was just but absolute and was almost deified by his people.



Left. Statue of Kamehameha I.
Right. Kawaiahae Church

and pineapple plantations. The United States Government is building a huge dry dock at Pearl Harbor, close to Honolulu, while many soldiers are sheltered at Schofield Barracks. Thus the islands are im-

Before the missionaries came, in 1820, he had enacted a prohibitory law. It is also said that he knew of the "white man's God," but made no change in the religion of the islands, dying in 1819. He was succeeded by his son, Kamehameha II., while his queen-widow, who was the new king's adviser, urged him to destroy the pagan gods and temples. This he did.



First Frame Building (1821) Contrasted with Old Grass Hut

We can therefore imagine the wonderful surprise of the first missionaries when they arrived from New England in 1820, on the little ship *Thaddeua*, after the captain had mounted cannon on the decks for fear of the natives. They landed on the beach among the natives and received a glad welcome, not only from the people but from the royal family and chiefs as well. The Father had gone on before and prepared the way for these missionaries, who had sailed the 13,000 miles from home around Cape Horn. The missionaries set up their little houses, their schools and their little printing press. Within a year they had the Hawaiian language reduced to writing, and with the high chief of Hawaii screwing down the lever, the mission printer struck off the first sheet in the newly-written language.

King and queen and the royal household welcomed these workers, helped them to build their homes, and escorted them through the islands on gospel preaching tours. They sought the missionaries in matters of state and foreign policy. The missionaries taught Christianity, to be sure, but they also taught these people to set type, to engrave, to make books, to become carpenters and masons. They opened what probably was the first industrial mission school in the world—a school that not only helped the boys there but proved the inspiration for Samuel Armstrong, who founded Hampton Institute for the Colored in Virginia, he being born the son of a missionary to Hawaii.

So well was the work done by these early missionaries of the cross, who came to Hawaii in twelve companies, between

the years 1820 and 1847, that the islands were quickly Christianized. To be sure, not all became members of some church, but Christianity took the islands.

Is it any wonder, then, that we desired to worship in a native Hawaiian church when we reached Honolulu? Search was made and we were directed towards Kawaiahao church. This splendid large edifice was erected from coral rock, brought from the coral reefs by the devout natives. The timber in it was cut and fitted in New England and brought around Cape Horn. The edifice stands on the spot where Hiram Bingham, in 1820, preached the first sermon on the island to the assembled throng from the subject, "Behold I bring you good tidings of great joy."

Upon entering this large edifice we were very politely escorted to our seats by a smiling Hawaiian. The house was quite well filled and the services were conducted in the native language. An atmosphere of true devotion permeated the place, and instantly we were glad that we came. A hymn was announced, the splendid pipe organ poured forth its music, while the rich voices of the native choir and congregation, blending with it, produced a most reverential atmosphere. Is it any wonder, then, that after Scripture reading and prayer, when hymn No. 27 was announced and the audience began singing the hymn, "Leaning on the Everlasting Arms," we too joined with them on the chorus? Do you wish to do likewise? The language is not difficult. Come on:

"Pi-li, Pi-li, Malu, a pa-le ka na mau,
Pi-li, Pi-li, Ma na li-ma, mau e hi-li
nai."

(Continued on Page 280)

A First Taste of School Life

Anna M. Hutchison

I WONDER if our favored sisters of America have ever thought what it would mean to grow to womanhood without ever having known the blessing of school life; without having ever experienced the joy of kindred association that such life brings; without having realized the strength and inspiration that effort in discharging school duties produces, or that comes from friendly competition that urges on to one's best effort!

Have you ever thought how much of the very best of life you would have missed had those golden days of opportunity never been yours? And what you would have lacked of general development of character and ability, and of the fuller appreciation of life and all its activities?

Such has been the lack of hundreds, yea, thousands if not millions, of women of China. With bound feet when scarcely out of babyhood, and marrying at an early age, they hardly knew what girlhood meant, much less to experience the joys and blessings of school-days. Little wonder that many of them at middle age manifest an intellectual dullness that scarcely seems penetrable, and which, in our efforts to teach them, calls for that "patience and more patience, and still more patience" that a good brother in the homeland advised us to exercise on reaching the mission field. Then again, when we consider their lack of opportunity, we often are surprised that some are so bright and lovable.

But a new day is dawning for the women of China and the next generation will see wonderful changes. Many of the girls of today are having opportunities their mothers never knew, and the future will show the result.

Meanwhile, how can we best help these mothers of today? How can we teach them to live the fullest and best life possible? How can we make them the greatest blessing to the coming generation? Can we not bring to them even yet a measure of the joy, blessing and opportunities that their childhood days missed? Thus we have questioned and have endeavored to

do what we can in teaching them to read and sing, and in teaching them simple Bible truths. Above all have we endeavored to impart something of the spirit of our great Master, and to help them grasp a measure of the great uplifting and enlightening principles of the true religion, and the Gospel of Jesus Christ. Heretofore, however, this effort has been made largely to individuals as we went from home to home. And not until in the early spring did we feel the time was ripe really to open a short session of school for them, which, if proving successful, was to be followed by other sessions. But this step must be taken in faith, as most of these women have known little beyond their own court walls, and such a thing as a woman's school was never heard of in these quarters. However, we announced our purpose and urged attendance and were gratified to enroll eighteen on the first day, and still others later, making a total enrollment of twenty-four, most of whom attended regularly during the entire session. Our time seemed limited to two months, that being the period of more leisure between the New Year holiday season of visiting and feasting and the busy season of the later spring.

Some said, "What can these women learn in two months?" But when closing day came we were able to grant fifteen diplomas to that many pupils, who during that time had learned to read the Bible in the new phonetic script. Some were able to write letters in the script. Besides the teaching of this, Old Testament stories, fundamental principles, "Child's Life of Christ," some Scripture memorizing, singing and some simple mathematics were taught.

These twenty odd women represented some of the richest and some of the poorest homes of the city. Some were evangelists' and teachers' wives; a number were young wives, beautiful, bright girls—the very cream of the school, whose youth gave them quite an advantage over their seniors. The pupils' ages ranged from fourteen to sixty-seven, the age of one dear old sister who is making a brave effort to read the

Bible. Some could already read and some were just beginning. There could scarcely have been a greater variety in age, ability or circumstances, but in a measure all needed to be taught much as children. In spite of this diversity, to those of us who had been accustomed to teach by the slow process of individuals, it was a peculiar satisfaction to be privileged to have this goodly number of women together for regular daily instruction. Neither was the joy all ours, for all who attended appreciated the opportunity, and many seemed to enter into the real spirit and effort of school life. One often is surprised and gratified to see how eager many of these dear women are to learn.

About half of our women in school went back and forth to their homes each day, while the rest boarded themselves in quarters prepared for them in connection with the school. This gave to them the association of boarding-school life; and the free chatter and merry laughter that could often be heard coming from their quarters told of a pleasure they had not hitherto experienced. It brought to the listener a keen satisfaction in being privileged to help bring to her dark-skinned sisters some of the school joys of her own former days.

One Saturday afternoon, near the close of school, was spent in having a little picnic party in one of the temple courts of the city. And it was a pleasant surprise to hear the merry laugh of even the older women as they participated in a few of our simple American games, and entered into the spirit of the occasion, for we had had some misgivings in undertaking such a novel experience with them. But the Chinaman, though in general sedate and practical, is not a whit behind the rest of the human family in seeing and appreciating a joke, and enjoying innocent fun.

During the last two weeks of school two lantern lectures were given, one on the fly and hygiene, and the other on the life of Christ. Besides this, five special talks were given by experienced workers, on such subjects as "The Chinese Home and Home Life," "The Value of Education for Women," "What Education and Christianity Will Mean to the Chinese Home," "The Care of Children, and Home Cleanliness,"

and "How Make Practical the Advantage of These School Days." These talks were all practical and listened to with interest and appreciation, so far as these poor women were able to grasp and appreciate their deeper meaning. We are quite sure many were helped and received a new vision of life.

As closing day came and the time for parting arrived some said, "We have become sisters and don't want to part, and when we leave we will be homesick to come back." But we promised them other sessions to follow, and so look for their return to us.

One woman, of one of the richest two homes in the city, entered when the school session was more than half over, that she might break off using opium and meanwhile learn to read. Although forty-eight years of age, her ability was above the average, and in the three remaining weeks she had advanced sufficiently in the reading of the phonetic script so that by a continued lesson each week in her home she is now reading readily in the Gospel of Mark. As we go each week to give this lesson, others in the home—there being a large family—have taken up reading, and are learning some of the hymns and scripture verses that tell of God and his love and of Jesus and his salvation. May you who read these lines pray for this home in particular, for it may mean a great open door to the hearts of many.

The accompanying picture will give you some idea of the appearance of our class of school women, though several were not present, including the old sister of sixty-seven and the above-mentioned rich woman. Look at the picture again, and then pray for us and for these dear women of the Celestial Empire, that we may be enabled "by all means to save some" and lead them to that other Celestial Shore.

Liao Chou, Shansi, June 10.



Above all, the missionary statesman forgets himself. . . . The only way a man may successfully forget himself is by becoming so occupied with thoughts and plans for the betterment of others that he literally loses himself.—Mott.

Rain

Raymond C. Flory

RAIN, like many other blessings, is not fully appreciated by most people until they are deprived of it. The average American farmer, who usually has enough produce to tide him over a year or two of drought, perhaps seldom appreciates the rain as does the Chinese whose physical existence is threatened if his crops are a total failure for one season. So when his crops are threatened by a shortage of rain he gets desperately in earnest and resorts to every method he can think of to induce the rain god (Lung Wang) to give them the much-needed rain.

During this spring season it has been exceedingly dry, and we have had an excellent opportunity to study the demonstrations the Chinese go through to bring rain. When the Chinese become anxious because of lack of rain they do not go at it individually, as the notion may strike them, but they act unitedly. The official of a city or the headman of a village posts in writing that certain three days shall be observed and all homes must petition for rain. As the first day dawns one beholds a strange sight. From the doors of all shops and homes strings are stretched across the street, about ten feet from the ground, and from these many strips of thin white paper, about one inch wide and a foot long, hang fluttering in the breeze. It is rather a pretty sight to look down a long street and see thousands of these paper ribbons fluttering and waving. But the Chinese havenot hung them for beauty; they are there for the purpose of notifying the heavens that the ground is very dry. At each door-side are also tied or tacked several branches of willow, freshly gathered for that purpose. These branches are to show that they honor "Tien" (Heaven) and to petition their gods to have pity on them. On five articles of diet—garlic, onions, leeks, wine and meat—a fast is maintained during these three days. Any one selling or eating these articles during that time is liable to a fine. The psychology of this action is, that in the mind of the Chinese the five articles are branded as somewhat unclean; and so during the three days they must purify and

clean themselves so as to be in condition more easily to communicate with their gods. During the three days the south gate of the city is closed, so that the fire or heat which comes from the south may not enter and hinder or drive away the rain. These preliminaries, well prepared, are followed by their petitioning in real earnest.

The village headman, or some other man with authority, appoints several men to go out to some spring and secure a bottle of the living water that flows from the rocks. These must be selected from men who were born in the year of the rain dragon, which occurs once in twelve years. If there are several springs in the vicinity they may draw lots to determine which spring they shall go to for the sacred water. A number of other men and boys usually accompany those appointed, and the band, headed by the appointed men, goes marching to the spring, which may be several miles distant. All wear crowns or wreaths of willow twigs, which are a sign of their errand and are supposed to have some power in moving the god to pity them. The leader carries a large brass disk which he frequently strikes with a cudgel, and then he cries in a chanting tone, "A-mi-to-fo," which is the name for their Buddha. Their purpose is to call his attention and secure his sympathy, hoping he may influence the rain god in some way to give rain. When the band arrives at the spring they explode firecrackers to arouse the rain god, and then burn incense and bump their heads upon the ground in reverence to him. They fill their flask with the spring water and start on the return to their village or city.

Before beginning the homeward march a majority of them take off their shoes and socks, throw them in a sack, and a man carries them on his back. The removal of the shoes and socks signifies their faith that the rain will soon come sufficient to make them wade the streams. Upon their return, the sacred flask of water, which is supposed to contain the spirit of the rain god, is placed in a temple, and one representative from each home in the village must go to the temple, burn incense, bow

down and petition for rain. A priest strikes upon a kong, usually three times, and at each stroke the worshiper, who is kneeling, bends forward, bumping his head on the ground.

Another part of their performances at these times is the worship of the rain god idols. The chief temple for these idols is located about ten miles southeast of Liao Chou, in the mountains, near a large spring which issues from a cave in the side of a high cliff. The great rain dragon is supposed to have his dwelling place in this cave, out of which pours a large spring of water. In the temple near this spring are idols representing the chief rain dragon king and his ten sons. The king sits on a chair in the central and larger throne, and his ten sons, also sitting on chairs, are grouped, five on each side. These idols with the chairs are removable, and at times when rain is needed they are carried about to various villages and worshiped. A band of men, in about the same order as when they go for spring water, go in procession to the temple and escort one of these rain god idols back to their village, to do him homage and try to induce him to bring them the much-needed rain. The worship of this idol is carried out in the same fashion as described for the flask of spring water. At places some distance from this home of the dragon king, are dragon king temples, which may contain from one to several idols. These are said to be sons of the great dragon king (rain god). These may be used instead of going a long distance to the central temple.

Often in connection with these demonstrations for rain a large concourse of people will march to certain temples with loud banging and exploding of firecrackers and powder guns. As the crowd marches along the street in double file, carrying banners and beating a rattling din, a man but scantily clothed, dirty, and with the appearance of a wild man, comes springing down the street between the lines of marching men. He is called a "Ma Pi," and carries a large iron knife about three feet long. He acts as though possessed with an evil spirit. When they enter the temple court the Ma Pi is escorted to the front of the rain god idol. Holding the

knife in both hands, with the sharp edge toward himself, he stands before the idol and bends forward and then backward as he chants a babble of stuff that no one can understand. His chanting rises in pitch, his swinging becomes more violent, and he begins to strike his head and back with the sharp edge of the big knife. When his action becomes so violent that there is danger of his injuring himself severely, several men seize his arms, whereupon he falls to the ground in a sort of fit or trance. After a short time he revives and then proceeds to tell what the demons revealed to him. If he has slashed himself with the knife enough to draw blood his report has greater weight, for the evil spirits can easily enter the wound and thus have better communication. He reports what the spirits say they must do in order to receive rain. The demonstrations by the Ma Pi are becoming less frequent, as many officials are forbidding the practice.

These are demonstrations which we have noticed in the vicinity of Liao Chou. There are some others with which we are not sufficiently acquainted to report at this time. But these are enough to show you that the Chinese appreciate the value of rain, and when in need of it how earnest and determined they go at it to induce their rain god to supply their need.

If these people are so earnest and persistent in their worship of their gods of wood and stone and clay, with what spirit should we worship the great and living God of heaven and earth? Our God is a God of LOVE, ever looking down in pity upon us, and seeking the opportunity to shower his rich blessings upon us if we will but place ourselves in the proper relationship with him to receive them.

Let us worship him more earnestly and with a simpler faith.



CHINA NOTES FOR JUNE

(Continued from Page 278)

We are happy in the coming of Dr. Horn-ing and wife. They will continue with us for the summer, going to the hills for a little rest, though not much rest will they take, as they will continue steadily their language study, and help with serious medical cases as the occasion may demand.

A Twilight Reverie

V. Grace Clapper

"O twilight hour, your shadows creep
Through sunset colors gleaming;
The golden day has gone to sleep,
And left this hour for dreaming."

THE shades of evening are falling; Heaven is lulling the earth to slumber; the sky is still aglow with the last radiant beams of the setting sun; the gentle breezes fan the air, fragrant with the breath of spring; the birds in the tree-tops are twittering a soft "Good-night" ere they fold their drowsy heads beneath their wings, and a halo of peace seems to o'er-shadow the dying days. Not unlike the hum of bees from many hives is heard the voice of the schoolboy and girl preparing their lessons, while the "Clink, clank, clank!" of the camel train resuming its nightly journey, comes from outside the walls of the mission compound. Could any time be more conducive to quiet meditation than this tranquil twilight hour? What though the day has been long, its experience trying, its problems perplexing, God's grace has been sufficient, as it always is, and we rejoice in him. How near he seems in this land which once appeared so far away! Our train of thought is broken suddenly when, "Softly on the evening air sound the vesper chimes to prayer," in the strains of a beautiful Christian hymn:

"Some one will enter the pearly gate,
By-and-by, by-and-by,
Taste of the joys that there await,
By-and-by, by-and-by."

This is sung by the Chinese schoolgirls in their evening worship, and although it is not exactly true to pitch, and a little discord is heard, it is beautiful to us, because the singers have so recently learned about the true God and the heavenly home of which they are singing. In the solemnity of this hour there comes to us a burning desire to be truly helpful to these girls as they travel upon the road which leads to the "pearly gates," and we cannot but breathe a prayer to the Father of us all, asking him to take us and use us body, mind, and spirit, to enlighten those who have so recently learned of his saving power. The echoes of this hymn have scarcely died upon the air before we hear



A King of Heaven

He stands as guard of a large temple

strains of music coming from another part of the compound—"There'll be no sorrow there"—this from the boys' school quarters. Our hearts go out to the thousands in this sin-cursed land who will never have the opportunities that the boys and the girls are having who are permitted to attend Christian schools. But listen! Off in the distance is heard the doleful note of a heathen temple bell—not a call to prayer, but a call to the god of clay to wake up and recognize the worshiper, who is about to offer his evening sacrifice. How vastly different the outlook in the lives of these two classes of people! The first, joyfully jubilant in expectation of some day entering the heavenly portals, where there will be no more sorrow; the second, groping mournfully through the darkness, striving

daily by forms and ceremonies to appease the wrath of an angry god, ignorant of the joys that await those who worship the true and living God. There are so many to be told, so much to be done, and so little accomplished even in a lifetime, and how imperfect our lives, how shattered the

"Earthen Vessel" in which we carry this "treasure!" May the Father help us to teach his full will both by precept and example!

"Great will be our gladness if at eve we come,
Bringing sheaves for Jesus to his harvest home."
Showyang, Shansi.

One of the Social Problems

Anna Crumpacker

THE boy of our story is one of the bright, clean-looking boys of China. He is always so courteous, so gentle, one cannot but admire him. He stood at the head of his class in the school at Ping Ting, and later in high school he held the same place. He accepted Christ with unusual earnestness. His ambition is to become a physician. How often have we looked at him with a feeling of joy and hope and pride! Surely the future must hold something great for him—something that will help in the forwarding of the kingdom in China.

Vacation time arrived, and now the boy tells of the keen disappointment that has come to him. He is thoroughly cast down; one knows it at the first glance. This is his story:

"Last summer my father called me home. On arriving I found I was to be married. I had never seen the girl. She is ignorant, has little feet, the bones being broken, so that even if they were unbound she would always be a cripple. My stepmother is sixty now, and wants some one to wait on her. My older brother's wife has a baby and wants some one to help her. My father bought this girl to help them. I protested against marrying her, but in vain. Now what can I do? I cannot succeed as a Christian doctor with a wife like that. I cannot even have a good Christian home. I can never be happy." Then with a most appealing look he added, "Oh, can't you help me? Isn't there a way so that all my life plans need not be spoiled?"

How I pitied the boy! Wouldn't you? Suppose it were you, what would you do? Most young Americans would leave the old home roof under such circumstances and

people would love them for their grit. But in China it is quite different. Even Christian churches have disfellowshipped warm-hearted members for breaking an engagement made by the parents, and marrying a girl whom they loved, even though the first girl had never been seen by the young man. In China an engagement is practically as binding as the marriage itself, and the boy really had no way out.

For a long time we talked. At last we hit upon a plan to give the wife a chance to read in the women's school at Ping Ting, if only the stepmother would consent to her coming. The boy went home. Several days later he returned, more discouraged than ever. He had been accused of being unfilial because he wanted his wife to learn to read when older members of the family desired her services.

This is one of the many social problems we have to meet. Similar stories could be written by the hundred. Choosing life companions is not for the young men and women of China to decide. It is decided for them and they must take the consequences. How little of real home life there is in China! Do you wonder that some of the young Chinese leaders are advocating an easy divorce? Do you wonder that many of their "brightest young men choose a second wife when they get away from home and leave the first one to be fed and clothed as best she may, perhaps contributing something toward it themselves, though never seeing her? Do you wonder that Chinese by the thousand are content to be away from home for a year or more at a time? God pity them and help the home life of China!

Ping Ting, Shansi.

China's Famine Call

\$25,000 Needed at Once

A few days ago a cable came from China bringing us the news of famine conditions. It came like a cloudburst from a clear sky for we did not anticipate famine. We asked for further information and received the following cable: "The crops have failed, great distress prevails in our district, thousands threatened with starvation, immediate help needed, sending full details by letter." Brethren, we cannot withhold from our Chinese Brethren and friends who are hungry, the bread which we have so abundantly. The children must not die for want of food which we can supply. We therefore ask the Brotherhood to rally to the need, and contribute quickly and generously. Send all gifts to General Mission Board, Elgin, Ill., and designate for **China's Famine Fund**. We believe this is an opportunity to prove to our China neighbors that we have the real Christian spirit.

Most fraternally yours,

GENERAL MISSION BOARD.

H. C. Early, Otho Winger, Chas. D. Bon-sack, J. J. Yoder and A. P. Blough.

The Group Sunday-Schools

Minerva Metzger

"Let the little ones come unto me, and forbid them not, for of such is the kingdom of heaven."

THE other day Ming Chieh, one of the new pupils, came running into the office. "Oh, you've got a new picture. It's Daniel in the lions' den, I know. Miss Shih told us the story in Sunday-school before I came to school."

Among the other departments in our Sunday-school is one for the kindergarten children, the street children, and any who do not attend school. Some of these come regularly and others only occasionally. Each Sunday brings from thirty to thirty-five little folks. A few have cleaned up and look like Sunday-school pupils, but most of them forget. The ringing of the church bell means a card for them and they come quickly just as they are. We praise the Lord for their coming and pray that as the schoolgirls and teacher tell the lesson stories they may be led to know and love Jesus, who, too, will lay his hands upon their heads and bless them.

A new feature of this kind of service is the group Sunday-schools for the children of the city who cannot attend the morning

session. These are conducted in the afternoon in homes of Christians and others who welcome the noisy little ones. At present there are six such groups, with a total attendance of about one hundred and seventy. Thus the seed is being sown with the hope that when these boys and girls grow up they may accept the true and living God. These classes are taught by the schoolgirls, who are getting some very practical experience in Christian service as they tell the stories and help the children to sing.

At 3:30 P. M. we meet with the Bible women and some more of the schoolgirls, who also go out preaching, for a consecration meeting. As we near a place of meeting the girls hold up a bunch of cards and call to the children on the street, "See these cards; come in and we'll give you one." After the lesson, as the cards are being distributed, they say, "No, I can give you only one; come again in seven days, and don't forget the text and you'll get another."

God bless the children and our school-girls as they witness for Jesus, the Savior, who never forgot any of them.

Ping Ting Hsien, Shansi.

While in Language Study

Lulu Ullom

OUR principal business at present is language study, but each one also has an opportunity to do some outside work, usually English, Bible, or physical training classes, in connection with the work of some mission or the Y. M. C. A.

I chose a class in conversational English at the North China College for Women. Miss Luella Miner is the president of this school, which occupies the buildings of what used to be a royal palace. There is an enrollment of over seventy girls. They come from all parts of North China, and are as fine and capable girls as you will find anywhere. There are only three girls' colleges in all China. There are also a few Government Normals for girls.

I have had from three to five girls in my class. We meet for an hour twice each week. We sometimes follow a textbook, but oftener just discuss or talk about topics suggested by the students or teacher. Frequently our topic deals with the differences between China and America. They are eager to know about our colleges, the opportunities which American girls have, the advantages of coeducation, etc.

One girl was especially interested in our social service program. She would like to serve her own country through that channel. This is a great need in China, for their standard of living is far below ours. Two Salvation Army workers, who had worked in England and Australia, said that they never knew what poverty was until they came to Peking. Another topic that interested them, and me as well, was the differences in our homes, the relations between different members of the family, our methods of entertaining and so on. One day they told me about their national holidays and how they observed them.

During vacation I invited the girls to our home, and we had a most pleasant visit while we drank tea and ate Chinese cakes and candy. There is nothing so fascinating to me as to talk to Chinese students—to get their opinions and a glimpse now and then of their aspirations for the future, and especially now, their desire to serve their country. The young womanhood of China is just beginning to awake to its possibilities.

News From American Bible Society

Two hundred and seventy-five miles of Bibles would reach from New York to Boston, on to Lowell and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures.

Nearly 140 million Scriptures have been issued by the society during its history of 104 years.

During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion of the great Mandarin Version of the

Chinese Bible, which has cost several hundred thousand dollars and took twenty-five years of work on the part of the translators. This version makes the Bible accessible to over 400 million people, or one-fourth the population of the world; more people than were ever reached by any one translation in history.

Vice-presidents of the society elected during the year include the following: Mrs. John S. Kennedy, Mrs. Finley J. Shepard, and E. Francis Hyde, of New York; John Willis Baer, California; Asa G. Candler, Georgia; G. S. Mackenzie, Illinois; Edmund Janes James, Illinois; Thomas C. Day, Indiana; Harry P. Converse, Kentucky; Junius E. Beal, Michigan; Hanford Crawford, Missouri; C. E. Graham, South Carolina; Walter L. Stockwell, North Dakota; John R. Pepper, Tennessee; Harry St. George

Tucker, Virginia; William Hodges Mann, Virginia; William Halls, Jr., New Jersey; and George Warren Brown, Missouri.



THE GOSPEL FOR THE BLIND

BY giving a copy of the Gospel of John, printed in raised letters, to every American soldier who was blinded in the world war, the American Bible Society plans to bring its war work to completion."

This announcement was made by General Secretary Frank H. Mann, of the American Bible Society, at its headquarters tonight: "We have been authorized by our board of managers to offer free, to all soldiers who lost their sight in the great war, a copy of the Gospel of John, printed in Revised Braille, grade one and a half. This is the system of reading being taught to the blind by the government.

"This not only continues the very great work for the blind, as carried on by the

American Bible Society since 1842, but it completes a record of marvelous work for the soldiers and sailors during the war. Our Annual Report, a summary of which has just been issued, shows that almost seven million copies (6,808,301, to be exact) of Bibles, Testaments and portions of Scripture have been distributed by the American Bible Society during the war among the various belligerent forces. Most of these, nearly five million, were distributed among the American forces. Testaments were published in Bohemian or Czech, French, Greek, Italian, Polish, Roumanian, Russian, Spanish, and Yiddish.

"This matter is being taken up with the war department, through which it is hoped every blinded soldier may be personally reached. The expense of this gift will be met in part at least by popular subscription. Donations for the purpose should be sent to the American Bible Society, Bible House, New York City."

New York, Aug. 3.

The Realization of Responsibility as Leaders

Mary M. Gibson

A Prayer

Father, dear Father, with hearts of gratitude we come in behalf of those chosen as leaders in thy great work, and come pleading that they may realize the great responsibility and have a clearer vision of the mantle that has fallen upon them.

We thank thee, O God, for those who do realize the responsibility of leadership, and are full of life and zeal for the redemption of the world.

Many are chosen who know and are swift to take hold, because they love and see the great beauty of the responsibility that rests upon them. They have learned to know the fullness of thy great love, and are made willing to give their own lives for the redemption of the souls of the children of men. May their influence go out to those of us that thou hast chosen out of the world and are willing to be called into question for consecrated work and leadership.

Thou, O God, hast chosen us out from

the world, and we have thy grace to love thee, and serve thee.

Touch our lips with the fire of thy Divine love, and give unto us burning hearts to be genuine leaders of responsibility in the power thou hast qualified us for. We want others to know that we have been and are with thee, about our Master's business for the salvation of souls.

Purify us from all dross that may hinder us in any calling thou hast placed before us. Consecrate and mould us to thy Divine will in finding the lost soul that is worth more than the world. Then help us to tell them how rich they are, because of the love and compassion their dear Savior has for them, realizing that he does not want them to miss the great inheritance he has so freely given to them, nor the beautiful mansion he has prepared in the New Jerusalem, where the streets are paved with gold.

Help us, O God, to help them to see

the beautiful picture of their soul's great value. The sweetness of knowing we are saved by his grace brings the calm, serene and smiling face of the radiance of his light. Thou, who art love and full of compassion toward thy believing children, who feel thy presence in all they say and do, thou art all and through all, and above all, who realize how much we owe to thee in loving service.

May thy grace be sufficient to help us to see and know our responsibilities as thou dost bring them to us.

Inspire us, dear Father, by thy Holy Spirit, to inspire more consecrated young men and women to the front ranks as leaders of the high calling in Christ Jesus. Through him they may see the vision to marshal us on to victory in the battle of our Lord. Because of their love for thee, they, too, may be prepared to suffer martyrdom if necessary, never swerving because of what may befall them in any calling thou

dost bring forth. O God, in Jesus' name, help us to realize a greater responsibility for greater work than Jesus said he had done. Create the burning desire to win the world for Christ, who sits at thy right hand upon thy throne, who will meet us and tell us our victory is won. Again, we thank thee, O our Lord, for our stalwart leaders, past, present, and future. Some heads may be blossoming for the grave, and may be slow in speech, but there may be an Aaron prepared to hold up the hands to give the strength that may be needed, that the work may never suffer through those that are chosen to serve thee.

May every consecrated leader be a crowning sheaf, that thy law of love and suffering might be fulfilled in and through his name.

Father, in Jesus' name, be with us, and guide us by thy Holy Spirit now, and throughout eternity, we ask for Jesus' sake. Amen.

The Lord Answers Prayers

F. H. Crumpacker

THE writer has had abundant proof on several occasions of the way the Lord answers prayer, and often the answer came at once. But this one is too good to keep.

The country has been dry for a long time. The crops have not been sown in many localities, and in some places where they have been sown they are dying. The people are distressed and have begun their plea to their gods for rain, after their fashion. A fast has been proclaimed. This has been going on for about ten days. Still no rain comes.

The church has been quietly praying and working. At our regular weekly prayer service on Wednesday a suggestion was made that we, the church, have daily prayers till the Lord should open the heavens and give us rain. It met with a hearty response. The time was set for eight o'clock in the evening. Accordingly on Thursday we posted announcements and invitations,

calling all who would pray to the true God to meet in the chapel. The hour came. A splendid representation was there. One half hour was spent in united prayer. Several prayed that the Lord would keep his promise and give us rain in the night. The petitions were accompanied by tears and sighs. We quietly dispersed. The writer had about a quarter of a mile to go to his home. Before arriving he felt misty drops of rain. By twelve o'clock that same night it began to rain in earnest, and kept up a gentle downpour from that time to the next morning at nine. And still at this writing the clouds are hanging heavy. We trust for more to come yet. This to the writer is a wonderful lesson. We are praying now that the blessing will prove to be a great call to the community to trust the true God. How blessed it is to have a God who can hear and who will answer when we call!

A PRAYER

My Shepherd Lord, I place before Thee
now,

My empty cup;

And ask, as faint from noontide heat I bow,
Fill Thou it up.

I cannot drink the brackish streams of
earth;

No relish now I find in empty mirth;

My heart is longing, in this land of dearth,
With Thee to sup.

My Master, I resign unto Thee now

My future way;

And pray that I may run or rest, as Thou
Dost show each day.

I cannot see one step before my face,
I yet press on to win the heavenly race,
Intent to reach the high and holy place
Where Thou dost stay.

O mighty Lord, I cast upon Thee now
All earthly care;

And pray Thee teach me, by Thy Spirit,
how

My cross to bear.

I faint and fall whene'er I walk alone;

My utter weakness thus is sadly shown;

Upholder of the faint, to me make known
The power of prayer.

My Savior, all I ask is strength just now
To do the right;

Assured that Thou wilt then at once allow
More power and light.

I cannot of myself more holy be,

Nor do nor suffer aught that honors Thee:

I can do all, since Thou dost strengthen me
With Thine own might.

Lord Jesus, in this confidence I now

Thy presence seek,

And ask that power Divine may rich endow
My spirit weak.

I know the tempter yet will fierce assail,

And that I must yet weather Time's rough
gale:

But this I know—that Thou wilt never fail
Thine own to keep.

My heavenly King, Thy glorious advent
now

Is surely nigh:

Oh, help me so to toil as knowing Thou

My work shall try:

That to please Thee I shall be all intent,

That when Thine eyes of flame are on me
bent

I may not shrink in shame, but confident
May stand on high!

—The Morning Star.



BEAR IN MIND

That he is not rich who lays up much,
but who lays out much.

That a well-informed church will be a
transformed church.

That our love has a broken wing if it
cannot fly across the ocean.

That a good missionary church is always
anxious to improve its offering.

That it is the purpose of God that the
whole world shall hear the Gospel.

That five cents a day will feed and clothe
and educate an orphan boy in India.

That a thorough personal canvass of the
whole church insures a large offering.

That the time has arrived for our peo-
ple to make some giant strides forward.

That missions are the embodied courage
of the church, the touchstone of her faith.

That there must be the doer as well as
the dollar; the sent as well as the cent.

That we can not serve God and mam-
mon, but we can serve God with mammon.

That the missionary offering of a church,
like a mirror, reflects its real life and char-
acter.

That no man knows what the Gospel is
unless he knows it well enough to see that
all men need it.

That some preachers are in the way of
missionary progress in the churches they
pretend to serve.

That those who do most for the heathen
abroad are those who do most for the
heathen at home.

That those who remain at home must
support those who are called to the service
in the regions beyond.



In Asia God seems to have done a hun-
dred years' work in five years.—Mott.



The four million Bibles, Testaments and
portions sold in China in a year, would
equal the number of Bibles in circulation
in the entire world at the opening of the
nineteenth century.—Eddy.

India Notes for June-July

Anetta C. Mow

IF "no news is good news," then we have good news to report this time.

Every mission station seems to be so busy at work that no one has time to tell what is being done. We are glad that every one is able to be at his post.



The first of July found all those who had been away to the hills for a rest, back for their work, with the exception of Sister Shumaker. She needs to regain more strength before she returns. Brethren E. H. Eby and A. T. Hoffert returned from Naini Tal in time to attend the Field Committee meeting held the last week in June.



Throughout our territory the monsoon rains have been on during the last two months. In a few places the people say that enough has fallen. This year has been very different from the last two years, when we had such meager rainfall. The people look forward with joy to the outlook for good crops this year.



The reports, or returns of our Sunday-school examinations, have just come in. All of our Sunday-schools, both at the stations and in the villages, took this graded examination.



Just at present much interest and some concern has been awakened throughout India by the stand Mr. M. K. Gandhi has taken toward the Khilafat question. Because of his sympathy for the Mohammedans and his denunciation of the peace terms demanded by the allies, he has enlisted himself as leader in what he calls "Non Coöperation." He has expressed himself very plainly. He has left no doubt about where he stands in relation to the English Government.

The following is quoted from Young India, a paper edited each week by Mr. Gandhi himself: "Non coöperation in itself is more harmless than civil disobedience, but in its effects it is far more dangerous for the government than civil disobedience. Non coöperation is intended so

far to paralyze the government, as to compel justice from it. If it is carried to the extreme point it can bring the government to a standstill.

"A friend who had been listening to my speeches once asked me whether I did not come under the sedition section of the Indian Penal Code. Though I had not fully considered it, I told him that very probably I did and that I could not plead to 'not guilty' if I was charged under it. For I must admit that I can pretend to no 'affection' for the present government. And my speeches are intended to create 'disaffection,' such that the people might consider it a shame to assist or coöperate with a government that had forfeited all title to confidence, respect or support. I can no longer retain affection for a government so evilly manned as it is nowadays. And for me it is humiliating to retain my freedom and be witness to the continuing wrong. Mr. Montagu, however, is certainly right in threatening me with deprivation of my liberty if I persist in endangering the existence of the government . . . For my supporters, therefore, it must be a moment of joy when I am imprisoned. It means the beginning of success if only the supporters continue the policy for which I stand. Whether, therefore, it is I or anyone else who is arrested during the campaign, the first condition of success is that there must be no resentment shown against it. We cannot imperil the very existence of a government and quarrel with its attempt to save itself by punishing those who place it in danger.

"We must approach non-coöperation with confidence and hope. Its commencement (Aug. 1) is to be marked by fasting and prayer—a sign of the religious character of the demonstration. There should also be on that day suspension of business, and meetings to pass resolutions praying for the revision of the peace terms and justice for the Punjab and inculcating Non-coöperation until justice has been done. The giving up of titles and honorary posts should also commence from the first of August."

To say the very least, Mr. Gandhi is a leader and has launched out on a fearless program. However, many people of India feel that he has overstepped the mark. And since we hear that the Turkish treaty will be signed, it looks much as if the very platform upon which he stood has fallen down. However, we feel that these are

days for prayer, we cannot tell what the days may bring forth. India is passing through unrest and uncertainty. Our prayer for India is that in her groping about for higher and better things, she may seek God, if happily she might feel after him and find him.

Vyara.

China Notes for June

Anna M. Hutchison

THIS spring and during the early part of June were exceedingly dry—so much so that the Chinese had been pleading to their gods for some time for rain. On the 8th of June, at Ping Ting, the Christians met in the church and held a short prayer service for rain. Some prayed that God would send rain that night, and about two o'clock in the morning their prayers were answered by a gentle but copious rain which lasted for some time. Great was the joy among the people, and the next evening a praise meeting was held in thanksgiving to the Heavenly Father. The heathen, feeling that their gods had at last heard their cries, also had their meeting of thanksgiving; but no Christians seemed to doubt that it was the one true God who had been merciful in sending the rain.

The ten years' memorial services were held at Ping Ting the first week in June, and were well attended. Pastor John Li, of Western Shansi, was the principal speaker, and it was felt that much good was accomplished. These meetings were attended by members of our other two stations, Shou Yang and Liao.

The boys' and girls' schools of our several stations and out-stations closed for the summer vacation during the latter part of the month. The girls' school at Ping Ting gave an athletic meet on the closing day, which would have done credit to any American school of like rank. On the evening of the closing day of the boys' school at Liao a graduating exercise was held in behalf of the nine boys who, at that time, were graduating from the higher primary department. Arrangements have been made

for each of these boys to go on into high-school work at the beginning of the next school year. This will be done, however, at other mission stations where such work is available. Four months ago, at the beginning of the Chinese New Year, three of the Liao schoolgirls graduated from the lower primary department to the higher primary department, being our first girl graduates to a higher department.

The women's school at Ping Ting, which had been in session for three months, gave its closing day program June 17. The chief feature of the program was the acting out of the widow's mite by the advanced class. They displayed not a little of the Chinese natural talent for acting in the rendering of this story.

Miss Metzger attended the Y. M. C. A. Conference in the Western Hills, near Peking, and succeeded in securing the services of two lady teachers for the Ping Ting school during the coming year.

The Hiel Hamilton Hospital at Liao has been having some interesting cases during the past month, of various kinds, from chicken-pox to smallpox. The last named, fortunately, was a mild case; the patient got along nicely and was soon out, without any others having contracted it. The chicken pox first broke out with the Flory boys. Then their little sister Gladys became ill with it and developed a rather serious case, one eye seeming to have been poisoned, and swelling appearing on parts of the body. At this writing she is some better, though far from well.

(Continued on Page 269)



The Workers' Corner



The editor invites helpful contributions for this department of the Visitor

MISSION STUDY COURSES FOR THE CHURCHES FOR 1920-1921

Course for Adults

Study Books for Class Use.

- "Christian Heroism," by Galen B. Royer,\$.75
A missionary biographical study.
"Taking Men Alive," by Charles G. Trumbull, .90
Stories of successful evangelism.
"A Better World," by Tyler Dennett, 1.50
(Choice of the above books is to be made for class study.)

Reading Books for Adults.

- "Shepard of Aintab," by Alice Shepard Riggs, .. .75
"The Book of Personal Work," by Faris, 1.25
"Argonauts of Faith," by Basil Mathews, 1.50
"Winning the Oregon Country," by John T. Faris,75
(All of the four books are to be read during season 1920-1921.)

Course for the Juniors

Study Books for Class Use.

- "Primary Folks at Mission Study," by Viola

- Eisenbise,50
(In lots of six or more, 45c each.)
**"Junior Folks at Mission Study,"—India, by Nora Berkebile,60
(In lots of six or more, 55c.)
**"Junior Folks at Mission Study,"—China, by several missionaries in China,60
(In lots of six or more to same address, 55c each.)
(Choice of the above books for class study is to be made.)

Reading Books for Juniors.

- "Lamp Lighters Across the Sea," by Margaret T. Applegarth,60
"Fez and Turban Tales," by Isabel M. Blake, .. .75
"Frank Higgins, the Trail Blazer," by Thos. D. Whittles,75
"Stories from Far Away," by Cora Banks Pierce and Hazel Northrop, 1.25
(All of the four books are to be read during the season 1920-1921.)

Order the above books from Brethren Publishing House, Elgin, Ill.

*In preparation.

Missionary Education Department

Additional Study

Additional Reading

Junior Mission Study

THIS CERTIFICATE IS AWARDED TO

A. Junior Student

*of the Hopeful Congregation in the State of Service
for pursuing the Course in Missions as prescribed by
the General Mission Board Church of the Brethren*

In Testimony Whereof the General Mission Board has caused
its official seal to be affixed hereto this 10th day of June 1920

H. C. Early President
H. Spencer Mimmell Secretary
Educational Secretary

This Certificate Will Be Granted by the General Mission Board to All Juniors Taking a Course in Mission Study

EVANGELISM IN THE MISSION STUDY CLASS

Recently the writer was invited to the class session of some juniors in their mission study. They were reciting the last chapter of the book entitled "Mook." Mook was a little Chinese boy, who had been taken into the home of the missionaries and led to accept Christ. He was an earnest Christian and was anxious that his fellow playmates, too, would accept Christ. He had prayed for them and through personal talks was successful in winning them for Jesus. As these facts were being reviewed in the class of juniors it seemed that the Spirit of the Lord certainly was present. The wiggling, squirming juniors had become very quiet with interest, and the visitor felt it was a splendid time to invite some of them to Christ. Soon the teacher asked if they wanted to do as Mook had done in leading their playmates to the Master. Every Christian's hand went up and then the teacher said, "We will do as Mook did. Let us pray." There was a most refreshing silence, during which the dropping of a pin could have been heard. After a season of silent prayer the teacher prayed for those who had not accepted Christ. Then they sang a song and gave the invitation. One little girl stood and signified her desire to become a Christian. My! How splendid it was to be there! It seemed that it was a most excellent method of evangelization. The mission study classes should be a big asset to the year of **Special Evangelism** which began September, 1920.



STUDY AND READING BOOKS

"Frank Higgins—Trail Blazer" (Thomas D. Whittles)	50c,	75c
"Shepard of Aintab" (Alice Shepard Riggs)	50c,	75c
"In the Tiger Jungle" (Chamberlain)		\$1.00
"The Cobra's Den" (Chamberlain)		1.00
"Ann of Ava" (Ethel D. Hubbard)	50c,	75c
"Love Stories of Great Missionaries" (Brain)		75c
"Judson the Pioneer" (J. Mervin Hull)	50c	
"Makers of South America" (Daniels)	50c,	75c
"Tamata" (Story of Chalmers) (Lovett) ..		1.50
"Topsy-Turvy Land" (Zwemer)		75c
"Servants of the King" (Robert E. Speer) ..	50c,	75c
"Livingstone the Pathfinder" (Basil Mathews)	50c,	75c
"Uganda's White Man of Work" (Sophia L. Fahs)	50c,	75c
"The Moffats" (Ethel D. Hubbard)	50c,	75c
"Adventures With the Four-Footed Folk" (Brain)		1.00
"Young People's Life of John G. Paton" (Paton)		1.00
"Joseph Hardy Neesima" (J. D. Davis)		1.00
"The White Queen of Okoyong" (Story of		

Mary Slessor) (Livingstone)	1.25
"The Apostle of Alaska" (J. W. Arctander) ..	1.50
"Burma" (Peeps at Many Lands Series) (R. T. Kelly)	1.00
"China" (Peeps at Many Lands Series) (L. E. Johnstone)	1.00
"South Seas" (Peeps at Many Lands Series) (J. H. M. Abbott)	1.00
"India" (Peeps at Many Lands Series) (John Simmimore)	1.00
"Japan" (Peeps at Many Lands Series) (John Simmimore)	1.00
"Turkey" (Peeps at Many Lands Series) (J. R. Millinger)	1.00

BOOKS FOR JUNIORS

"Lamp-Lighters Across the Sea" (Margaret Applegarth)	39c,	60c
"Fez and Turban Tales" (Isabel M. Blake) ..	50c,	75c
"Mr. Friend-o'-Man" (Ray T. Stocking) ..	40c,	60c
"Argonauts of Faith" (Basil Mathews) ..	75c,	1.50
"Zig-Zag Journeys in the Camel Country" (Zwemer, Revell)		1.00
"Red, Yellow and Black" (Fahs)		75c
"Primary Mission Stories" (for leaders) (Margaret T. Applegarth)		1.25
"Junior Mission Stories" (for leaders) (Margaret T. Applegarth)		1.25
"Making Missions Real" (for leaders) (J. S. Stowell and others)		80c



LETTER FOR THE VISITOR, NO. 2

(Continued from Page 265)

This large church stands just a couple of blocks from the royal palace, and it was not difficult for us to think of the early missionaries, who used to fill the pulpit here, nor of the kings and queens who used reverently to bow in the pews. Memorial tablets for early missionaries and honored worshipers, kings and queens and others, fill the walls. What a thrill it was to us to mingle with those who were the immediate descendants, children and grandchildren and great-grandchildren of those converted from paganism!

Is it any wonder, therefore, that these islands would be the first pagan mission field of the world to be Christianized? This field stands out with Uganda in Africa and the Fiji Islands in the Pacific as the three examples of what the religion of Jesus Christ can do with an entire people when it is given free sway. Is it not glorious to labor in a cause whose end shall not be constant decline and failure, as some contend, but one of victory for Jesus Christ, our Lord?

There is a bit of story that has been made real to us through a little leaflet which has been sent out by the thousands from our office, and that should be mentioned in this connection to illustrate the zeal of the royal household of Hawaii for Christian truth. One of the myths of the native

(Continued on Page 288)

For Christian Workers' Meeting, Oct. 17, 1920

This survey is not intended to be perfect or exhaustive, but only to stimulate an interest in the local church, to study its own local field.

In the first place, secure a large, square piece of paper, large enough to be seen well in the church. Then, as accurately as possible, outline with black crayon the boundaries of the local congregation. Locate the roads and indicate by squares along the road the homes of the community. Then, in black, color all the squares, indicating homes in which one or more members of our church live. With other colors indicate homes of other denominations, and at the side, indicate by number the number of members of the church in each home. From this can be discovered some of the following facts:

Total number of persons in the territory

Total number of homes in the territory ..

Total number of members in the Church of the Brethren

Total number of homes in the Church of the Brethren

Total number of members in the other churches

Total number of young people in community under 25

Total number of young people in Church of the Brethren under 25

Total number of young people in Church of the Brethren in high school

Total number of young people in Church of the Brethren in college

Total number of young people in Church of the Brethren in State schools

Total number of young people in Church of the Brethren not in any school

Total number of young people in the territory not in S. S.



How the York Church Came to the Mission Study Course

D. Webster Baker

DURING the summer of 1919 one of our recently-appointed missionaries to the foreign field on one of his tours of the churches stopped with the church at York, Pa., and gave our members a few very interesting talks on missions.

After Bro. Griffith left us the members began to discuss missions and mission study. The spark left by the visitor was fanned into a flame, which continued to spread until in the fall the church appointed a committee of five members to take the work in hand. When the committee met for organization it was decided to use for a textbook "Christian Heroism in Heathen Lands." It was also decided to be governed in our work by the suggestions in the booklet, "The Missionary Committee and Its Work."

Following the suggestion in the booklet we decided to limit the classes as nearly as convenient to twelve members or pupils. When we met for study we found we had sixty-two members, ranging in ages from fifteen years to almost sixty years, ready to get to study. The class was divided into five sections. Each section had its teacher and all the sections recited at the same time and in the same room. This plan gave us the advantage of a combined body for the opening and closing exercises, as well as for the "map drill" period, and did not interfere in the least in the recitation of the lessons. In fact, the class liked this method of reciting.

The study proved very interesting to all, and in due time "examination day" came around. This seemed a scare to a few of the class, but we succeeded in "routing the monster" and are no longer afraid. Forty-seven members of the class presented themselves for the examination and successfully answered the questions furnished by the General Mission Board and were granted the certificate. Meanwhile our "juniors," five in number, were reading "Soldiers of the Prince," so that when graduation day came, at which time a special program was rendered (a copy of

which follows) we were able to hand out diplomas to fifty-two of our little flock.

The work did not end with the exercises of graduation day, for we are indeed glad to report that a flourishing Mission Reading Circle, of both seniors and juniors, is interestingly engaged in the reading of the books prescribed by the Mission Board.

In conclusion we may add that other classes are now engaged in the study and are delighted with the work. May the good work continue.

Graduating Exercises of the Mission Study Class

Program

- 1 Opening Song No. 13
- 2 Scripture Reading
- 3 Prayer
- 4 Song No. 15
- 5 Introductory Remarks .. L. Elmer Leas
- 6 First Christian Experience
..... O. J. Dotterer
- 7 The Horrors of the Interior
..... Alice K. Trimmer
- 8 Haystack Prayer Meetings
..... Helen McLaughlin
- 9 A Stab at Beer Edna Hershey
- 10 A Dull Boy in School
..... Sanford Trimmer
- 11 Judson Changes His Faith
..... Fannie Dotterer
- 12 The Unfinished Journey .. Salome Diehl
- 13 A Great Sorrow Naomi Lefever
- 14 Carey's Early Life and Training
..... Jesse Stump
- 15 Special Music Chorus
- 16 Faithful in Service Arthur Hess
- 17 Nestorian Women Annie Baugher
- 18 The "Suttee" Ended ... Violette Diehl
- 19 Paul and Barnabas Annie Keeney
- 20 Prison Life W. Lee McLaughlin
- 21 Some Accomplishments of Fidelity Fiske
..... Lillie Lehman
- 22 Lifting the Ban Purden Trimmer
- 23 Twentieth Century Advantages
..... J. L. Diehl
- 24 Waiting for an Eruption . Alice Lefever

- 25 The Man and the Lion . Annie Lehman
26 Song No. 175
27 Unity of Purpose James P. Lehman
28 The Girls' School Ida Trimmer
29 The Meeting of Two Great Men Evelyn Dorsey
30 A Summary of Carey . Elizabeth Keeney
31 The Stolen Goods Emma Axe
32 Among Cannibals Katie M. Hess
33 Presenting a Bible to the Shah Chauncey Trimmer
34 Medicine, the Handmaid of the Gospel Mabel Altland
35 Class Song "For Christ and the Church"
36 Jesus, the Missionary .. Ralph Lehman
37 Junior Exercise . Grace Wilcox, Estella Jacobs, Ethel Lehman, Chester Lehman
38 A Sunday School Scholar's Call to the Missionary Service Edna Moser
39 The Faithfulness of Judson's Wife .. Annie Leas
40 Strange Treatment ... Bertha Lehman
41 Making Friends of the Natives Maurice Altland
42 A Man Without a Country Annie Sellers
42 Miss Fiske's Confession to Christ Ruby Lehman
44 Criticism Calvin Lefever
45 Death of Chalmers ... Helen Seigman
46 Special Music Chorus
47 Gracious Victories for Christ Charles W. Graff
48 A Mud Hut Full of Smoke Emma Fuhrman
49 A Night with the Natives . Lucy Smith
50 Morrison's Voyage Elsie King
51 God Answering Prayer Ada Brennehan
52 Courage Lewis Resser
53 Gilmour's Marriage Gertrude Graff
54 A Little Child's Question Camilla Wolf
55 A Funeral on Board a Ship Florence Keeney
56 The Need of the Hour D. Webster Baker
57 Address Eld. Jos. A. Long
58 Presentation of Diplomas
59 Offering
60 Closing Exercises

Missionary Committee: D. Webster Baker, Arthur Hess, James P. Lehman, Fannie Dotterer, Alice K. Trimmer.

WAITING—HOW LONG?

The string of camels come in single file,
Bearing their burden o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God who cometh late.
I see the cloud of dust rise in the plain,
The measured tread of troops falls on
the ear;
The soldier comes the empire to maintain,
Bringing the pomp of war, the reign of
fear.
But still I wait
For the messenger of peace, he cometh late.
They set me looking o'er the desert drear,
Where broodeth darkness as the deepest
night.
From many a mosque there comes the call
to prayer;
I hear no voice that calls on Christ for
light.
But still I wait
For the messenger of Christ who cometh
late.—Sel. by J. M. Blough.



REFUSING THE LORD

S. S. Blough

My heart is o'erwhelmed with grief as I
think
Of the multitudes slighting the Lord;
As they're called to warn those that stand
on the brink
Of a stream where they know not the
Word:
And the multitudes more who are warned
to flee,
From the wrath of the glorified Lord.
How careless and thoughtless must be all
such,
Who persistently heed not the call!
In their own light they're standing and fail-
ing to touch
The life that is highest of all!
For some will not have the salvation they
need,
And the others turn down every call.
Together they stand, holding out against
him,
Who makes life altogether most sweet;
And he who would have all repent and be-
lieve,
Cannot send them with willing feet.
Now why should this be when all men
should repent,
And yield to his fellowship sweet?
There must be a reason; can we get it in
mind?
Will it be sufficient to give,
In the "Day of the Lord," when he who
was kind,
Must trifle our time when we sure duty
find?
Then why not get ready to live?



THE JUNIOR MISSIONARY

Chinese Rhymes and Stories

Minnie F. Bright

H EAVENLY TREASURE (that was his name) was just a tiny little boy about eight months old when his nurse began saying a little verse to him of evenings when his mother would be getting him ready for bed. Nurse loved the dear little feet and pink toes and would pat them and kiss them and smell them and "little boy" usually laughed and cooed about it. Now "little boy" was not quite like the other babies about him, as he was very fair, with blue eyes and golden hair. Sometimes when nurse would press the soft little feet to her lips and say, "Oh, how nice," mother would say, "Yes, but they are so white. Do you think white babies are nice?" "Yes, it is such a clean color," she would say. Then mother said, "But his eyes are blue. Don't you like black ones better?" "Oh, they are so clear and pure though," she would answer. And mother thought she would surely say **black** hair was much nicer than "little boy's" kind, but even the funny golden fuzz on his head was very pretty to her, better than black, for it, too, was so clean, and it was just because she loved him so. And nurse often stroked the golden hair and laughed at the cunning blue eyes, and when mother slipped off the little shoes and stockings in the evening she would sit on the floor by the chair to say her little rhyme to the pink little toes.

This is what it was:

"This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away.
This little cow does nothing
But just lie down all day;
We'll whip her."

At this nurse would pat the tiny little toes, and "little boy" would laugh and coo so loudly that nurse would nearly fall

over on the floor with laughter, and "little boy" would stick his foot up again and again to have it repeated.

Then sometimes mother saw her touching "little boy's" face gently with her finger and repeating a little rhyme like this:

"Knock at the door,
See a face,
Smell an odor,
Hear a voice,
Eat your dinner,
Pull your chin.
Ke chih ke chin,"

and "little boy" would bubble over with laughter and put his fat little fingers under his chin, begging nurse to do it again. Sometimes mother saw her take the little hands and "patty-cake" and repeat a little rhyme, much to the delight of "little boy." And we found out that many of the Chinese mothers and grandmothers know many rhymes similar to American Mother Goose Rhymes, which they repeat to the children and grandchildren; and while many a life here is dull and empty of happy childhood days, yet many children really enjoy in a large measure interesting stories, fables and rhymes which are centuries old.

They are taught to fear many things, a fear which works evil, and I have found very small children exceedingly afraid of a black cat. One time I heard a little fellow call out to "little boy," "Don't go there. A black cat might get you!" as he saw "little boy" starting in a certain direction. It reminded me of the unwise mother at home who says, "Don't go there. A bear might get you," to frighten the child into obedience.

But aside from such evil stories of fear, many beautiful legends are told to the children, which help them to be good, dutiful, and respectful to parents, as well as helping their own characters to be

strong. Good Chinese parents love to tell their children of great people of the past, and how they became great, often through hardships. Sometimes they lived in very poor, humble houses, and while they studied books to become great they would tie their hair to the beams of the roof, so that if they would go to sleep studying, the jerk or pull of the hair would awaken them and they would go to studying again. Or, if they lay down to sleep they would use a certain kind of pillow from which their head would fall if they moved. Then they would get up and resume studying. There were few alarms clocks those days, and they are very rare even now. Then sometimes they studied by the light of a glow-worm, when too poor to afford candles or oil. And so, many of such stories are told the children to develop their perseverance, and help them overcome the hard things in life by remembering the road over which some of the great people of the past have traveled. And as Heavenly Treasure grows up he, too, will learn many of their best stories and rhymes.

Ping Ting Chow.



**Juniors! See the Mission Study
Certificate on Page 279**

MOOK

Millard Eikenberry

There was a boy in China,
His name was little Mook;
He had to work to go to school,
And study every book.

When Mook was seven years of age,
His time for school did come;
He worked with will to do his part,
And that is how he made his start.

Mook was the biggest boy in school;
He never broke a single rule;
He loved his teachers, and he set
Good examples to all he met.

Mook went to a mission high school grand,
To learn the studies of the land:
Geography, language and history,
And various kinds of mystery.

High schools in China are very rare,
And students from far and near came there.
He learned his lessons very good,
As every high school pupil should.

And when came time for graduation,
He wanted to come to our great nation,
To be a doctor for all creation,
And teach his people true salvation.

Mook is giving his brilliant mind
To curing diseases of every kind.
I hope he will do his nation good,
In giving health and spiritual food.

[Editor's Note. Millard is a Junior who has just studied Mook. We appreciate his poem and will be glad to receive more poems from the Juniors.]



The Primary Department of the Bulsar, India, Sunday-school. Kathryn Holsopple Is in Charge. Her Two Children Are Happy with Their Dark Skinned Cousins



FINANCIAL REPORT



Corrections: See May Visitor: Under China Native Worker, \$6.38 by the Fruitdale and Cedar Creek Sunday-schools, Alabama, should have been placed to India Native Worker Fund.

During August, the Board sent out 35,763 pages of tracts.

The following contributions to the Board's funds were received during August:

WORLD-WIDE

California—\$1.35

Southern District, Individuals: B. F. Glick, 85c; Z. Hendricks, 50c (M. N.),\$ 1 35

Colorado—\$0.50

N. E. District, Individuals: H. F. Crist, 50c (M. N.), 50

Indiana—\$67.04

Middle District, Congregations: Guernsey, \$11.08; Individual: Howard Overholser, \$25, 36 08

Northern District, Congregation: Turkey Creek, \$25; Individual: Emma Rupel, 50c (M. N.); Sunday-school: English Prairie, \$5.46, 30 96

Kansas—\$43.48

Northeastern District, Individual: J. W. Mosier, 6 00

Northwestern District, Individual: Olive Hutchinson, 2 00

Southeastern District, Sunday-school: Paint Creek, 35 48

Maryland—\$51.25

Eastern District, Individual: Wm. R. Lyons, 1 25

Western District, Individual: Dewey Shaffer and Wife, 50 00

Missouri—\$27.50

Middle District, Individual, G. C. Peterson, 27 00

Southern District, Individual: L. V. Ihrig, 50c (M. N.), 50

Ohio—\$51.00

Northwestern District, Individuals: N. I. Cool, 50c (M. N.); Mrs. Anna Krichbaum, \$50, 50 50

Southern District, Individual: Wm. J. Buckley, 50c (M. N.), 50

Oregon—\$0.50

Individual: S. P. Van Dyke, 50c (M. N.), 50

Pennsylvania—\$104.82

Eastern District, Individual: Louisa Kemmerer, 2 00

Middle District, Individual: Mary A. Kinsey, \$10; Sunday-school: Clover Creek, \$26.72, 36 72

Western District, Individuals: O. J. Holsopple, \$10; W. N. Myers, 50c (M. N.); Gilbert Shumaker, \$9; Mrs. E. D. Walker, \$2.10; Circuit No. 11, \$11.50, 33 10

Southern District, Individual: M. O. Myers, 10 00

Southeastern District, Individual: Wm. E. Bowman, 23 00

Tennessee—\$18.14

Congregation: Mt. Valley, 18 14

Virginia—\$3.50

Eastern District, Individual: D. M. Glick, (M. N.), 50

Second District, Individual: C. B. Smith, (M. N.), 50

Southern District, Sunday-school: Altoona Union, 2 50

Transferred from the Forward Movement, 10,195 16

Total for the month,\$ 10,564 24

Total previously reported, 38,175 66

Total for the year,\$ 48,739 90

INDIA MISSION

Oregon—\$10.00

Individual: A. E. Troyer, 10 00

Virginia—\$18.91

Northern District, Sunday-school: White Oak, 18 91

Transferred from the Forward Movement, 589 30

Total for the month,\$ 618 21

Total previously reported, 831 04

Total for the year,\$ 1,449 25

INDIA BOARDING SCHOOL

California—\$35.00

Southern District, Sunday-schools: Long Beach, \$25; Sister Sauble's S. S. Class, So. Los Angeles, \$10, 35 00

Indiana—\$32.50

Middle District, Congregation: Mexico, Northern District, Young People's Class, Goshen City S. S., 17 50

Southwestern District, Sunday-school: East Wichita, 15 00

Kansas—\$20.50

Northwestern District, Congregation: Juniors of Maple Grove, 8 00

Southwestern District, Sunday-school: East Wichita, 12 50

Missouri—\$7.19

Northern District, Wakenda Christian Workers, 7 19

Ohio—\$3.50

Southern District, Individual: J. M. Pittenger, 3 50

Pennsylvania—\$22.50

Middle District, Young Men's Bible Class No. 17, Altoona Sunday-school, 22 50

Virginia—\$60.92

First District, Primary Dept., Peters Creek S. S., 35 00

Second District, Elementary Dept., Summit S. S., 25 92

Transferred from the Forward Movement, 438 75

Total for the month,\$ 620 86

Total previously reported, 3,637 12

Total for the year,\$ 4,257 98

INDIA SHARE PLAN

Indiana—\$74.50

Northern District, Sunday-schools: First So. Bend, \$27; "Center Bees" Class, Walkerton, \$12.50, 39 50

Middle District: Willing Workers' Class, Loon Creek S. S., 25 00

Southern District, Individual: Floyd McGuire, 10 00

Iowa—\$20.00

Northern District: Sheldon Christian Workers, \$10; Individual: Mrs. D. P. Kimmel, \$10, 20 00

North Dakota—\$50.00

Individual: Mrs. Mary Weaver, 50 00

Ohio—\$100.00

Southern District, Individuals: Jonas and Gertrude Groff, \$50; Sunday-school: Palestine, \$50, 100 00

Pennsylvania—\$100.00

Western District, Individual: J. E. Eichler, \$50; Sunday-school, Walnut Grove, \$50, 100 00

Transferred from the Forward Movement, 150 00

Total for the month,\$ 494 50

Total previously reported, 2,563 33

Total for the year,\$ 3,057 83

INDIA NATIVE WORKER

Alabama—\$10.00

Fruitdale, Cedar Creek, Mobile and Brewton Congregations, 10 00

Maryland—\$30.00

Eastern District, Sunday-schools: Pipe Creek, \$25; Edgewood, \$5, 30 00

Pennsylvania—\$16.70

Southern District, Sunday-school: Hanover, 16 70

Virginia—\$35.00

First District, Sunday-school: Trout Bible Class, Roanoke City, 35 00

Washington—\$26.88

Sunday-school: Mt. Hope, 26 88
Transferred from the Forward Movement, 85 00

Total for the month,\$ 203 58
Total previously reported, 1,635 25

Total for the year,\$ 1,838 83

INDIA WIDOWS' HOME

Transferred from the Forward Movement, 19 85

Total for the month,\$ 19 85
Total previously reported, 153 44

Total for the year,\$ 173 29

QUINTER MEMORIAL HOSPITAL**Ohio—\$24.64**

Southern District, Congregation: West Charleston, 24 64

Transferred from the Forward Movement, 138 85

Total for the month,\$ 163 49
Total previously reported, 155 25

Total for the year,\$ 318 74

VADA AUTO FUND**Pennsylvania—\$160.00**

Southern District, Congregation: Shady Grove (Falling Spring), \$10; Sunday-schools of Southern District of Pennsylvania, \$150, 160 00
Transferred from the Forward Movement, 50 00

Total for the month,\$ 210.00
Total previously reported, 715 60

Total for the year,\$ 925 60

PALGHAR HOSPITAL

Transferred from the Forward Movement, 250 00

Total for the month,\$ 250 00
Total previously reported, 2 00

Total for the year,\$ 252 00

INDIA VILLAGE CHURCH FUND

Transferred from the Forward Movement, 400 00

Total for the month,\$ 400 00
Total previously reported, 0 00

Total for the year,\$ 400 00

CHINA MISSION

Transferred from the Forward Movement, 609 33

Total for the month,\$ 609 33
Total previously reported, 914 85

Total for the year,\$ 1,524 18

CHINA NATIVE WORKER**Indiana—\$25.00**

Northern District: Winners Class, No. Winona S. S., 25 00

Kansas—\$90.20

Northwestern District: Gospel Workers' Class, Quinter S. S., 75 00

Northeastern District, Individuals: F. E. Poister, \$7.60; J. A. Waters, \$7.60, 15 20

Missouri—\$10.11

Northern District, Sunday-school: Wakenda, 10 11

Transferred from the Forward Movement, 18 75

Total for the month,\$ 144 06

Total previously reported, 1,139 50

Total for the year,\$ 1,283 56

CHINA BOYS' SCHOOL**Oregon—\$2.50**

Individual: Ella Floyd, 2 50

Virginia—\$5.00

Eastern District, Sunday-school: Drainsville, 5 00

Transferred from the Forward Movement, 5 45

Total for the month,\$ 12 95

Total previously reported, 305 49

Total for the year,\$ 318 44

CHINA GIRLS' SCHOOL**Oregon—\$2.50**

Individual: Ella Floyd, 2 50

Ohio—\$35.00

Northeastern District, Sunday-school: Reading, 35 00

Virginia—\$6.00

Eastern District, Sunday-school: Drainsville, 5 00

First District, Sunday-school: Pleasant View, 1 00

Total for the month,\$ 43 50

Total previously reported, 137 12

Total for the year,\$ 180 62

LIAO CHOU MEMORIAL HOSPITAL**Iowa—\$23.00**

Northern District, Sunday-school: Gleaners' S. S. Class, Nemadji, 23 00

Transferred from the Forward Movement, 135 54

Total for the month,\$ 158 54

Total previously reported, 1,535 65

Total for the year,\$ 1,694 19

PING TING HOSPITAL**Ohio—\$15.75**

Southern District, Individual: John William Martin Memorial, \$13.75; John William Martin Memorial, \$2, 15 75

Transferred from the Forward Movement, 135 54

Total for the month,\$ 151 29

Total previously reported, 286 90

Total for the year,\$ 438 19

LIAO CHOU X-RAY FUND**Indiana—\$46.69**

Middle District, Congregation: Burlington Brethren, 22 53

Southern District, Congregations: Howard, \$12; Kokomo, \$12.16, 24 16

Illinois—\$38.14

Southern District, Congregations: Oakley, \$12.59; Cerro Gordo, \$25.55, 38 14

Total for the month,\$ 84 83

Total previously reported, 126 14

Total for the year,\$ 210 97

SWEDEN MISSION**Indiana—\$7.30**

Southern District, Individual: A Brother, 7 30

Total for the month,\$ 7 30

Total previously reported, 4 85

Total for the year,\$ 12 15

SWEDEN CHURCHHOUSE

Transferred from the Forward Movement, 262 41

Total for the month,\$ 262 41

Total previously reported, 300 00

Total for the year,\$ 562 41

DENMARK MISSION

Indiana—\$7.30

Southern District, Congregation: Summitville,	7 30
Transferred from the Forward Movement,	24 06
Total for the month,	\$ 31 36
Total previously reported,	6 43
Total for the year,	\$ 37 79

AFRICA MISSION

Massachusetts—\$5.00

Individual: S. M. West,	5 00
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Ohio—\$1.00

Southern District, Individual: Sara Bigler,	1 00
Total for the month,	\$ 6 00
Total previously reported,	6 90
Total for the year,	\$ 12 90

SOUTH CHINA MISSION

California—\$5.00

Southern District, Individual: John Sealer,	5 00
Total for the month,	\$ 5 00
Total previously reported,	30 00
Total for the year,	\$ 35 00

STUDENT LOAN FUND

Pennsylvania—\$20.00

Southern District, Congregation: Antietam,	20 00
Total for the month,	\$ 20 00
Total previously reported,	51 00
Total for the year,	\$ 71 00

AID SOCIETY FOREIGN MISSION FUND

Michigan—\$8.50

Aid Society: New Haven,	8 50
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Ohio—\$10.00

Southern District, Aid Society: Toms Run,	10 00
Transferred from the Forward Movement,	282 23
Total for the month,	\$ 300 73
Total previously reported,	918 20
Total for the year,	\$ 1,218 93

ROSA KAYLOR MEMORIAL FUND

Indiana—\$59.00

Southern District, Congregation: Nettle Creek,	59 00
Total for the month,	\$ 59 00
Total previously reported,	90 00
Total for the year,	\$ 149 00

SOUTH AMERICA MISSION

Ohio—\$1.00

Southern District, Individual: Sara Bigler,	1 00
Total for the month,	\$ 1 00
Total previously reported,	0 00
Total for the year,	\$ 1 00

HOME MISSIONS

Iowa—\$11.25

Individuals: L. E. and E. E. Buzzard, ..	11 25
--	-------

Oklahoma—\$10.00

Individuals: Van Goodman and Family, ..	10 00
Transferred from the Forward Movement, ..	7 25
Total for the month,	\$ 28 50
Total previously reported,	1,439 83
Total for the year,	\$ 1,468 33

RELIEF AND RECONSTRUCTION REPORT FOR AUGUST, 1920

ARMENIAN AND SYRIAN RELIEF

California	
McFarland Cong., \$35.71; Edmond Taylor, La Verne, \$150,	\$ 185 71
Indiana	
Mexico Cong., \$5; Elkhart City S. S., \$25,	30 00
Ohio	
Young Men's and Young Ladies' S. S. Class, Wooster Church, \$30; Owl Creek Church, \$42.53,	72 53
Pennsylvania	
Johnstown Cong., \$24; Midway S. S., \$30; Lititz Church, \$145,	199 00
Tennessee	
Mrs. L. C. and Miss Lulu D. Klepper,	7 00
Washington	
Forest Center S. S.,	36 55
West Virginia	
Pleasant View S. S., \$14.38; Hevner S. S., \$10,	24 38
Total for the month of August,	\$ 555 17



LETTER FOR THE VISITOR, NO. 2

(Continued from Page 280)

religion had been that Pele, the fire goddess, lived in the crater of one of the active volcanoes on the island of Hawaii. In 1824 Queen Kapiolani decided to show the natives the fallacy of this belief. So she went to the volcano and, standing at the crater's edge, defied the fire goddess in no uncertain manner. The native were terror-stricken, but nothing happened and gradually belief in Pele gave place to a living faith in our Lord.

Times have changed since then. The kings and queens lie in their mausoleum; the islands have become a United States territory. Tourists from the States flock in during every month of the year; laborers have been imported from many nations, until the islands have become a veritable melting pot; a foreign mission problem is at the very doors of these native peoples, who have even sent missionaries of their own numbers to other islands of the Pacific. We need wonder little, therefore, that many of the natives have followed the worldly ways of many white men and pattern their lives accordingly.

As our boat steamed out to sea from this splendid island, with its fruits and flowers and landscapes of rare tropical beauty, we rejoiced in the experiences of the day and in the power of our blessed Master. Likely I will write you next from Ping Ting Chou, where we hope soon to be with our missionaries.

In love,
J. H. B. Williams.

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Holsopple, Kathryn R.

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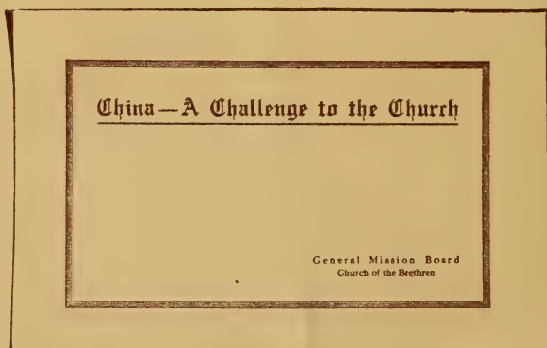
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THE MISSIONARY Visitor



VOL. XXII

NO. 11.

NOVEMBER, 1920.

The Missionary Visitor

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THROUGH HER GENERAL MISSION BOARD

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China's Famine

The Board's Thanksgiving Appeal

On the morning of the first Thanksgiving Day the colonists were awakened by the shouting that a ship had come. The boat with blackened sails brought new colonists, food, seeds for another sowing, farming implements, letters from home, and the day of fasting and prayer became the day of feasting and Thanksgiving. Since that day God has blessed America very richly. We desire to call on every congregation to remember God with a thankful prayer for the blessings of our religion.

Across the great Pacific our Chinese brethren await just as anxiously as the early colonists, the coming of relief in this their famine time. Our Secretary has written about the famine and the following are clippings from his letters: "Famine is in this land and with it cholera. We passed lines of poor people, men, women and children fleeing from the neighboring province where the famine is bad. There have been no crops, the rains have not fallen. The soldiers have taken what little there was in the next province. I gave a poor man with two little children enough for a good meal. Coming out from Ping Ting we saw a man lying dead, whether from starvation or cholera, no one exactly knew.

"Now that the famine is coming and these poor people are hungry it is a nervous strain. I cannot pass a woman carrying her baby and both of them hungry without giving them something. If the people at home could realize the starvation of 20,000,000 people and could see these long lines of famine folks, going—they know not where, excepting in search for food, there would be much money for work."

With our splendid missionary organization located right in the midst of the famine territory the dollars you give will mean much to the Kingdom of God. People who before would not approach the missionary are now willing to receive both temporal and spiritual food. We ask each church to give its members an opportunity to give at Thanksgiving time. Credit will be given for all gifts. However, these credits will not apply on the regular Forward Movement quotas. Twenty-five thousand dollars is the amount for which China has officially asked, but information received in private letters indicates that they may be compelled to ask for as much as \$60,000 to care adequately for the needs.

The Board remembers the splendid response given to past calls and your coöperation will be greatly appreciated again.

Fraternally yours,

GENERAL MISSION BOARD.

Bless the Lord, O my soul, and forget not all his benefits

EDITORIALS

The acting editor desires to thank our Home Secretary, M. R. Zigler, for his valued help in preparing this Home Mission number of the Visitor.



Thanksgiving! Thanksgiving!



HOME MISSIONS emphasized in a November issue. An appropriate subject, at a suitable time. Why?



It is not selfish, if we would pause and think of ourselves, if it is for the purpose of knowing ourselves better in order that we may serve others better. We ought to think of our church, in that we may know the purpose of its birth, the struggles in its history, our present achievements and the resources available to move on into the enemy's territory. Then, too, we ought to know thoroughly the strongholds to be taken. A prize fighter, or a nation in preparation for war, trains and outfits in proportion to the resources and training of the enemy to be met. They try, if possible, to prepare in a better way, and they must, if success is sure. So in the King's business we must be trained to a higher degree of wisdom than they, if we wish to gain. We must mobilize all our available resources in men and money, and assume, to the highest point of our possibility, our share of the territory to be taken. We surely ought to think of nothing less. Another reason that this is a fitting time to think of the home field is because this month all Protestantism and nations on this side and over the Atlantic will be celebrating the tercentenary of the landing of the Pilgrim Fathers. We are blessed by their influence today. They did what they believed to be right and God blessed them. Their ideals, held by unalterable tenacity, gave to us the freedom we enjoy today. It is well that the nation spend time and thought in reviewing the lives and ideals of the Pilgrims and their contribution to our American life.

Today we are interested in those who are still coming from over the seas to make this their home. The Pilgrims brought religious freedom. They came with religious ideals above all else. Today the vast throngs of immigrants are coming in many respects with ideals that, if they are not redirected, will bring the opposite to what the Pilgrims brought us. We are responsible, as Christian people, to minister to them the true message of Christianity. They are the New Americans.



Another year has passed since the last national call to return thanks as a nation to our God, the Giver of all life's bounties and blessings. The routine of the day tends to make us forget the Giver of it all. Success in the financial realm fosters a feeling of self-sufficiency that does not appear in our times of failure and depression. It is necessary to call a special day for men to pause from their labors, in order to think on God's blessings and to give thanks.



Let us thank the Lord for the home church and for its influence in each of our lives. Let us thank the Lord for the church in America, as a medium through which each member can exert his Christian influence into the national life. Let us, here in the home field, thank the Lord that we can serve as the base of supply for the work on the foreign field. Let us thank the Lord for those who are sacrificing many things of pleasure in order that they may take the message of Christ to men, both at home and abroad.



We have been abundantly blessed this year. Everyone has been financially blessed. We have had plenty to eat and wear. Everyone is closer to his Heavenly Father this year than last, unless something is in the way. Blessed in the material and the spiritual. This is a happy combination if fostered in the Christian proportion. We ought to give thanks for the church of our

So will I compass thine altar, O Jehovah, that I may make the voice of thanksgiving to be heard

choice, and for the fact that we have resources available to spread the message to others. It is exceedingly fitting that in these days of thanksgiving we think of our church's contribution to the world and what it is possible for her to make in the future.



Is there anything that we ought to be more thankful for at this time, than that we know Jesus? We live in a Christian land. We have Christian influences all about us. A person who does not, in some measure, approach the Christian standard in his life cannot live in our neighborhoods. Therefore we have good communities in which to live, and good neighbors whom we can love without exercising too greatly the love that Christ calls us to exercise. Our schools are directly the product of the Christian spirit. The laws of our land in principle are Christian, and all that we receive and hold that is good comes from, and belongs to, God. Shall we sincerely acknowledge it?



A clipping from a pamphlet issued by the Board of Home Missions of the Presbyterian Church gives this as one of the typical home mission enterprises. We have some just as interesting, and workers doing the same thing. This office is always anxious to know of people doing things of this nature. Let us know about it, for it will encourage others.

Elko County, Nevada

"The frontier is with us yet. Elko is a town of some 3,000 where Rev. J. M. Swander is pastor. He has a 'parish' of 17,000 square miles! In addition to this, here is his range: On alternate Sunday afternoons four miles to the Boys' Industrial School, of which he is chaplain, and twenty-three miles to Lamoille. Then from time to time to Starr Valley, for services at three different points; fifty-six miles to Wells; forty miles to Palisade; 113 miles to Eureka; thirty-five miles to South Fork; fifty-two miles to Tuscarora. In between times, services in schoolhouses or homes here and there. This is mountain country. Roads are rocky and all ups and downs.

"All these places are dependent upon him for religious service."



Home missions should hold a sacred place in our daily thinking. It has to do with our home, our community and our nation. The larger our church becomes the more influence we will exert in the nation and the world. The quicker we can make the world to see the principles on which the church stands, that much quicker we will have world peace, social rest, and Christian settlements of disputes. We have a wonderful message if we only deliver it. Daniel P. Saylor conferred with President Lincoln; why should we not present our program to the world, both to those in governmental authority as well as to individuals? We have the opportunity. Let us seize it by working together as one body so that the principles which we hold dear may permeate the nation at large.



The Home Mission Department of the General Board is in its infancy. It hopes to be your servant in every way possible. It is planned to work out in a few months a general program on which the plan can be worked. The department will be of value in so far as it is used by the church at large. To our regret service has been asked for, which would have been a wonderful pleasure to render, but time was not given to arrange for it or to rearrange a schedule. It is hoped that it will not be necessary again to turn down opportunities to serve you in the future.



Announcement will soon be made of a movement on foot among the churches, to recruit workers for the homeland. It is a fine idea, for the worker in the homeland needs direction, knowledge, and encouragement as well as those going to the foreign field.



Jesus, our Shepherd, in willing obedience to his Father, gave his life for the sheep. He says to us, "Millions, millions missing—go ye into all the world." We need to look anew into his face and obey his command.—Elder J. G. Royer.

I will give great thanks unto Jehovah with my mouth: yea, I will praise him among the multitude

Our First Missionary Journey

Letter No. 3

Dear Spenser:

I wish I had time to tell you of our landing in Yokohama, of our journey through Japan, and of the pleasant days spent in coming across Korea, but this would require more space than you would care to use for what I might say. I am hoping to travel over this same route as we return from the convention in Japan, and will then write more.

Our first stop of special interest from the missionary standpoint was at Peitaiho, an ocean-beach town, a few hours' ride north of Tien Tsin. Here some of our missionaries come each summer for a breathing spell. Their trip might be said to be for three reasons: to get away from the humdrum existence that wears on one when daily among the Chinese; to enjoy the pleasant association which comes from contact with missionaries of other stations; and to enjoy the ocean breezes which will naturally kiss back the tan which comes through daily plunges in the old Pacific. Our mission allows its workers to spend six or eight weeks at some such place, once during a term of service.

Here we found Brethren Seese and Byron Flory, with Sisters Edna Flory and Mary Schaeffer. The missionaries have a proposition before them concerning the purchase of property for interfurlough vacations, and we spent a couple of days here looking over the place. Vacations in America and in China are different. In America we slip away from the busy throngs for a brief rest; in China our missionaries, separated from each other for most of the year, like to take their vacation at some place where folks are. Many missionaries gather at Peitaiho, where there are ocean bathing, summer conferences, and kindred association.

After a couple of days with the missionaries we gathered our baggage and came to Peking, a distance of possibly 300 miles from Peitaiho. Our landing in this age-old city will never be forgotten, and our stay

was of absorbing interest. So far as mission work is concerned, we did not see any on this trip, but we hope to be there again and visit some very large institutions.

What we did see, however, were some of the places of worship of the Chinese. We went out to visit the Temple of Heaven, where once a year the rulers of China used to repair, at the time of the winter solstice, and worship High Heaven. The great marble altar, with the adjacent temples, the altars, the archways and the grounds, gave rise to a magnificence in China that the present knows only by tradition. Likewise our visits to the Confucian and Buddhist temples, where the rulers used to worship, revealed the same thing—a declining magnificence. It would seem at first hand to be hopeful when China's worship declines. This can be true, and it may not be. When a nation's religious ideals decline it is nearly always tragic. Certainly, this decline in China spells an open door to Christianity. The great question is whether Christ's forces in America will catch the significance of this hour in China's need.

Now we are at Show Yang, our recently-acquired third mission station. We first stopped at Ping Ting Hsien, where two days were spent in getting acquainted with our work and workers. At Ping Ting there is cholera, not so widespread, and impending famine. Dr. Wampler and Dr. Horning have been doing some splendid work in helping to stop the ravages of the plague. It is not hard to see why a foreign doctor in this land becomes highly regarded. Famine, however, will surely be upon these people. The crops in Ping Ting County are almost a failure. In some other provinces it is said the conditions are more nearly like those of 1877, when there was terrible famine, than they have been in any year since. There will be much suffering and many deaths among these poor people. The missionaries think there will be a half crop at Show Yang and Liao Chou. The vast population over here lives almost en-

O give thanks unto the Lord; for he is good, for his mercy endureth forever

tirely by agriculture. There is almost no other industry, and when the rains fail, starvation comes at once to the door.

Surely we have enjoyed this last week with our missionaries. They have all been here excepting Sister Vida Wampler and her sister, Valley Miller. Because of her health, Sister Wampler could not leave Liao Chou. We think sometimes that we are busy at a Conference, and we are; but these folks have it over an Annual Conference in some ways, especially this year in the number of items to consider. For instance, there was a handbook to get out, and this required a general restatement of policies—a requirement that causes much discussion. Then there were thirty committees to report! (What would an Annual Conference do with thirty committees?) There were questions of expansion, new territories, buildings, native workers, and problems of evangelism, education and medicine. There was the question of famine relief. How I wish that every member of the church might be in this mission field, that he might understand conditions better! I thought I knew the fields to a little extent, and possibly my association with our workers has given some information; but I had never quite realized the magnitude, even, of their problems, to say nothing of their practical working out. China and America are different in every way. When I see the long lines of people going down their streets, the walled cities, the methods of doing things—so different from our own—and the poverty and ignorance, I begin to catch a strange foreboding of what the missionaries must face. Added to these conditions, which the missionary must comprehend, there is the Chinese mind, with its superstitious theology, that must be brought to understand Jesus Christ before it can accept him. Our Western methods of interpreting Christianity, or rather of putting it into practice, contain some difficulties for the Chinese, but the light is breaking. It gave us courage to see the bravery with which our workers attack their problems. It seems to me that they are building their foundations deep and broad for a permanent church in China.

There are many personal touches, Spen-

ser, that an article of this kind might contain, but I cannot supply them now. After all, human nature is a good deal alike in America or in China. The giggling, happy children are much in evidence; it is easy to love them. Yesterday afternoon we went out to see the graves of some Christian martyrs, who gave their lives for Jesus Christ in Boxer times, in 1900. If ever anyone questions the loyalty of Chinese Christians I shall be compelled to say that, of course, they do not always stand faithful. But in 1900, when the Boxers came and these native Christians were given the opportunity to renounce Jesus Christ and thus save their lives by stepping upon a piece of paper upon which the Boxers had written the name of Jesus, more than sixty refused to do so, while only a few more than thirty, under even such a terrible trial, returned to idolatry. The sixty were taken out of the city of Show Yang and slaughtered. Like the Jews of old, they must be taken outside the city walls to be slain.*

To the graves of some of these we went yesterday, and as I stood there I thought of the quality of fortitude that they revealed in the child of Jesus Christ in China. Men, women and children were slain! But what was physical death to those who were placed between that and spiritual destruction!

Brethren Heisey and Byron Flory, with their families, and Sisters Mary Schaeffer and Grace Clapper are located here at Show Yang. They are busy with the people and are winning their way into their hearts.

Much that I could write must be omitted; all that I have written has been abbreviated. Today our missionaries scatter out over these Shansi hills, to combat for another year with famine, disease, and the forces of the evil one. In the closing moments yesterday we all sang together, "When Jesus Comes to Reward His Servants," and our missionaries, I can assure you, will go cheerfully and with a song upon their hearts. How quietly does the true hero of the cross bear his part in the Great Conflict!

Yours faithfully,

J. H. B. Williams.

Say among the heathen, The Lord reigneth

"The Disciples Multiplied"

Edgar Rothrock

BEHOLD Jerusalem teeming with people! Thousands had come from afar, seeking to satisfy their hungry souls, crying out for the "Bread of Life." Like sheep without a shepherd they crowded hither and thither, seeking, but not finding. In their blindness they had crucified Jesus, marveled at the strange things told concerning his resurrection and were still waiting in the "Holy City" when the great day in the establishment of the kingdom of God was "fully come."

In the crowded city, see a little group of "about one hundred and twenty" together in one place. Note the quiet repose, the hopeful look on their faces, the peace that floods their souls as Peter and the other apostles rehearse once more how Jesus had appeared to them. "by many infallible proofs" since his resurrection. Outside men's faces look hungry. Here you see in every line a secret joy that words can not describe. They, too, are waiting, but with fond anticipation for the "Promise which I have received from the Father." In one place, of one accord, all heaven rejoices—the Gift is given.

The crowd turns hither; it mocks, it listens; many believe and cry out; they repent and are baptized for the remission of sins, and the Gift is theirs, too, for the promise was to them, to their children, to all that are afar off, and to all that call upon his name. The "joy of salvation" fills their hearts; each man seeks an opportunity to tell others, and the number of disciples is multiplied.

It is interesting to trace the history of these, through the succeeding years, as one generation after another passes. After awhile we number the years by centuries. The early church planted the truth far and wide. In places of great wickedness the odds were against them, but they won. Christianity met heathenism, with all its licentiousness, its superstition, its vain philosophies; it met Judaism, victorious Rome

and all the hosts of evil, and through patient endurance, by loving and suffering, overcame. The victory seemed complete when Constantine put the immortal sign upon his banner. The enemy took his bearings, changed his tactics, the dark ages came, then the Reformation, and "as the most ardent product of it," the Church of the Brethren came into being, founded to reestablish apostolic Christianity in spirit and practice.

Beginning with only five men and three women, full of faith, the Holy Spirit and good works, the number of believers was multiplied, so that in twenty years the number was probably a thousand. They won their victories through loving and suffering. So fierce did the persecution become that they fled first to Holland and then to the virgin soil of America, where, under the blessings of God, the seed planted has borne rich fruitage. The first years in America the Brethren spent quietly in and around Germantown, Pa. To make a living in the colonies was no small problem. Four years elapsed before the first love feast was observed, on Christmas night, 1723. Alexander Mack and a large number of followers arrived in 1729. Mack took charge immediately and the church was soon firmly established. From the mother congregation at Germantown the members moved here and there, establishing churches. The Sowers, with their printing press, exerted a wide influence for good all through the colonies. They brought out the first edition of the Bible, printed in a European tongue, in America. The Brethren had Sunday-schools long before the Revolution. They fostered education, and under wise and intelligent leadership the number of disciples was multiplied.

When the "Northwest Territory" was opened for settlement the Brethren were among the first to enter. Here they secured for themselves fertile fields, and the churches established by them and their suc-

Send forth thy sickle and reap: for the hour to reap has come; for the harvest of the earth is ripe

cessors are numerous and thriving. With the tide of emigration westward went the church, with its message of salvation—the same message that satisfied the hungry, seeking souls in Jerusalem in the days of Peter and John; the same message which Paul preached throughout the Roman Empire. They called men to repentance, baptized them by triune immersion for the remission of sins, and taught their converts to observe all things which Jesus taught his disciples. Not until recently did the church in an organized way promote the establishment of missions. The preachers of yesterday were missionary in spirit and practice. At great personal sacrifice, guided by the Holy Spirit, they traveled far and wide, visiting isolated members, organizing churches, and seeing that ministers and deacons were chosen in every place. They did well. Sometimes we wonder what might have been accomplished had the rank and file of the membership been organized effectively, every one doing his part in carrying the good news everywhere. Internal questions called for careful and tactful consideration. Disunion threatened, and in the early eighties brought genuine sorrow. Wise leaders directed the members to the great unfinished task of evangelization, and again the number of disciples was multiplied.

Behold the world teeming with people! Millions have come from afar to America, seeking for better conditions. They are crowded in the cities, scattered through the rural sections; everywhere, up and down the highways of trade, away from the old traditions and religions, their souls are dying for the "Bread of Life." Here and there in the midst of them I see little groups gathered in the twilight, in quiet places. Look at their faces! They are calm, strong and hopeful. In unity they have met, in the Lord's house, to eat with joy his supper. All things are ready, the tables have been prepared, and over them are the snowy cloths; under them are basins of water. About them are, here, men and boys; there, the women and girls. The men are fine and clean; the women are sweet and beautiful

in their simple adornment and white coverings. Hear them sing and pray! Listen to the scriptures they read! Watch them reverently follow the teaching of Jesus in washing one another's feet, the minister exhorting with tender love not to think of the physical but the spiritual import. How Jesus humbled himself to become a Servant; how the apostles afterward understood and gave their lives in service! How all about us is a sin-cursed people, to whom our Father and Savior are calling in this way, for us to minister! See them remove the coverings from the table, and after the blessing, eat together, a pledge of brotherhood and peace! Then they each take a portion of the bread as a token of the sacrifice Jesus made, and pledge their bodies as a living sacrifice. Watch them renew their blood covenant with him who poured out his soul unto death; pledging their own life-blood that his blood shall not have been shed in vain for the peoples of every land and clime. See the expression of real joy come over their countenances, and again methinks all heaven rejoices, and God's great Gift is given. And in a thousand places we should hear that the number of disciples is multiplied.

The task is stupendous, but no greater than confronted the Jerusalem church. The risen Lord says to us as to them, "Ye are my witnesses." He is now as then at the right hand of the Father's throne, marshaling the forces of righteousness and directing them in the conflict with Satan and his host. The promise of the Holy Spirit was theirs and is ours, if with unselfish purpose we tarry and work at his bidding. Every congregation a Jerusalem church in devotion, love and service would hasten the coming of his kingdom greatly. Who can say our opportunity is not as bright as the promises of Jesus? "Greater is he that is in you than he that is in the world." "Lo, I am with you always." "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city." Who can say that our possibilities

(Continued on Page 298)

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood

Needs and Opportunities of the South

Ralph E. White

IT is interesting to hear people's opinions of the South. Some who have been South seem to think that it is a land of sunshine and flowers. Some remember only the unpleasant things, and others have found that there is a goodly number of both. Conditions vary a great deal. The person doing the looking has something to do with it, too, for we do not all see through the same eyes.

There are some things which are common to the whole South. P. P. Claxton, United States Commissioner of Education, said, "There is a larger number of native American people in the South than in any other section of the United States." This has a bearing on education. There is no foreign element to deal with.

Southern hospitality is proverbial. Some schoolteachers were spending a few days in a large Southern city, and roomed at the home of a Southern woman. Every evening they were entertained, and several times invited to dinner, by their landlady, to whom they were total strangers. Our church should appeal to Southern people, because they visit and entertain as much as we do.

From youth up there are two things which a Southern boy is taught—obedience to his parents and respect for the Bible. This manifests itself in the good manners and religious inclinations which we find.

Denominationally the church people are divided pretty evenly between the Baptists and Methodists. A survey of the churches of one county showed forty-eight per cent Baptist, thirty-one per cent Methodist, six per cent Presbyterian, five per cent Disciples, and ten per cent some other church. Except in Louisiana and some of the large, older cities there are very few Catholics. In the older, richer communities the territory is as well or better churched than other parts of the United States, but in some of the out-of-the-way places and in some very thickly-settled places there are

almost no churches or Sunday-schools. One thing which has hindered the growth of churches in these places is the feeling that a minister does not need an education or support. The religion of such localities is of a pioneer variety, with preaching once a month, if at all, and a yearly revival. We cannot cope with other denominations where they are well established, but in some of these places, which are not being reached, we have an open field.

It is agreed that colonization is not the best method of church extension. However, there is an ever-increasing number of people who, because of the high price of land, overcrowded churches and bad health conditions in other parts of the country, are going South. These can form a nucleus around which a church can be built. The person who is going South simply to make money is worse than a loss to the church. If our Brethren decided on the location of their new homes as carefully and prayerfully as our missionaries decide on their fields of labor, there would be fewer isolated families, scattered churches and children out of the church. First of all, decide on a place where there is a church, or where there should be one. Second, investigate business possibilities. It is better to get information from our Brethren than from land agents and advertisements. When possible one should spend a year on the field before deciding to locate permanently. In most every community there are monuments to the know-it-all colonist. He puts his all into a project without taking time to investigate. In a short time there is a "For Rent" sign in front of his house. It pays to make haste slowly in going to a new country.

The "what shall we eat and wherewithal shall we be clothed" is such an important item that a few words along that line might be in place. After the civil war Southern farmers were in a deplorable condition. There were no fences, few horses, no money or tools, and labor was hard to get. It is

Go home to thy friends, and tell them how great things the Lord hath done for thee

no wonder, then, that improvements in farming did not come as rapidly as in other places. Cotton was in great demand, and it was the chief crop until a few years ago. Cotton has been a robber. It robbed the soil of fertility and the farmer of money. Since cotton has become only a money crop the South is increasing in wealth very rapidly. Diversified farming also has increased the value of the land. Mrs. Mathis bought a thousand acres of land at eight dollars an acre. After two years of crop rotation she sold the land at forty dollars an acre. It is necessary to use commercial fertilizer on most Southern land, but by using proper farm methods the land can be built up until little or none is necessary.

There is a great opportunity for stock raising. Cattle can graze the year around. The winters are not long or severe. Grass grows abundantly and cattle fatten easily on it. There is much unfenced land which is open for grazing, but land is cheap if you have to buy pasture land.

Fruit and truck farming pay well. The fruit-growing industry has been hindered greatly by diseases, but since growers are using modern methods to combat disease the industry is on the increase. The sandy soil and frequent rains seem to favor early vegetables. It would be hard to find a section which has a wider range of possibilities than the South.

There are few greater opportunities anywhere than are open to the district school-teacher. There are opportunities for well-paid teachers, but the teacher who considers only the money will do little if any good to the church. High educational qualifications are not absolutely necessary, but they are very helpful. Many communities do not have high schools, and the teacher who can teach high schools as well as grade subjects, is in demand.

We need men and women who are willing to go to

the mountains and "backwoods" and make the best of conditions as they find them. From places of this kind will come some of the leaders of the future. Young people who were born and raised in these communities can do more than any one else for their improvement. The teacher who discovers and trains them is rendering great service to the church and to society. It would be a fine thing if we had a school especially fitted to meet the needs of these people. Many denominations are establishing schools of high-school grade, which give thorough courses in domestic science, manual training and agriculture. Special effort is used to get the graduates to go back to their home communities. When the young people are trained in a school with this definitely in mind, they do not enter other professions so easily. Then, if we had such a school in the South, it would be easy to get these people to attend. Our colleges are too far away for most of them. The Baptist people have established schools of this kind. Victor I. Masters, superintendent of publicity, Southern Baptist Mission Board, writes of schools of this kind: "It was no chance that led each Christian body which has entered this field to establish a system of secondary schools under Christian control. No other method of service has been found so full of promise." Why should not the Brethren church have a school of this kind?

Many people are asking, "How can we



A Dwelling House Used for a Church Near the Home of Nelson B. Winters, Brewton, Ala.

And he departed and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel

best help the negro?" First of all, we should remember that the negro question in the South is different from the one in the North. What the Southern negroes need most is not churches. It is practical Christianity. They are fairly well church-ed, but they have not yet learned to live truly Christian lives. One author has said: "In morality they have much to learn: morality as it affects temperance, debt-paying and honesty." Real home life is rare among most of them. The educated ones have good homes, but too few have educational advantages. They need to be taught to work and to make good homes. This work can be done best by people of the same race. Mary Helm, a woman who has spent much time studying this question, says: "The greatest force in his uplift has and will come from the trained intelligence of the Christian men and women of his own race." This does not mean that we are to stand idly by and let him help himself. We can support workers, endow schools and give all the aid possible. There are colored people in the South who have heard of our people, and they are interested. Some have expressed a desire to come into the church if they could have a church of their own. If we had a consecrated colored man and his wife for this field much good might be done. Let us pray that such may be found.

What the South needs most is consecrated, intelligent young men and women, called of the Lord to spend their entire lives in this field. Consecration and training are just as important here as elsewhere, for when we look at it from the brightest side here is a hard task. May the Lord lay the burden of this field upon the hearts of the young people of the Brotherhood.

Chicago.

Disciples Multiplied

(Continued from Page 295)

are small, put over against the promises of our resources in life and money? These, consecrated wholly to the advancement of the kingdom, we would forget to speak of

adding souls to the church and learn to speak about multiplying.

Every man, woman and child among us has a part in the Forward Movement in Home Missions. **We are here,** and Jesus expects us to shine where we are. If you would shine afar, shine at home. If the Church of the Brethren does her best in India and China she will first do her best on the home field. Peter, discouraged, said, "I go a fishing." The others that were with him said, "We also come with thee." You remember the next morning how the risen Lord appeared to them and told the fishless fisherman where to cast the net. Then he asked Simon three times which he loved the most, the fish or his Master. **We are suffering so much now in advancing the cause because we are short of reapers.** "Where are the reapers?" I wonder how many have said with Peter, "I go a fishing," and then, when the Lord appeared to them in the morning light, and asked which they loved the most, did not answer like Simon. "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Holmesville, Nebr.

CHRIST'S CHOICE FOR ME

Katherine S. Mozley

Selected by Vida Miller Wampler

I would have chosen a sunlit path,
All strewn with roses fair,
With never a cloud to darken my way,
Nor a shade of anxious care;
But he chose for me a better way—
Not sunshine or roses sweet,
But clouds o'erhead and thorns below,
That cut and pierce my feet.
I have deep joys of another kind,
My Rose of Sharon is he:
And as for sunshine—his lovely face
Is perfect sunshine to me.
'Tis far, far better to let him choose
The way that we should take.
If thus we leave our life with him
He will guide without mistake.
We in our blindness would never choose
A pathway dark and rough,
And so we should never find in him
"The God who is enough."
In disappointment, trouble, and pain,
We turn to the changeless One,
And prove how faithful, loving, and wise
Is God's beloved Son.

Lift up your eyes, and look on the fields, that they are white already unto harvest

“Opportunities in the Homeland”

General

It is difficult to discover data concerning the religious condition in our own land that will not bring contradictory evidence through some person or organization. The purpose, in this study, is to present the facts as nearly correct as possible from available sources of knowledge, so that in a measure the reader will be fairly well enlightened as to the needs of the field. We have secured our information from the surveys of the Interchurch World Movement, the literature of Home Mission Boards of the denominations working in America, and books treating on the fields considered.

The field of home missions, as generally considered by most Home Missions Boards, includes the United States, Alaska, Hawaii, and the West Indies. In this territory there are found all races of the earth to whom we are called to minister. Some are living in communities in the cities; others live in the country. Some live near religious opportunities; others are not in touch with the Christian church, even though they are in a Christian nation. Many who live near the presentation of the Good News are still untouched, and in many such places no special effort is put forth to reach them. Of these, more will be said later. The field is so large, and the character of the work so diversified, that it calls for a most gigantic program to cover the field and to minister adequately to all classes of people in the field.

The total unchurched population in the United States today is generally considered about 58,000,000 people. This is over fifty per cent. According to the “World Survey, American Volume,” published by the I. C. W. M., the percentage of people not reported as members of any religious faith, including children under ten years of age of Protestant parents, by States is as follows:

State	Per Cent	State	Per Cent
Alabama,	58.9	Connecticut,	33.2
Arizona,	73.9	Delaware,	55.8
Arkansas,	70.8	Dis. of Columbia, ..	67.1
California,	62.8	Florida,	62.3
Colorado,	70.0	Georgia,	57.3

Idaho,	68.0	New York,	39.4
Illinois,	51.2	North Carolina,	59.7
Indiana,	61.2	North Dakota,	64.9
Iowa,	61.1	Ohio,	53.7
Kansas,	69.7	Oklahoma,	82.2
Kentucky,	62.1	Oregon,	72.7
Louisiana,	46.5	Pennsylvania,	49.9
Maine,	65.5	Rhode Island,	38.7
Maryland,	53.7	South Carolina,	59.7
Massachusetts,	41.9	South Dakota,	65.6
Michigan,	58.7	Tennessee,	67.1
Minnesota,	55.2	Texas,	64.7
Mississippi,	62.2	Utah,	43.7
Missouri,	57.7	Vermont,	56.0
Montana,	68.9	Virginia,	58.6
Nebraska,	66.1	Washington,	73.3
Nevada,	87.8	West Virginia,	71.2
New Hampshire,	53.4	Wisconsin,	53.5
New Jersey,	51.3	Wyoming,	75.2
New Mexico,	59.6		

These figures give an average per cent of 56.1, which totals in numbers of people unreached, 58,110,130. It used to be that we considered home mission work as something far away. But the facts in the case are evident that no District Mission Board needs to look beyond its own territory for opportunities to serve. Some are more needy than others, but in fields where the work is farthest on there are still many needs unsupplied.

There are in the United States 17,049,074 Catholics; 3,387,038 Jews; 24,352,316 Protestants; and all other non-Protestant faiths total 739,715. The children of Protestants under ten years of age, who number 7,413,240, are not included in the total of Protestants. It is easy to see the task ahead of the Protestants, who make up 23.5 per cent of the total population. It would not be so alarming if all the Protestants were living up to their best, but so many are Christian only in name. These figures ought to move every Christian to a greater sharing of the responsibility of presenting Christ to those who have not accepted him.

Another alarming fact has been brought to the attention of the Christian people, which will have much to do with the future of our nation from a Christian viewpoint. There are in the United States 27,000,000 young people under the age of twenty-five who are not in Sunday-school. When we know that these come mostly from homes that are Protestant or nominally Protes-

Awake, awake, put on thy strength, O Zion

tant, we have to wonder what the future of the church will be, or what the nation at large will be. The youth of today will be the men and women of tomorrow. Now is the time for the controlling of the future.

Then, there are also about 5,000,000 illiterates in the United States that need to know how to read and write, and along with that, religious training, in order that they may be able to live a Christian life and that they may establish Christian communities and maintain Christian homes. As we direct the thought of these today, so will they act in the days that are to follow.

These are some of the outstanding general conditions that prevail. Space forbids giving more facts along this line, and we will they act in the days that are to follow. types of work.

Two General Divisions

Everyone will agree that it is impossible to use the same methods of work in the city that are used in the country if the work is to succeed. Therefore, the work in the homeland is divided into the rural and city divisions. In social life, home life, economic life, and practically in every way of human contact, there is a difference in these two fields of work. An early understanding of this fact is of immense value to a worker in either of the two fields. If the needs are different, then they call for different treatments. As a church we have labored mostly in the country, away from the city and its problems. We have furnished thousands of fine Christian business men and women to the cities without giving along with them the church and its message. These men and women are the leaders in other churches. This ought not to be. Heroic efforts ought to be made to save our young life as they go from the country to the cities.

Ten years ago, and the period preceding, the number of people living in the country was larger than the number living in the cities. During the last ten years this condition has changed. Today more people live in the city than in the country. Heretofore the country held the balance of power. It furnished the majority of leaders and ideals. The controlling power and source of ideals

will, henceforth, be in the cities. Evidently, unless there is a change, we are on the eve of a new era in our national life. The church is called to minister to these great masses of people in order that Christian ideals shall still be the ideals of the nation.

The growth of the cities is due to three sources of supply of human life: those who move in from the country; those who come from foreign countries; and the normal increase due to births. Those of each have their own ideals of life, and present their own need to those who labor among them. The rural life that is added to city life is generally a contribution to the Christian life of the city. The foreign arrivals present to the Christian forces a challenge to present Christ. Fifty-six per cent of the foreign-born whites live in cities of over twenty-five thousand. Each nationality as a rule congregates in a section by themselves. Then these groups of people move from one place to another. This year a section of the city may be made up largely of Chinese, and by another year some other nationality may completely occupy that section. So it is with all city life. There is always that tendency to change locations. One year in a section there may be a strong church, and in the year to follow the church may be deserted. In many cities, churches are being abandoned, and even though the population is increasing, the number of churches is on the decrease. It has been shown by the Interchurch Surveys that in Philadelphia, in a section of 250 blocks, there are only thirty-eight Protestant churches today where there were seventy-eight thirty years ago. It has also been shown that the larger a city becomes, the harder it is for the church to be on a self-supporting basis. With the rapid increase in size of our large cities, if these facts be true, it is evident that there should be a special effort towards the saving of the city population. The church must grow with the population if it wants to keep up with the task.

The country, too, has its problems. In the survey of 6,000 country churches in Ohio it was found that of 1,515 churches in thirty-one counties, more than two-thirds

These ye ought to have done and not to have left the other undone

were arrested or dying. Whole counties have been discovered in which there is not a resident minister or church. Many large towns and villages have no adequate religious opportunity. Many communities are overchurched. Many have too many ministers. There ought to be some equal distribution whereby the surplus in some areas could be transferred to the areas where there are no churches. In our own church we are not overchurched anywhere, but we have many more ministers at some places than are needed. Available resources ought to be utilized and not allowed to waste.

The task of the church is not to lessen our work in the country, in order that the city might be developed, but the country church must increase and not decline. The city will still look to the country for pastors and Christian leaders. It has always depended on the country for recruits. It is a fine contribution. Let it be continued. Special effort ought to be encouraged to strengthen our country churches. Many

are passing away with this generation. Build for the future.

Hawaii

Hawaii is a significant spot on the globe, both from a religious and national viewpoint. Even though it is American territory, it is made up largely of Japanese, and they exert a large influence in the general work of the island. In 1917 there were 250,627 persons on the island. Of this number 102,479 were Japanese. They were three times larger than the next highest racial group. They are on the increase. They, in a large way, control the school system, etc., of the island.

The island not only seems to be the meeting point of waterways, but also the meeting point of religions. On this island there are seventy-eight Buddhist and Shinto temples. The Buddhist temple is very costly. It is said that the Buddhists are so strong that they attempted to persecute the Japanese Christians. The island has been allocated to different churches, but still there is much that ought to be done. The



Where Our One Thousand Churches are Located. By Courtesy of Bethany Bible School

Now we, the strong, ought to bear the infirmities of the weak and not to please ourselves

Mormons have been very successful on the island and have the most costly building there. Thus the Mormons and the Buddhists seem to have the situation well in hand, and it will take a well-thought-out program on the part of the Christian church to meet the situation to the extent that it will have the prevailing power and influence.

The West Indies

The West Indies present somewhat the same problems that Hawaii does. Like Hawaii, they are seldom considered as home mission territory. The West Indies

great Christian program of education, both in mind and heart. This the Christian church can furnish if it only will. The government of the United States has done many successful things along the line of health, and the church, with divine guidance, can do far greater things. Much good work is being done on these islands by the forces at work there, but there is a vast amount of work yet to be done and much territory unoccupied.

Alaska

Alaska is so far to the north that we almost think that certainly no one lives



A Mountain Home

comprise Cuba, Porto Ricó, Jamaica, Santo Domingo and Haiti. Cuba has a population of 2,500,000; Porto Rico, 1,198,970; Jamaica, 851,383; Santo Domingo, 750,000; Haiti, 2,500,000. All kinds of problems present themselves to missionaries in those fields. Illiteracy is present to a greater or lesser degree on each of the islands. As high as sixty per cent cannot read or write and a large per cent are not in school now. On one island vice is shown to be prevalent by the fact that sixty per cent of the children are born out of wedlock. In much of the territory the people are poor. Other sections are rich, but all are in need of a

there, and that is about the end of our thought concerning it. There are about 64,000 people there. This population is made up of many different nationalities, but everyone has a soul and human needs. It is a very hard field to work. The climate and the nature of the work make it very difficult to achieve great success. There are five times as many men in this territory as women. The Greek Catholics did some work in this territory, but with the breakdown in Russia this work has been given up. A few Boards are working there, but none doing what they would like to do. It is a very expensive piece of work and

Everyone with one hand wrought in the work and with the other held his weapon.



The Eskimo of the Cold North

can be done in many places only in the summer time. It is a home mission territory and some one is responsible to go.

New Americans

Every day we are reading in the papers concerning the coming of large numbers of people from Europe. The war has left those countries in a very sad condition, and the people are wanting to come to America. A clipping from an El Paso paper gives the following: "Ellis Island, melting pot of the world, is boiling as never before, with the greatest flood of immigrants in history pouring into it. Between 3,000,000 and 4,000,000 Italians are seeking domiciles and citizenship here, and more than 3,000,000 Poles desire to come over. Many Jews are wanting to come to America, also."

According to the Interchurch Survey there were in the United States, in 1910, 13,346,000 foreign-born whites. During the period from 1910 to July, 1920, there were 5,679,000 more, but in this same period there were 916,000 who returned from America. Therefore, our present foreign-born population would be about 17,000,000. About one-fourth of all the children in the United States are of foreign parentage. The foreign element increase by birth faster than the native American. There are in America 4,000,000 Italians, 3,000,000 Poles, 400,000 Greeks, 750,000 Bohemians, 500,000

Slovaks, 5,000,000 Hungarians, 400,000 Russians, 100,000 Armenians, and 3,000,000 Yiddish-speaking people. Besides these there are many other nationalities of lesser number which make a very large total aggregate.

These classes of peoples at our door in such large numbers are a challenge to the church. They must know our Christianity before they can be Americanized. They are fast becoming a large factor in our national life. In-

dications are that many more are coming. They must be Americanized if we are to have a homogeneous nation. There is one thing that makes us a homogeneous nation, and that is Christianity, and the church is responsible for the delivering of the message to these people. How shall they know if they are not taught? The Christian church is scarcely touching this task.

The People Among the Mountains

All up and down the mountains of the Eastern system from north to south there are living people who today are in the civilization of a century ago. Many are without schools and churches. Many villages are without medical aid and beyond the reach of medical attention. Some time ago it was reported that several villages were found where the people were practically all blind from a curable disease, but they did not know of medicine, as we know it, and they were left in darkness until relief came. A number of churches are sending missionaries into these fields, establishing churches, schools, hospitals, and other features as the needs may require. It is estimated that there are about three millions of people in this mountain region. These needs appeal very keenly, for they are so near our door. In this section the home life is very undesirable. They seem

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To every man his work. They helped everyone his neighbor; and everyone said to his brother, Be of good cheer



State Districts

There are in the United States forty-seven Church of the Brethren Districts. Some are large in area; some, in numbers. Some are small in area; some, in numbers. Some are large in area but small in numbers. Some are large in numbers but small in area. Some of the Districts have as high as 7,000 in their memberships; others as low as 117. Some of the smaller Districts would not make a good congregation in the larger Districts. One District has as high as forty-six churches, another as low as five. According to the government report for 1916 we are credited with 999 churches with a membership of 105,102. We are also credited with over 13,000 more women than men.

The total value of church property is reported at \$3,990,898. We have over three thousand ministers. Some Districts are developing young people for future leadership, while others are not developing material to take the place of those who lead today. Some churches have full-time pastors. A number are without regular pastoral care. While some churches have no pastors, others have as high as twenty-six ministers in the congregation. In some Districts the majority of the ministers live in one congregation. Other Districts have their ministry very evenly divided.

We are also reported as having increased in every phase of church activity since 1906. We have 21 per cent more organizations, 37.3 per cent more members, 67.7 per cent more Sunday-school scholars. These are signs of health and strength, and it should give courage to make more rapid strides in all phases of work that we may be able to maintain so good a report during the next ten years.

Below we give the names of Districts corresponding to the number on the preceding page:

1. Arkansas, First District and Southeastern Missouri.
2. California, Northern.
3. California, Southern, and Arizona.
4. Colorado, Western, and Utah.
5. Colorado and Western Montana.

6. Illinois, Northern, and Wisconsin.
7. Illinois, Southern.
8. Indiana, Middle.
9. Indiana, Northern.
10. Indiana, Southern.
11. Iowa, Middle.
12. Iowa, Northern, Minnesota and South Dakota.
13. Iowa, Southern.
14. Kansas, Northeastern.
15. Kansas, Northwestern, and Northeastern Colorado.
16. Kansas, Southeastern.
17. Kansas, Southwestern, and Southeastern Colorado.
18. Maryland, Eastern.
19. Maryland, Middle.
20. Maryland, Western.
21. Michigan.
22. Missouri, Middle.
23. Missouri, Northern.
24. Missouri, Southwestern, and Northwestern Arkansas.
25. Nebraska and Northeastern Colorado.
26. North Dakota, Eastern Montana and Western Canada.
27. North and South Carolina, Georgia and Florida.
28. Ohio, Northeastern.
29. Ohio, Northwestern.
30. Ohio, Southern.
31. Oklahoma, Panhandle of Texas and New Mexico.
32. Oregon.
33. Pennsylvania, Eastern.
34. Pennsylvania, Middle.
35. Pennsylvania, Southeastern, New Jersey and Eastern New York.
36. Pennsylvania, Southern.
37. Pennsylvania, Western.
38. Tennessee.
39. Texas and Louisiana.
40. Virginia, Eastern.
41. Virginia, First.
42. Virginia, Northern.
43. Virginia, Second.
44. Virginia, Southern.
45. Washington.
46. West Virginia, First.
47. West Virginia, Second.

Arise, go unto Nineveh, that great city

Opportunities

(Continued from Page 303)

to be happy, but surely they could be much happier. Many live in one-room houses. Several families live in one and two rooms, and any one with imagination can picture the results of such a home life. Education is the crying need. The church work cannot go on without that. The two go hand in hand, and the one ought not to be lost sight of to the detriment of the other. To these the Christian church owes schools, churches, doctors, and everything that makes life worth living.

Spanish-speaking People

It is generally considered that there are about one and a half million Mexicans in the United States. They are not only located along the Mexican border, but are pushing north through the States and are entering our large cities of the North in large numbers. They are distributed from El Paso, Texas, as far north as the Canadian border, and as far east as the State of Pennsylvania. They, too, will make a contribution to the development of the ideals of our country. Many of them cannot read nor write the English language. Many cannot read nor write their own language. The most of these people are in the border cities and towns of Texas, New Mexico, Arizona and California. This group of people that have come to live with us have scarcely been touched by Protestant churches. Many fine institutions are being developed by such denominations as the Baptist, Presbyterian, and Methodist, but the responsibility of the task is far from being assumed by any group of churches. Many of the younger Mexicans have broken with the religion of Mexico, and they now have no religion. Friendly relationships are being established between Mexico and our government, as is evidenced by the coming of General Obregon, president-elect of Mexico, into the United States to the exposition at El Paso. His was the first train to cross the border for ten years from Mexico. May Christianity so imprint itself in the true way that there will ever be that friendly good will that seems to be

slowly developing in the hearts of the people both of America and Mexico. The church can help this ideal to come to pass if she will.

Oriental

While we have the people of Europe coming to us on the Atlantic coast, we have on the western coast those coming from the Orient. Not so many, it is true, but in a small way they are making a contribution to our country. Some come as students; others as laborers. History shows how the coming of certain peoples into other nations had a lasting effect upon the people; so we cannot expect to escape the influence of these peoples in our land. There are four classes from the Orient: the Hindu, the Korean, the Japanese, and the Chinese. In 1910 there were in the United States 71,531 Chinese and 72,157 Japanese. The majority of them are on the Pacific coast. They are the same people to whom we send the good news over the seas. How important it is that we minister to those who come to our shores, for their message, back to their native countrymen, will either open them to the teaching of the missionary or close them, depending upon the way they report Christianity here in America. The opportunity comes to almost every city, however small, for in nearly every city there is at least one or more families of these Oriental people. God puts wonderful opportunities within our reach: While many are thinly scattered over our country, there are a few points where they congregate in large numbers. The Hindu and the Korean immigrants are not so much in evidence, but they are found all along the western coast. Los Angeles and San Francisco have large populations of the Orientals. California has a number of farming sections in which the Orientals dominate.

The Indian

Dr. Samuel Eliot said: "The solution of the Indian problem in this country is not to be found in merely increasing the material resources of the Indian people, giving them land, and tools and cattle, but in, and through, Christian education, the upbuilding of initiative and character, the inspi-

Son of man, I have made thee a watchman unto the house of Israel: therefore, hear the word at my mouth, and give him warning from me

ration of faith and hope and fraternal good will."

The Indian is a religious being. The early stories of their history indicate that they believe in the Supreme Being. They knew of the hereafter. They worshiped to the best of their knowledge. We today live on the lands which were their homes. We have taken their territory. They were here when the first sermon was preached in America and to-day only one-third of the total population of the Indians has been related to the church. Statistics will prove that the Indian is not a vanishing race, but that it is on the increase. They are located in the following States: Oklahoma, Arizona, South Dakota, New Mexico, California, Minnesota, Montana, Washington and Wisconsin. Some States have more than others. Oklahoma leads, with 119,000 in its

territory. Arizona is second, with 44,000. Then there are smaller groups in many other States, but the above-named hold the larger portion of the Indian population. Twenty-six church Mission Boards have been working with the Indians. The work for them started away back in the time of Roger Williams, John Eliot, and David Brainerd. In the Indian fields there are 429 Protestant missionaries and 208 Roman Catholic work-

ers. They have twenty-five Protestant mission schools. Besides this work of the boards, the Y. M. C. A. and Y. W. C. A. give some attention to this work. Under present conditions there are many Indians still out of reach of the missions. Many are not in schools, even of the government.

We owe the Indian a debt that is hard to pay, because it has been so long since the gift was made. We hardly can understand what it meant to the Indian to gradually be driven back from his home and hunting grounds into a small area. The best way that we can, in measure, show our appreciation to the Indian, and the only way he can understand, is to tell the good news of Christ to him in such a way that it will become a part of him, and then there will dawn a new feeling of joy within his heart and an understanding in his mind. This



Many Still Look for the Great Ideal, the Christ

is a golden opportunity.

The Negro

There are in the United States today over 10,000,000 negroes. Every tenth person is a negro. In 1860 there were fewer than 5,000,000. Of the 10,000,000 about fifty per cent are members of some church. Many of the negroes are beginning to own their homes. They are getting better education than formerly. During the World

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain

War a large number migrated to the North. This brought acute problems in the large cities, which developed into race riots, etc. The government and most of the churches are endeavoring to help the negro's condition, economically and socially. Some of the negroes live in good houses, but a majority live under conditions conducive to sickness and death. It is estimated that in the South 450,000 negroes are continuously sick, and that 600,000 of the present population will die of tuberculosis. Many of them could be saved with proper care. Churches and philanthropic organizations are endeavoring to bring about better conditions for these people. Industrial schools are being established within the reach of many who heretofore could not afford to go to the better schools offered them. The Y. M. C. A. and the Y. W. C. A. have been carrying on some excellent work among the negroes, both in the North and South. The larger percentage of the negroes live in the South, and about three-fourths of the population is rural.

Even though there is a fairly large number of negroes who are Christian, it is not due to an especially effective program, but because the negro is naturally inclined towards religion and worship. Much of their work has been developed by their own workers, but the great lack is in efficient leadership. They need trained men all through their organization. There are about 34,000 negro ministers in the field today. A number are in Y. M. C. A. and Y. W. C. A. work. Gradually leaders are being developed, and soon they will be moving out on a program that will rescue them from evils which now hold them down. They need to know how to get the best out of religion, and out of the everyday occupations of life. They need education. Large numbers who are of school age are not in school. The teachers are unprepared in a large measure, and therefore the youth of today receive a very limited amount of enlightenment. There are many well-educated negroes today, and they show themselves equal to the tasks assigned them. More will have to have

knowledge before this will have an impression on the colored race as a whole.

Viewing the needs of better homes, more adequate school facilities, and a higher plane of morality, a deeper sense of the realities of religion, better health conditions, and more efficient leadership, in the light of the desire of the negro to help himself, the possibility of development and the deep roots of religious impulses, it certainly ought to move the church to adopt an adequate program to meet the needs of this people. They are making their contribution to the life of our country and the value of this contribution will depend on the uplift the Christian people of America are willing to give them.

In conclusion, it is evident that there lie at our door many opportunities untouched. It ought to call forth some good, hard thinking as to how we, as a church, can meet our share of the responsibility. Plans will have to be made, and hearts to soften to the needs before men and money shall be available to carry on service among those who require our service. Our nation is made up of all nationalities and kinds of people, which makes it a wonderfully hard task to perform. Let us lay on our hearts the needs of the field and ask our Father for guidance, that we may render the service he would have us render.



We began an educated and powerful church. Let us try with all our energies to restore the church to its early and splendid history. We shall thus best serve our day, best serve our church, best serve the great Head of the church, the Son of God.—Dr. M. G. Brumbaugh.



NEWS

Arrangements have been made by which the General Mission Board may secure full and definite information concerning all medical schools and hospitals in the country. The Board will be glad to supply this information to any one who thinks of taking a medical or nurse's course, or who desires to know the standing of any medical institution.

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life

A Letter from Ida C. Shumaker

Landour, Mussoorie, India, July 10.

To All the Sunday-school Workers of the Church of the Brethren of the Western District of Pennsylvania: Greetings to you from this great land of India—from the foothills of the wonderful, indescribable Himalayan Mountains! GRACE AND PEACE BE MULTIPLIED!

Dear! Beloved in the Lord:

Do you wonder why I am here and not on the plains at Jalalpor? I will tell you. I am here under the strict orders from our doctors. There comes a time in the lives of the workers when the "still small voice" is heard, saying, "Come ye apart and rest awhile!" While this is a forced rest, in a sense, for the "spirit of work" predominates, and, as these lines are written, "the spirit is willing, but the flesh is weak," yet I am trying to get a message to you in time for the Missionary Conference. There are so many things on my heart that I want to say to you, but I am not able, for physical reasons. I am sure that you will understand and will make due allowance.

To carry the responsibility of three missionaries for sixteen months, because the "work was great and the laborers were too few" for this part of the Lord's vineyard, and rather than close the station at Jalalpor, this heavy responsibility was shouldered, and we kept the work going. God has been magnified, in that he wonderfully blessed his work, even during the "stormiest times," and we were able to "hold the fort" till relief came. In this you will rejoice with me and praise his name, that your prayers were answered. Grace and strength were supplied to hold on, with "bulldog tenacity" and fight for the cause of truth and right, till victory for the Lord was won! Blessed be his name! Thanks to you all for your faithfulness in giving your prayers and your gifts of love! God bless you, one and all!

Under these conditions, when our strength has been spent—not abused—in his service—then the pain to be endured is sweet, the sufferings for his sake become a

wonderful blessing. And when we are made "to lie down" so that we can "look up" into that blessed face and merit that gracious smile, we can be at perfect peace and can "rest in him" while we suffer for him, knowing that "he careth," that his promises never fail, and that, in the end, all will be well, for he will provide. Truly, this condition is—"Nearer, My God to Thee, Nearer to Thee!"

Beloved, you will never know—for I do not have the power to tell you—how much of this is due to you for your loving-kindness to these—"India's little ones"—whom you have helped in more ways than one. Eternity alone will reveal the result of your work and labor of love, in making it possible for us to save these poor souls, who were so severely persecuted and oppressed because they were coming to our Christian school and were listening to "the old, old story of Jesus and his love," though to them it is the new story of wonderful salvation. How truly grateful we are to you for making it possible to save them, not alone from physical death, so to speak—for their food supplies were cut off—but we were able to help them spiritually as well! What your prayers and love tokens have meant to us all, you will never know, for I do not have the power to tell you. What our hearts feel we cannot put down in black and white. These are surely appreciated and we have asked the dear Father to bless and reward you accordingly. All whom you have helped join me in saying from our hearts, "Thank you and God bless you," in the deepest sense of meaning.

How kind and good of you to send, besides the \$10 love token, the gift of \$300 for the proper kind of a conveyance and two little horses—the kind we use here—in order to get the Gospel to these in the village! Think what it will mean to them when once we are in a position to use that gift to the glory of God and the salvation of these poor souls who, at this moment, are sitting in the deepest darkness of sin, ignorance and superstition! Think what a blessing will come to you, because you have

Timothy, keep that which is committed to thy trust

made this possible! My heart overflows when I think of the wonderful possibilities! Because of the low rate of exchange, and the high prices, we were not able, as yet, to purchase this needed outfit. We are looking forward to the time when our hopes will be realized. Please accept our best thanks for this gift of love.

Before me, as I write, are the two precious messages which were sent to me during the great convention at Johnstown, Aug. 21, 1919. One is the letter from the "Mission Committee," duly signed. As I look at the first signature—that of our late beloved elder, P. J. Blough—I cannot see to write. A flood of precious memories fills my soul and the tears must flow. I can only bow my head and heart in humble submission to the will of God, and say, "Not our will, O Lord, but thine be done." Teach us submission to thy will. Some day we will understand. How we shall miss him in this convention! Surely, "He being dead, yet speaketh." My heart is too full to write more.

The other letter is the "Greeting." How beautiful to be so kindly and lovingly remembered by the loved ones "on the home base"! God knows how much these letters mean. He knows, too, that those who are the representatives of the Lord Jesus "on the firing line," whom you are supporting, are striving to do his will at any cost. Your loving-kindness and thoughtfulness, your gifts of love, backed up by your prayers, are truly an inspiration to us and give us fresh courage to go out in the thickest of the fight, and bring souls to the Master, even if it means the giving of our own life-blood. To serve the dear Master in this way, and under these conditions, is a great joy. Praise the Lord for all you are doing for him!

You whom he has called to active service, and who have not as yet responded to the call, know not the true joy in service. Come! Be a volunteer! Give up that one little golden key you are withholding from

your best Friend and you will then realize what it means to give up all for Jesus and know the fullness of joy and peace unspeakable—the kind that this world knows nothing about. You will never regret having done so—your only regret will be that you did not trust the Lord sooner.

Now I am coming to you again to thank you for all you have done for this one of his little ones, who feels so undeserving of all these precious gifts of love. While I cannot be with you and enjoy this great convention in person, I will be with you in spirit. I will be much in prayer, that God may do great things—yea, even still greater things than he has ever been able to do through you. I know you will have a great convention. How eagerly I shall await the report and know "what God hath wrought"! How eagerly we will await the coming of the blessed news—that some have volunteered for service anywhere the Lord hath need of them!

Continue to pray for us. Will you breathe a prayer for me, that my physical strength may speedily return, so that I can be used mightily of the Lord in helping to win India for Christ?

In his joyful service,

Ida C. Shumaker.

Jalalpor, Surat District, India.



Hosterman, W. Va., May 19, 1920.

General Mission Board, Church of the Brethren, Elgin, Ill.—Dear Brethren:

Find enclosed check for \$100.80 for two more stocks of India Share Plan, Forward Movement pledges—our Lord's tenth of our May income to date.

God bless our beloved Board, and our faithful workers in far-off India! Our motto is:

Live to cheerfully give and

Give to sweetly live.

Lovingly,

J. W. and Elva May Hevener.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord

Beginning of the Richland Valley Church, Wash

E. L. Whisler

EARLY in the fall of 1917 my family and I were invited to the home of a woodsman, who had seldom given thought to the great mercy and love of his heavenly Father. It was his desire that we eat our Thanksgiving dinner at his home with him and his family. We accepted the invitation, with the understanding that we were to be excused after the dinner, to fill a preaching appointment at the county poor farm—an appointment we had been filling for several years. After some persuasion the good-hearted man consented to go with us to the poor farm.

On our journey we used the opportunity to search his life, in which we found a spark that was hopeful. Then we preached upon a subject that seemed to be troubling him. The word of truth was readily accepted, and at Christmas time he became a new man in Christ.

Feeling the great need of telling others, as did the disciples, that he had found the Christ, he first told his sister, who had come to him for a visit. Through much persuasion she secured our consent to go to a place near her home, close to Richland Valley, and preach for them. It was a distance of about forty miles. We were gladly received by a large audience of plain, good people of simple lives who were eager to hear the Word of God.

My wife and daughter were with me at this first meeting. We found it rather difficult to have a song service, as there were only two hymn books for an audience of nearly one hundred, and those two were the old style hymnal, without any notes. The people were accustomed to singing in long-meter.

These eager and open-hearted people persuaded us to come at least once a month and preach for them. Our faith was new, but they seemed to receive the Word gladly. We continued to administer unto them until the spring of 1918.

The roads were long and very hard to

travel, making it quite difficult to fill our monthly appointments, yet the attendance and interest kept growing. At the close of our series of meetings, in the spring, we rejoiced when four souls were received into the kingdom by baptism.

From that date our meetings were held every two weeks. The attendance continued to grow, and our house became too small. Through the kindness of the dear brethren in the State of Washington we were assisted in building a place of worship of our own, large enough to accommodate the people. Many were received into the church from time to time, until, up to this date, we have received by baptism about seventy members. These with the ones who have moved in make our number ninety-two. We now have a live Sunday-school and Christian Workers' meeting, but we are greatly in need of more ministers to fill the many calls for preaching.

As we are at present alone here in the ministry, our prayer is that the Lord may put into the hearts of the ministers who are burying their talents, to come and labor in his vineyard, where they are so much needed.



"The work of the missionary is always as big as the worker."



The church has already accomplished much, and it is impossible to calculate what might be wrought if it were not for the unawakened souls in the church that are applying the brakes of indifference on this mountain climb.—J. W. Lear.



"The American Minister to China, John W. Foster, said that China would build more railroads in the twentieth century than any other country in the world, and Shanghai would finally connect with India and Canton with Siberia."

And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God

China Notes for July and August

Anna Hutchison

NEAR the end of June our schools closed, which led to many of our boys and girls scattering out to their country homes, as well as our teachers returning to their homes for vacation. Thus the attendance at our church services has been much depleted during the past two months. But as August draws to a close we are glad to welcome them back as they return to their school duties. Prospects are good for full schools, and will you pray with us that these several hundred boys and girls may be brought to a knowledge of better things, and above all, may learn to know and love Jesus, their Savior, as never before.



In the Ping Ting Girls' School a vacation school was in session during the summer months, with a fair attendance. Also at Ping Ting, a three weeks' men's Bible Institute was held for all men evangelists.



During these months a number of the missionaries spent several weeks at the hills, not only to avoid the heat of the city, but largely to have a little season of freedom from responsibility and the unceasing interruptions that come to the missionary in the city. These days, spent in the very heart of nature in "God's great out of doors," bring renewed life and strength, both physically and spiritually. Work does not necessarily stop, but it brings a change, in giving an opportunity to do the duties for which we have little leisure when directly in the work.



This year a couple of the American Board ladies of Fen Chou spent their vacation with the Liao ladies at the hills, about ten miles south of the city of Liao. These associations prove very helpful in our work and in our relations to each other.



Some of our missionaries had their inter-furlough vacation at Peitaiho, on the coast, where they had the privilege of attending the summer conferences and of association with other missionaries from all parts of North China. Their vacation was broken

into, however, by the sickness of some of their children, Verna Ruth Flory being operated on for mastoids, and both she and Norman Seese, Jr., having dysentery. At this writing, however, they have recovered.



During these months North China has been passing through some distressing experiences. With disturbed political conditions, resulting in the loss of many lives; the lack of rains, and failure of crops, entailing poverty, suffering and starvation; and the spread of cholera, causing deaths—all these things have brought painful and distressing conditions and our hearts are rendered to see the suffering and want even at our very doors, which will be emphasized ere the winter is over. Conditions from the drought are even more strained in the province of Chihli, just east of us, and many people, facing famine, are every day coming to our province, or else passing through, going westward, in the hope of finding conditions more favorable for keeping soul and body together. May the Father's great Spirit of compassion move the hearts of some who read these lines to open their pocketbooks in behalf of the many starving ones in the great country of China. Several cases of cholera have been brought to the Ping Ting Hospital, and all but one recovered.



During these months the China Mission has been looking forward to the time of our fast-approaching Conference to be held this year, and for the first time at our new station, Shou Yang. At Shou Yang the workers have been exceedingly busy getting ready for the Conference, repairing their newly-rented chapel, making benches, etc., that they might have room enough to accommodate our mission family. Unusual interest is manifest in this Conference, not alone because it is to be held at our new station, but more especially because of the coming of the deputation from the home church.



And now, as we close these lines this last day of August, we are already at Shou Yang

in Conference session. Three days of devotional services are over and tomorrow we begin the business sessions. All our missionaries on the field are privileged to be at the Conference, except Sister Vida Wampler, whose condition stays much the same, and her sister, Valley Miller, who remained at Liao to take care of her. In all, forty missionaries are present and eighteen children, including the new missionaries, who have just come out, making a total of fifty-three. And then, besides these, we rejoice to say that the deputation have really arrived and are now with us—Brethren J. H. B. Williams, J. J. Yoder, and H. J. Harnly—and they have given us some splendid things during the three days just past. We praise our Father for bringing them with

their party safely to us, and pray that all of us may be much benefited by their stay in our midst.

Today, after several sessions of Bible lessons or devotional meetings, closed with a very impressive installation service of Brethren Byron Flory, Walter Heisey, Norman Seese, and Minor Myers to the office of elder. These, with their wives, were at once installed, while Bro. Ernest Wampler, with Sister Wampler, will be installed on his return to Liao.

Another month we may have something further to tell you about the remainder of our Conference.

Shou Yang, Aug. 31.

August India Notes

Anetta C. Mow

DURING the month of August, Sisters Eliza Miller and Ellen Wagoner, Bro. D. J. Lichty and Brother and Sister I. S. Long went to Landour, for a time of rest. We hope they may return to us with renewed health and strength.

Mrs. Long and Mrs. Wagoner write that it is a great joy to be near their children again. These children have been away from home, attending school, since in March.

The missionary children living at Prospect Lodge with Sister Sadie Miller are getting on well in their school work and are happy and contented in their home. One little girl in the home wrote to her parents the other week, "I never was so happy in my life as I am now." Sister Miller says, "They seem, all of them, to feel perfectly at home all the time."

A letter from Sister Shumaker says, "I will stay here [Landour] through September." Sister Shumaker was in great need of a long, quiet rest when she went to the hills in May.

Our mission has recently purchased a bungalow at Landour, to be used by our workers who need to go to the hills for

their vacation. The bungalow is named "Prospect Point." It is but a short distance further up the hill from the house where our missionary children live.

One hundred and fifteen acres of land, near the Anklesvar railroad station, have been added to our mission property. For a long time efforts were made at Anklesvar to get some much-needed land, and we are very glad for this large tract.

August 25 fourteen of our missionaries attended the Gujarat Conference held at a Methodist mission station at Nadiad. This is a joint conference of the missions working in Gujarat and Kathiawar. Besides the business transactions, three most interesting papers were read and discussed: "The Appeal of an Indian Festival," "Indian Music in the Churches," and "The Effect of Indian Diet on Health."

On the way home from the conference, Brother and Sister A. W. Ross and Bro. Arthur Miller stopped off at Baroda for a day, being entertained and shown methods of industrial work by Mrs. A. G. Strong, who is doing special work for the government in lines of home economics and dietetics.

Our committee on Visualized Education has made arrangements for the rental of lantern slides from the National Y. M. C. A. of India. They have a large number of sets, about 200, to select from, consisting of many subjects of a religious and educational value.

Bro. A. T. Hoffert has been going about among some of our mission stations, giving lantern-slide talks.

This paragraph from Bro. Chalmer Shull of Vada indicates how all of our new missionaries are spending their time during these months: "Language study keeps us quite busy. Sister Shull and I take our hours together, so we have two hours a day with the pandit, five days a week. Then all of us have class one hour each day, with an extra hour of class-work on Saturday. This, with listening to Marathi two hours on Sunday morning, and frequently going along in the evangelistic work on Sunday afternoon, does not give us much spare time, you may know. We are enjoying the study." Language study is the main business during the first two or three years on a foreign field. As new missionaries we feel this keenly, realizing that we shall continue to be hindered in the work for which we came until we know the language and can understand and be understood. Earnest, continuous study brings the desired results. Pray for us in this work.

Bro. Quincy Holsopple and family have been under the hand of affliction during the last five or six weeks. At first baby Nita got "eyes," a very common eye disease over here. Later on Bro. Holsopple's eyes were infected, and at present Sister Holsopple's eyes are sore. Bro. Holsopple has gone to Bombay twice to get special treatment. We are praying that he may receive just the treatment and care he needs.

Sister Sara Repogle is now at Vyara, staying with Sister Mow during the six weeks that Bro. Long and family are absent from the station. Before coming to Vyara, Sister Repogle spent seven weeks at the Quinter Memorial Hospital under Dr. Nickey's care.

Sister Alice Ebey sends the following news items from Ahwa:

"Our boarding school seems to be sort of a public poorhouse—at least our government officials count it so. A short time ago two men with their wives were convicted of theft, or rather repeated thefts of grain, vessels, money, etc. They were sent to prison for three or four years and their children, a boy and a girl, were sent to us. They seem to be promising children, and if we can turn them from a life of thieving to a life of Christlike living, we will bless the day they sent them to us.

"Another time two orphan boys, belonging to one of the Bhil raja's [king's] families, were sent to us by the Dangs' divan [chief revenue officer of a state], and they are in our boarding school.

"Just the other day a man from a far village came through the pouring rain, carrying a thin, hungry, naked little girl about five years of age. You would scarcely recognize her after her bath, in her clean frock, and with her hunger appeased.

"One of our Bhil rajas is asking the mission to open a school in his village.

"We have been having from sixty to eighty day laborers every day, making us some good roads round about the compound. We had been giving them rice, but now our rice is finished and the past few days they had to take money. There is no grain to be bought within some fifteen or twenty miles, so a number of men go tomorrow to carry some in. In another month grain will begin to ripen here, and there are prospects for a good crop."

This paragraph from Sister Ebey's letter is interesting: "Leah Ruth has just gone to bed. She has been playing for some days that she is on a boat with her three children [dolls], going to America, and this evening she tucked the children in their berths and has cuddled down in hers and is fast asleep. There are not many dull minutes for her. At first she fretted a good deal for Lois, but is more content now."

Vyara, via Surat.



THE JUNIOR MISSIONARY

Beauty in Indian Names

Bishop Hugh L. Burleson, who has been working for a number of years among the Indians in South Dakota, gave the following in an address at a banquet during the meeting of the Home Mission Council in New York city last January. He shows in this quotation how hard it is for an American to understand the beauties in the Indian language and thus how easy it is to misjudge.

I want to show you what we have done to him in some respects. There is the matter of our translation of his language. Some instances of our interpretation of his names will point a moral. How about, "Young-Man-Afraid-of-His-Horse"? There is stupidity, not in the man who chose the name, but in the white man who made the translation. This was a young warrior of such valor and dauntlessness that the enemy was afraid, not only of him, but even of his horse when it appeared on the horizon. There is some sense in that. Yet the white man called him "Young-Man-Afraid-of-His-Horse."

Another example: A Chippewa chief lies buried on a reservation in Minnesota, and the stone over his grave bears the name "Hole-in-the-Day." Silly, absolutely silly! Again the misunderstanding white man. "Hole-in-the-Day" was the son of a young Chippewa chief who started on the war-path against my people, the Dakotas. He had been married but a few months to his young bride and he wished to make a splendid record as a leader. It was the first time he had led the war party, and he led with courage and strategy, but adventured himself so bravely that the whole party came back victorious but brought their dead chief with them. Shortly afterward the son was born, and his mourning mother called him "Rift-in-the-Cloud." It is a picture-name. A long, dark day of cloud and rain, and shadow and sobbing trees; then, just as the sun sets, its rays break through a rift in the cloud and shine out across the plain. The little lad was a rift in the cloud of her sorrow and we called him "Hole-in-the-Day." And when he was dead, we put a two-ton monu-

ment on him and wrote "Hole-in-the-Day" on that. Such is our hopeless white stupidity.

Thirty years ago my father was a missionary on the Oneida reservation. I had a little sister, whose blue eyes and golden hair and sunny, sweet disposition completely won the hearts of the Indians. They gave her the name of Gajajawox. I tried to find out what it meant, but the old Indian smiled and shook his head, and said "No put in white man talk." The words did not fit, you see. Again it was a picture. We do not call things by pictures; we call them by names of so many letters. We have a very stiff and definite way of calling things, but the Indian draws a picture for a name. The picture they thought of in connection with my little sister was this: the wind blowing over a field of flowers and bringing you the perfume as it came—the perfume of flowers borne on the summer breeze. Well, we would not have thought of a name like that and the white man, if she had been an Indian maiden, would have called her, "Smell-on-the-Breeze!" He certainly would; it is so simple and literal. It is impossible for us to give an accurate interpretation of that Mohawk name, and we are unable to get at the sensibilities, and the artistic touch, and the conceptions of beauty and of order that lie in the soul of the Indian. But let us believe in these things, for they are there.



While thousands of well-qualified new missionaries, and tens of thousands of the best-furnished native leaders and workers are required to enable the Christian forces to meet the present world situation, beyond the shadow of a doubt the principal requisite is that of a far greater manifestation of spiritual vitality and power in all departments of the missionary movement.
—Mott.

The District Mission Board Helps

Elsie Shickel

MARY, come with me to the church this afternoon. We're going to have a children's meeting. We'll have some songs and stories, and talks about what we children can do to help get a Sunday-school at our church again." The Sunday-school worker approached Mary as she was playing with her twin sister in the yard one day last fall.

Little Mary lives in the foothills of the Blue Ridge Mountains, almost in the shadow of the beautiful Peaks of Otter. This little black-eyed girl has a happy home. Though just six years old, she has learned to do many things to make others happy.

But Mary wasn't as happy as she might have been last fall, for she had no Sunday-school to go to, as most of us boys and girls have. The church there was opened just once each month for preaching. Mary lived two miles from the church, but she would have been glad to walk these two miles if she could go to Sunday-school.

The day the Sunday-school worker came to Mary's home, dinner was hurried a little, the dishes cleared away, and the worker, with Mary and her older brother James, Fred and Anna, who lived just over the hill, started over the ridges and through the woods to the church. Even before this, many other children for miles around were on their way to the children's meeting, for all the day before and that morning the worker had been visiting the homes, inviting the children to this meeting and the older folks to the evening meetings.

Our group had not gone far when they came to a bubbling, bounding little stream, rushing down between the hills. Mary dropped the worker's hand and rushed ahead. As she was about to step from the bank to stepping stones, her feet slipped. The Sunday-school woman hastened to catch her, but she caught only her dress, and down went Mary into the stream. It was late November and the water was cold. As the worker lifted Mary from the water, shivering as she was, she sobbed, "Oh, I

don't want to go home! I want to go to the children's meeting."

What was to be done? Mary must have dry clothes. The time for the meeting was approaching rapidly, and the church was a long way off.

James seemed to know what was coming. "I just can't go home with Mary. I have to go to the children's meeting," he mumbled. The worker explained that if she went back all the children would be disappointed. They two could go home, and, if mother said so, get back to the church for a part of the meeting. So Mary and James turned back—Mary still sobbing, and James solemn over his disappointment.

The worker and the other children hurried on. The rambling path was covered with leaves, and the woman often stopped, wondering whether they were in the right path. The children were always sure they were right, and rushed on in their eagerness over having a meeting all their very own.

Soon some children came to meet the worker. As these neared the church they met other groups. Some of the boys had opened the church and built a fire. A number of boys and girls, and older people too, were already there.

The Sunday-school woman greeted all the folks cheerily, and then began arranging materials for her meeting. Somehow she kept thinking about the children who had to turn back.

Two-thirty came. She must open her meeting. It did her good to look into the faces of these eager, intelligent boys and girls. How she wished they could have a Sunday-school! And it happened that some of the children there that afternoon had never attended a Sunday-school. The teacher tried to find out what songs and scriptures they knew. Most of the boys and girls were timid and wouldn't say anything at all when she talked to them. She finally induced some of them to sing a little. She offered a prayer, and then was ready for Bible stories.

Just here the door opened, and in came

Mary and James, panting for breath, Mary still excited and shy over her misfortune. How could they get back so quickly?

The teacher was happy to go on now, since all the children were in. After the stories she illustrated and taught a Scripture quotation. Then she told the children how they could have such stories and lessons every Sunday if they just had a Sunday-school, and how they could help to get a Sunday-school. Their faces brightened at the thought, but they said nothing. The woman wondered what they'd say when they reached home.

The next spring the worker came back with several others for an all-day Sunday-school meeting at this church. So many children were there that a story period was arranged for them just after dinner.

During the noon hour Mary's mother came to the worker. "You're going to give the children some new things today, I suppose. All winter long they've been telling the stories, singing the song, and saying the scripture you taught them. Mary has taught her twin sister all of these. We have Sunday-school almost every day at our house."

But what about the Sunday-school at the church? Did Mary have a Sunday-school to go to this past summer? Yes, she did. Don't you know, the people organized a school that very day they had the meeting. And let me tell you something else good that happened. The District Mission Board used some of the money given for home missions, to send a student volunteer from one of our colleges into this community to help the people with their Sunday-school. Mary was so happy this summer, for she could go to Sunday-school every Sunday, even if she did have to walk two miles. Maybe, if folks give enough money, she can go to a Vacation Church School next summer, too.

Roanoke, Va. ❀ ❀

THE LANDING OF THE PILGRIM FATHERS

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed;
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;

Not as the flying come,
In silence and in fear;
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods
rang

To the anthem of the free!

The ocean eagle soared
From his nest by the white waves' foam;
And the rocking pines of the forest roared—
This was their welcome home!

There were men with hoary hair
Amidst that pilgrim band;
Why had they come to wither there,
Away from their childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow, serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine,
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod;
They have left unstained what there they
found—

Freedom to worship God.

—Felicia D. Hemans.



TOMMY'S THANKSGIVING

I'm thankful for a lot of things:
I'm thankful I'm alive.
I'm thankful that I'm six years old,
Instead of only five.
I'm thankful for my tops and toys
And for my Kitty Gray;
I'm thankful for the big outdoors
Where I can run and play.
I'm thankful for the things that grow—
The apples, aren't they good?
The corn where we played hide-and-seek,
As in a little wood.
I'm thankful for the pumpkins round,
Just like a golden ball.
And jack-o'-lanterns, big and queer,
They don't scare me at all.
I'm thankful for Thanksgiving Day—
For pies all in a row;
I'm thankful grandma made them sweet,
She knows I like them so.
I'm thankful for the turkey, too.
How brown it is and nice!
And I'd be very thankful, please,
For only one more slice.

—Elizabeth H. Thomas, in Youth's Companion.

FINANCIAL REPORT

Corrections: See the August Visitor: Contribution to Quinter Memorial Hospital, \$25.00, by Miss Fern M. Wagner, Middle Missouri, should have been credited to Anklesvar Girls' Boarding School Building.

See October Visitor: Contribution to India Share Plan, \$10.00, by Mrs. D. P. Kimmel, Northern Iowa, should instead have been credited to M. L. Kimmel, now Mt. Morris, Illinois.

During September, the Board sent out 10,522 pages of tracts.

The following contributions to the Board's funds were received during September:

WORLD-WIDE

California—\$10.00	
Individual: Sister B. S. Kindig,	\$ 10 00
Illinois—\$186.88	
Northern District, Individuals: Mrs. Lloyd Group, \$13.85; I. E. Weaver, 50c (M. N.); District Conference offering, \$72.53, ..	86 88
Southern District, Congregation: Astoria,	100 00
Indiana—\$228.18	
Middle District, Christian Workers: Loon Creek, \$6.36; Individuals: Josephine Hanna, \$5; I. Bruce Book, 50c,	11 86
Northern District, Congregations: English Prairie, \$22.40; Baugo, \$40; Harvest Meeting, West Goshen, \$87.91; Harvest Meeting, Union, \$21.75,	172 06
Southern District, Congregation: Nettle Creek, \$37.86; Individual: Mrs. Earl Bogue, \$1; Sunday-school: Brick, \$5.40,	44 26
Iowa—\$5.00	
Individuals: Jasper Smith, 50c (M. N.); "A Sister," \$4; C. B. Rowe, 50c (M. N.), ..	5 00
Kansas—\$15.50	
Individuals: W. A. Kinzie, 50c (M. N.); O. H. Feiler, 50c (M. N.); O. R. McCune, 50c (M. N.); Sale of lost articles, Sedalia Conference, \$14,	15 50
Maryland—\$2.00	
Individual: Clarence E. Coleman,	2 00
Michigan—\$73.12	
Congregations: Long Lake, \$50; Beaver-ton, \$12.62; Individuals: C. H. Deardorff, 50c (M. N.); Anna Wagner, \$10,	73 12
Missouri—\$47.24	
Congregation: Peace Valley, \$19.74; Individuals: Earl Harvey, \$2; Geo. W. Clemens, 50c (M. N.); P. C. Peterson, \$25,	47 24
Ohio—\$76.50	
Northeastern District, Individuals: Laura Swander, \$6; "A Brother," \$18,	24 00
Northwestern District, Congregation: Poplar Ridge, \$42; Individual: Hugh Miller, 50c (M. N.),	42 50
Southern District, Individuals: L. A. Harris and Wife, \$3; Homer Beath, \$4; Mrs. John Christian, \$2; D. M. Garver, \$1 (M. N.),	10 00
Pennsylvania—\$46.56	
Eastern District, Individuals: Hiram Heagy, \$2; Nathan Martin, 50c (M. N.); Anna E. Shank, \$1; D. G. Hendricks, \$25,	28 50
Middle District, Individual: Mrs. Hannah Puderbaugh,	7 00
Southeastern District, Individual: H. Stover Kulp, (M. N.),	50
Western District, Congregation: Pike, \$4.40; Sunday-school: Hostetler, \$6.16,	10 56
Virginia—\$16.05	
First District, Sunday-school: Spruce Run,	10 00
Southern District: Missionary Convention, Johnsville, \$4.05; Vacation Church School, Pulaski, \$2,	6 05
Washington—\$2.00	
Individual: J. E. Hostetler,	2 00

West Virginia—\$115.00

First District, Sunday-school: Lime Rock,	25 00
Second District, Individuals: T. M. Demoss, \$25; Mrs. Wilworth, \$1; Elizabeth Demoss, \$1; Calvin Vandegift, \$23; Lizzie Williams, \$15; Grant Williams, \$25,	90 00

Total for the month,	\$ 824 03
Total previously reported,	48,739 90

Total for the year,	\$ 49,563 93
---------------------------	--------------

INDIA MISSION

Indiana—\$46.61	
Southern District, Congregations: Mt. Pleasant, \$16.50; Ladoga, \$10.11; Locust Grove, \$10; Beech Grove, \$5; Fairview, \$5,	46 61
Michigan—\$1.62	
Congregation: Beaverton,	1 62
North Carolina—\$10.00	
Individual: Mrs. Nellie M. Frisbee,	10 00
Ohio—\$53.35	
Northeastern District, Sunday-school: Hartville,	50 00
Southern District, Christian Workers: Lower Miami,	3 35
Oregon—\$10.00	
Individual: A. E. Troyer,	10 00
Total for the month,	\$ 121 61
Total previously reported,	449 25
Total for the year,	\$ 1,570 86

INDIA BOARDING SCHOOL

California—\$17.50	
Northern District, Individuals: Paul Wilkin-son, \$8.75; Ruth Wilkinson, \$8.75,	17 50
Indiana—\$29.61	
Middle District, Sunday-school: Primary Dept., Loon Creek,	20 86
Northern District, Christian Workers: Turkey Creek,	8 75
Iowa—\$5.00	
Southern District, Sunday-school: South Keokuk,	5 00
Kansas—\$6.25	
Southeastern District, Sunday-school: Loyal Workers' Class, Parsons,	6 25
Michigan—\$1.50	
Congregation: Beaverton,	1 50
Ohio—\$43.75	
Northeastern District: Receipt No. 48242,	8 75
Southern District, Sunday-school: Class of Girls, Eversole,	35 00
Pennsylvania—\$38.93	
Western District, Congregation: Montgom-ery, \$20.95; Sunday-schools: Crooked Creek, \$8; Morrellville, \$9.98,	38 93
Virginia—\$42.50	
Second District: Sangerville Sisters, \$25; Sunday-school: "Willing Workers'" Class, Oak Grove, \$17.50,	42 50
Total for the month,	\$ 185 04
Total previously reported,	4,257 98
Total for the year,	\$ 4,443 02
ANKLESVAR GIRLS' BOARDING SCHOOL BUILDING	
Ohio—\$10.00	
Northeastern District, Sunday-school: Class No. 8, Beech Grove,	10 00
Total for the month,	\$ 10 00
Total previously reported,	2,244 37
Total for the year,	\$ 2,254 37

INDIA SHARE PLAN

Indiana—\$33.50	
Middle District, Sunday-school: Men's Class, Manchester,	31 00
Northern District, Individual: O. L. Harley,	12 50
Illinois—\$25.00	
Northern District, Sunday-school: Live Wire Class, Sterling,	25 00
Kansas—\$25.00	
Northeastern District, Sunday-school. Ottawa,	25 00
Nebraska—\$7.69	
Christian Workers: Alvo, \$7.20; Alvo, 49c,	7 69
Ohio—\$75.00	
Southern District, Aid Society: Lower Miami, \$50; Sunday-school: Busy Workers' Class, Pittsburg, \$25,	75 00
West Virginia—\$54.74	
Individuals: Mr. and Mrs. T. F. Valentine, \$12.50; J. W. and Elva May Hevener, \$42.24,	54 74
Total for the month,	230 93
Total previously reported,	3,057 83
Total for the year,	3,288 76

INDIA NATIVE WORKER

Maryland—\$5.00	
Eastern District, Sunday-school: Edgewood,	5 00
Missouri—\$77.00	
Northern District, Sunday-school: Rockingham,	77 00
Ohio—\$15.00	
Southern District, Sunday-school: Greenville,	15 00
South Dakota—\$12.50	
Sunday-school: Willow Creek,	12 50
Virginia—\$20.00	
Second District, Sisters' Aid Society: Bridgewater,	20 00
Total for the month,	129 50
Total previously reported,	1,838 83
Total for the year,	1,968 33

INDIA FAMINE RELIEF

Virginia—\$24.15	
First District: Vacation Bible School, Peters Creek,	24 15
Total for the month,	24 15
Total previously reported,	43 03
Total for the year,	67 18

QUINTER MEMORIAL HOSPITAL

Indiana—\$100.60	
Southern District, Congregation: Anderson, \$15; Buck Creek, \$18.18; Indianapolis, \$14; Killbuck, \$11.36; Kokomo, \$7.29; Muncie, \$10; Summitville, \$4.70; White, \$20.07,	100 60
Total for the month,	100 60
Total previously reported,	318 74
Total for the year,	419 34

INDIA HOSPITAL

Indiana—\$40.00	
Southern District, Sunday-school: Four Mile,	40 00
Total for the month,	40 00
Total previously reported,	00 00
Total for the year,	40 00

CHINA MISSION

Indiana—\$16.17	
Middle District, Congregation: Pleasant Dale,	16 17
Michigan—\$0.10	
Congregation: Beaverton,	10
North Carolina—\$5.00	
Individual: Mrs. Nellie M. Frisbee,	5 00

Ohio—\$50.00

Sunday-school: Hartville,	50 00
Total for the month,	71 27
Total previously reported,	1,524 18
Total for the year,	1,595 45

CHINA NATIVE WORKER

California—\$20.00	
Northern District, Individuals: A Brother and Sister,	20 00
Kansas—\$30.00	
Northeastern District, Sunday-school: Appanoose,	30 00
Michigan—\$15.15	
Congregations: Elmdale, \$15; Beaverton, 15c,	15 15
Washington—\$75.00	
Individual: Mrs. Pearl Hatfield,	75 00
Total for the month,	140 15
Total previously reported,	1,283 56
Total for the year,	1,423 71

CHINA BOYS' SCHOOL

Michigan—\$0.10	
Congregation: Beaverton,	10
Pennsylvania—\$4.98	
Western District, Sunday-school: Morrellville,	4 98
Total for the month,	5 08
Total previously reported,	318 44
Total for the year,	323 52

CHINA GIRLS' SCHOOL

Delaware—\$5.20	
A Summer Bible Class at Woodside,	5 20
Indiana—\$5.00	
Northern District, Individual: Dr. R. S. Woodworth,	5 00
Minnesota—\$5.00	
Individual: Mrs. E. Crowe,	5 00
Pennsylvania—\$4.98	
Western District, Sunday-school: Morrellville,	4 98
Total for the month,	20 18
Total previously reported,	180 62
Total for the year,	200 80

PING TING HOSPITAL

Nebraska—\$12.50	
Christian Workers' Society: Octavia,	12 50
Total for the month,	12 50
Total previously reported,	438 19
Total for the year,	450 69

LIAU CHOU MEMORIAL CHURCHHOUSE

Illinois—\$150.00	
Northern District: Student Body and Faculty of Bethany Bible School,	150 00
Total for the month,	150 00
Total previously reported,	401 35
Total for the year,	551 35

LIAO CHOU X-RAY FUND

Illinois—\$100.06	
Southern District, Congregation: Okaw,	100 06
Indiana—\$15.00	
Middle District, Congregation: Flora,	15 00
Total for the month,	115 06
Total previously reported,	210 97
Total for the year,	326 03

CHINA FAMINE RELIEF

Illinois—\$4,500.00	
Relief and Reconstruction Committee, ..	4,500 00

Virginia—\$7.50

First District: Daleville Vacation School,	6 50
Southern District: Laurel Branch Vacation School,	1 00
Total for the month,	\$ 4,507 50
Total previously reported,	00 00
Total for the year,	\$ 4,507 50

SWEDEN MISSION**Kansas—\$7.00**

Northwestern District: Juniors of Maple Grove Sunday-school,	7 00
Total for the month,	\$ 7 00
Total previously reported,	12 15
Total for the year,	\$ 19 15

DENMARK MISSION**Michigan—\$0.20**

Congregation: Beaverton,	20
--------------------------------	----

Missouri—\$25.00

Individual: P. C. Peterson,	25 00
Total for the month,	\$ 25 20
Total previously reported,	37 79
Total for the year,	\$ 62 99

AFRICA MISSION**Ohio—\$1,001.00**

Individuals: Sara Bigler, \$1; D. M. Irvin, \$1,000,	1,001 00
Total for the month,	\$ 1,001 00
Total previously reported,	12 90
Total for the year,	\$ 1,013 90

SOUTH CHINA MISSION**California—\$138.20**

Southern District: Boyle Heights Mission,	138 20
Total for the month,	\$ 438 20
Total previously reported,	35 00
Total for the year,	\$ 173 20

STUDENT FELLOWSHIP FUND**Virginia—\$118.50**

First District: Daleville College Students,	118 50
Total for the month,	\$ 118 50
Total previously reported,	3,528 78
Total for the year,	\$ 3,647 28

STUDENT LOAN FUND**Ohio—\$15.00**

In memory of Edna Thomas (deceased),	15 00
Total for the month,	\$ 15 00
Total previously reported,	71 00
Total for the year,	\$ 86 00

AID SOCIETIES' FOREIGN MISSION FUND**Iowa—\$99.15**

Aid Societies of Northern Iowa, Minn. and South Dakota,	54 50
Aid Societies of Southern District of Iowa, Middle District: Muscatine Aid Society,	35 00
	9 65

Kansas—\$101.00

Northwestern District: Maple Grove Aid Society,	86 00
Southwestern District: Newton Aid Society,	15 00

Ohio—\$10.00

Southern District: Poplar Grove Aid Society,	10 00
Total for the month,	\$ 210 15
Total previously reported,	1,218 93
Total for the year,	\$ 1,429 08

SOUTH AMERICA MISSION**Ohio—\$1.00**

Individual: Sara Bigler,	1 00
Total for the month,	\$ 1 00
Total previously reported,	1 00
Total for the year,	\$ 2 00

HOME MISSION**Indiana—\$10.06**

Middle District, Sunday-school: Pleasant Grove,	10 06
Total for the month,	\$ 10 06
Total previously reported,	1,468 33
Total for the year,	\$ 1,478 39

RELIEF AND RECONSTRUCTION REPORT FOR SEPTEMBER, 1920**ARMENIAN AND SYRIAN RELIEF****Indiana**

Goshen City S. S., \$5; Pipe Creek S. S., \$10.58; Turkey Creek Cong., \$10; Elkhart S. S., \$25; Mexico Cong., \$10; Kokomo S. S., \$15,	75 58
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Illinois

Liberty Church,	22 00
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Kansas

W. W. Peebles, Manchester,	10 00
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Minnesota

C. W. Society, Worthington,	15 00
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Nebraska

Lincoln Cong.,	30 00
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Ohio

Owl Creek S. S.,	7 47
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Pennsylvania

Elk Lick Church, \$5; Mrs. Lizzie Davis, Ebensburg, Pa., \$1; Mrs. J. J. Fyock, Penn Run, \$2,	8 00
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Total for the month of September,	\$ 168 05
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The society founded by George Müller, of Bristol, England, not only supports the larger orphanages at Ashley Down, but maintains five schools in Italy and one in British Guiana. They also subsidize a great number of mission causes in different parts of the world. The total number of orphan children cared for during the year has been 1,467. Although financial appeals for all kinds of causes were never so great as during the past few years, the orphanages, without making any appeals, have received more last year than at any time in their history. All has come in answer to prayer, and not one working day passed without some gift. Since the beginning of the work £2,141,850 have been contributed for its support.—Missionary Review of the World.

GENERAL MISSION BOARD

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OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
J. J. YODER, McPherson, Kansas.
A. P. BLOUGH, Waterloo, Iowa.

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OTHO WINGER, Vice-President.
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Editor, the Visitor.

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M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, per Hordum
Glasmire, W. E.
Glasmire, Leah S.

Bedsted St., Thy, Denmark
Esbensen, Niels
Esbensen, Christena

SWEDEN

Früsgatan No. 1,
Malmö, Sweden
Graybill, J. F.
Graybill, Alice M.

On Furlough

Buckingham, Ida, Oakley, Ill.

CHINA

Ping Ting Hsien,
Shansi, China

Bowman, Samuel B.
Bowman, Pearl S.
Blough, Anna V.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Metzger, Minerva
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Sollenberger, O. C.
Sollenberger, Hazel Cop-pock
Wampler, Dr. Fred J.
Wampler, Rebecca C.

North China
Language School,
Pekin, China

Cline, Mary E.
Horning, Dr. D. L.
Horning, Martha Daggett
Miller, Valley
Myers, Minor M.
Myers, Sara Z.
Shock, Laura J.
Smith, W. Harlan
Smith, Frances Sheller
Ullom, Lulu

Liao Chou, Shansi, China

Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Hutchison, Anna
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.

Wampler, Ernest M.
Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Schaeffer, Mary

On Fun, Shan Tai, Sunning,
Canton, China
Gwong, Moy

On Furlough

Brubaker, Dr. O. G., No.
Manchester, Ind.
Brubaker, Cora M., No.
Manchester, Ind.
Horning, Emma, 750 Mo-
lino Ave., Long Beach,
Calif.
Vaniman, Ernest D., La
Verne, Calif.
Vaniman, Susie C., La
Verne, Calif.

INDIA

Ahwa, Dangs Forest,
via Bilimora, India

Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist.,
India

Arnold, S. Ira
Arnold, Elizabeth
Grisso, Lillian
Lichty, D. J.
Miller, Eliza B.
Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Blough, J. M., 1309 Frank-
lin St., Johnstown, Pa.
Blough, Anna Z., Frank-
lin St., Johnstown, Pa.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kingery, Pearl Blanche
Kintner, Elizabeth
Miller, A. S. B.
Miller, Jennie B.
Miller, Sadie J.
Mohler, Jennie
Ross, A. W.
Ross, Flora N.
Summer, Benjamin F.
Wagoner, J. Elmer
Wagoner, Ellen H.

Dahanu, Thana Dist., India

Alley, Howard I.

Alley, Hattie Z.
Blickenstaff, Verna M.
Brumbaugh, Anna B.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella
Nickey, Dr. Barbara M.

Jalalpor, Surat Dist., India
Repogle, Sara G.
Shumaker, Ida C.

Novsari, Surat Dist., India
Forney, D. L.
Forney, Anna M.

Vada, Thana Dist., India

Brown, Nettie P.
Garner, H. P.
Garner, Kathryn B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Powell, Josephine
Shull, Chalmer G.
Shull, Mary S.

Post: Umalla, via
Anklesvar, India

Himmelsbaugh, Ida
Holsopple, O. A.
Holsopple, Kathryn R.

Vyara, via Surat, India

Long, I. S.
Long, Effie V.
Mow, Anetta

On Furlough

Cottrell, Dr. A. R., North
Manchester, Ind.
Cottrell, Dr. Laura M., N.
Manchester, Ind.
Eby, Anna M., Trotwood,
Ohio
Emmert, Jesse B., Hunt-
ingdon, Pa.
Emmert, Gertrude R.,
Huntingdon, Pa.
Kaylor, John I., Hunting-
don, Pa.
Kaylor, Ina Marshburn,
6219 Hermitage Ave.,
Chicago
Pittenger, J. M., Pleasant
Hill, Ohio
Pittenger, Florence B.,
Pleasant Hill, Ohio
Royer, B. Mary, Richland,
Pa.
Stover, W. B., Mt. Morris,
Ill.
Stover, Mary E., Mt. Mor-
ris, Ill.
Swartz, Goldie E., Ash-
land, Ohio
Widdowson, Olive, 541
Lexington Ave., N. Y. C.

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

DO YOU KNOW

That the General Mission Board is in great need of workers for the mission fields and sufficient well trained workers are not available. India and China are calling for three doctors and if Africa is to be opened next year a doctor must accompany the workers there. We do not know where to find the workers who are ready to answer these calls.

DO YOU KNOW

That in the past many volunteers have been lost because they were forced to give up their school work to earn money. Some of them were too old to go to the field by the time they finished their course. Others have broken their health in trying to carry their heavy courses and at the same time make money to carry them through. We believe that all volunteers will make better missionaries if they observe strict economy while in school, but our hearts are sad when lack of money prevents them from reaching the field.

DO YOU KNOW

That the 1920 Sedalia Conference authorized the General Mission Board to maintain a

Student Loan Fund

from which worthy students could borrow money to aid them in their school courses. The Board has established the fund but it is practically without money, for this need was not included in the Forward Movement Budget of 1920. Many students are needing immediate aid but we cannot help them for another year unless you will contribute soon. All of our missionaries are now under definite support but we need money to assist the oncoming missionaries.

Rules Governing the Student Loan Fund

- I. The Fund shall be known as the Student Loan Fund.
- II. Its purpose shall be for the assistance of worthy students in training for acceptable missionary work under the approval of the Boards of the Church of the Brethren.
- III. It shall be controlled by the General Mission Board of the Church of the Brethren.
- IV. Churches may use this fund for special gifts to students of their own selection and condition subject to the approval of the Board.
- V. It shall be available to students of the Church of the Brethren at the discretion of the General Mission Board in approved institutions under the following conditions:
 1. Students only will be accepted who can present satisfactory recommendations as to character, ability, activity, and achievement in personal, spiritual, and practical lines.
 2. They shall have been members of the Church of the Brethren for at least one year before application.
 3. That students who have finished their college work and need special medical or other advanced training shall have preference of the fund.
 4. Students under the second year of college work will not be considered favorably, except under unusual circumstances.
 5. It shall be loaned on approved notes, returnable without payment to the student after five years of satisfactory service to the Board under which they work.
 6. In case student does not enter service satisfactory to the General Mission Board upon leaving school, the note becomes due, with interest from date at 6%.
 7. It is desirable to loan but a portion of the expense and students are encouraged to give as much time as expedient in earning their own funds.
 8. The total amount to be loaned to any one student will be determined by the Board.
 9. Application for funds must be made on blanks provided for that purpose.

Send all offerings for "The Student Loan Fund" to the
GENERAL MISSION BOARD, Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren



"For unto you is born this day in the city of David, a Saviour which is Christ the Lord"

December, 1920

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

Subscription Terms

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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EDITORIALS

One thousand nine hundred and twenty years ago, the Babe Jesus Christ made his advent into the world, and with his coming and succeeding years of living the world was made glad and better. Some did not welcome him, for the power of the demagogues was shorn and their authority was questioned and they were confronted by a Man of whom it was truly said, "Never man so spake." Yet they could not deny his statement that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached unto them." Now the nineteen hundred and twentieth Christmas season is here, and we again commemorate gladly the advent of the Christ into the world and again declare for his Spirit a place in our hearts.



Aside from the big Christmas dinner, the candy, the stuffed dates, the kerchiefs that we will give around to the cousins and uncles, and the Christmas trees, what will we do for the Christ, in whose name we have all this celebration? You say you will pray for the world, and we are glad. What more will you do? You say you have given six dollars for the China Famine Fund, enough to keep one life from death for this coming winter, and we are glad again, for these are evidences that you are really commemorating aright the Christian spirit. If we were to ask if you declined to teach that class of boys in the Sunday-school, to make the call to the poor home, because something was holding you back, if you voted against securing a pastor for your church, with the secret reason that it would personally cost you too much, if you kept your son John at home from college because he meant so much financially to you to have him at home—could you give to

each question a clear, straightforward answer, that would be pleasing to God? The coming of Christ into the world meant an example of unselfishness which becomes the ideal for his followers. If at this Christmas season we can give the biggest gift, and that, a life shorn of selfishness and dedicated to the Lord, we will be keeping indeed the coming of the Lord.

"For the Holy Supper is kept, indeed,
Inasmuch as we share another's need.
Not what we give, but what we share,
For the gift without the giver is bare."



Foreign Mission Activities

In a wonderful way the foreign mission activities of the Church of the Brethren were born, seemingly over night. From the year 1894 until the present time we have placed over 134 workers on foreign soil, and at the present time, including workers on furlough, we have 121 in service. At first many had to be shown the wisdom of sending the best blood of the church to the lands across the sea, but in these brief years the sentiment for foreign missions has spread. Today the man who has refused to be interested in missions is something of a back number. Our missions are not done growing, and young people by the score are looking forward to service in these needy fields. The calls which the Board has at present from the foreign fields are as follows:

For India—Two doctors, two nurses, one man, normal trained, one woman, normal trained, one man trained in mechanical arts.

For China—Two doctors, two nurses, three evangelists, one educational man, one woman evangelist, one kindergarten, one man for coast agency work.

Africa—Estimated need for the first party sailing for this new field. These estimates have not been definitely passed upon by

the Board: One evangelist, one doctor, one man trained in mechanical arts.

With this phenomenal growth abroad our resources are being called upon heavily in order to maintain the work. Of course, the home base should be growing in numbers commensurate with the growth of our missionary zeal, but as we turn to the page of statistics we are much saddened to see that the home church has not increased in growth as we should like. Certainly the home base should grow, or else the workers abroad will have to be seriously curtailed in their program.

Really, brethren, the growth of the home church is something that gives us a great deal of concern. We believe it is inherent in the church that she should grow.

We are led to give much study to the question and in thinking over the problem the editor turns to two teachings given to us by Jesus as he spake in parables.

"Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof."

We are led to believe from this that if the church partakes of the nature of the kingdom of heaven she should grow. There are doubtless multiplied reasons why the growth of the church is arrested, but these should be sought out and disposed of as quickly as is possible.

"Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the

time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

We do not know if the reader can see in this last parable anything that applies to the church in this age, but certainly there is a message in it if we can but interpret it aright. The writer was once a farmer, and remembers how in hoeing weeds near the stalks of corn there was great danger of removing the protecting soil from the roots of the corn, and a good many stalks were lost by careless cultivation. The writer also knows of churches in which very good Christians are greatly disturbed in their Christian activity by having the weeding process unsettle the roots of their own faith. Now we do not believe we should quit hoeing because there is danger of killing the corn, but we would certainly be opposed to cultivation that would ruin so much crop that our yield is not increased. Great credit must be given to the elders having oversight of churches, in their diligence to do their tasks well, but we wonder if the parables cited above have any teaching from which the leaders of God's children may obtain advice in their big tasks.



In writing the above paragraph we are not unmindful that the evil one has been sowing many tares, and the good seed has been greatly choked as it tries to grow. For years we have tried to build up in mankind the Christian spirit; viz., love toward enemies, honesty, virtue, care for the needy, and such like, and we had succeeded so well that the armies had considerable difficulty in getting some men to hate their enemies, to lie to them, to deliberately allow them to be in want and to take their lives. Now the church of Christ must reap the fruits of the World War. We do not minimize the perplexing tasks of church government, but please let's be more careful, that so much wheat that is of value be not destroyed.



The famine in China is becoming more and more a stern reality to us as we receive letters from the workers in our mission. On another page in this issue you will notice the article by Dr. Fred Wampler,

that gives a very comprehensive statement of the famine situation. From his article we infer that \$6 will likely save a life this winter, and it will be well to start the slogan, **Save a Life in China**. Many individuals will want to be the means of saving several lives, and Sunday-school classes will want to play their part. The Board greatly appreciates the splendid Thanksgiving offerings that have been received, but in some churches such an offering was either unsuitable or overlooked. If you have not remembered the famine folks in China, your Christmas will be happier if you do so at that time.



Before we leave the money subject we want to call your attention to the announcement on the back cover of this issue. The Loan Fund is established, whereby worthy students preparing for missionary service may receive some financial assistance if needed. As yet the Board has very little money given for this purpose. By the calls from the fields, printed in these editorials, you will note that doctors are urgently desired. We know of at least a half dozen volunteers who are in the study of medicine and are greatly in need of financial assistance. Some of these have applied for help. The next meeting of the General Mission Board is Dec. 15, and if the Board could receive funds or promise of the same by that date they could give some help to these medical students.



The party of new missionaries who were scheduled to sail for India in October were unable to go, as their permits to enter British territory did not come. New sailing reservations have been made for them on Dec. 7, but it is uncertain whether the permits will arrive in time for this date. Since the war it has become necessary for England to use unusual caution in issuing permits to foreigners who desire to enter her territories, and for this reason it requires a good many months for the issuing of a permit. This delay makes it very hard for a Mission Board to lay plans and to see that they are executed.



Bro. J. J. Yoder, a member of the General Mission Board, and Bro. J. H. B. Williams,

our secretary, report a very interesting time with our missionaries in China. They remark frequently about the hospitality of the missionaries, and also of the many problems confronting them as they try to promote missions on foreign soil. These brethren from the Board may be addressed at Bulsar, Surat Dist., India, as they intend to arrive there sometime about the beginning of the new year.



The committee consisting of Brethren G. A. Snider, J. A. Dove, and W. O. Beckner, appointed by Conference to arrange the Conference program, are busy at their task, and we predict the folks attending the next Meeting, which is to be held at Hershey, Pa., will greatly profit by the efforts which these brethren are putting forth.



EVANGELISTIC SONGS

(Continued from Page 346)

the engineer. He taught me how to fire in one lesson. He opened the firebox and told me to look down and asked me what I saw. I told him I saw nothing but coal. He said, "Look again." I looked and told him I saw nothing but a tiny flame. He said, "That's it! put the coal on the flame!" When I see somebody interested I forget everything but that one person and talk to him as though there were just he and I in the place, and pretty soon the whole service is on fire."

He said also that there is a great demand all over the world for gospel singers, who are equipped not only to sing, but who have character behind them and a knowledge of the Bible; and that the requisites for a good evangelist are a love for men's souls and a desire to get the message to them rather than to conduct the service.

"Never get away from the Bible," he continued, "no matter what you are doing. All over the country people may be down on sermons, but not on singing nor the exposition of the Bible."

Asked what gospel songs had been most effective in his experience, he named four in the following order: "Tell Mother I'll Be There," "The Glory Song," "He Will Hold Me Fast," and "I Know Whom I Have Believed."

With Our China Missionaries

Letter No. 4

Dear Spenser:

This evening as we slip along over the waters of Japan's Inland Sea, threading our way among its many beautiful islands, on our way to the World's Sunday School Convention, I want to tell you a few things about the recent Annual Meeting of the Church of the Brethren Mission in China.

We had not been at Ping Ting many days until one morning the indispensable donkeys were sent for, our beds loaded upon their backs and ourselves on top of them, and we were on our way for the station, five miles off, to board the train for Shou Yang, thirty miles away, where the meeting was to be held. The Chinese is a curious fellow, and of course the missionaries had to tell many along the street where we were going. It is perfectly polite for a Chinese to ask you where you live, your age, the number of your children, and almost any kind of question. He is thereby showing his interest in you.

At Shou Yang we found the missionaries assembled for their week of conference, and a very full week it was destined to be. The meetings opened on Sunday. Monday was devoted to field committee meeting, Tuesday to inspirational addressess, and on Wednesday morning the conference proper began. There were sectional meetings on Tuesday afternoon for a while. The questions raised are peculiar to the work in China. They are different in some ways from what would come up in America. Just to give you an idea of what they considered, let me tell you some of those that I remember as having been discussed in the evangelistic section of the meeting: Salary Standard for Evangelists; When Shall a Person Be Called an Enquirer? How Far Shall We Employ Workers from Other Missions for Evangelists? What Are the Best Methods of Instructing Nonmembers? When and How Best Open Out-stations? The Best Method of Evangelizing Villages; Could Our Evangelistic Forces Be Reorganized to Advantage? and many others.

But the business session broke all precedents for length and intensity for any

conference of like character that I have ever attended. We began on Wednesday morning and closed, with evening sessions each night, on Saturday night at 10:30. How would you like that? And here I thought that most problems were in America!

To begin with, there were reports to hear and consider from thirty-one committees. Just think of an Annual Conference with thirty-one committees in the homeland! Well, of course, some of these had reports that did not require so much time. Others required considerable.

We came at a very splendid time to understand the inner dreams of the missionaries, for they were reconstructing their handbook at this meeting. Consequently there was necessity for a general restatement of policies in most of the departments of work. It would, of course, be Utopian to expect that all of the points in the manual were acted upon without difference of opinion; but these differences were certainly characterized by the most brotherly deference for each other. On the whole, I think that the proposed handbook shows very careful thought, and the policies for the future reveal constructive statesmanship.

There are some problems, too, that arise on the mission field that we in America can hardly understand. For instance, there was the coast agency proposition. By this is meant that our workers in the interior must have some one at the coast to sell the mission's bank drafts, to handle freight when it comes from America, and see that it passes customs and gets headed to its destination, and to make purchases for the missionaries. The method of handling freight and the corner store in America—great conveniences that we do not appreciate—are hardly known over here. Somebody must look carefully after such things. Shall our mission ask for a business agent from home to come out for this line of work, to be located at Tien Tsin? That was the question.

Then there was the question of vacations. A missionary must have relaxation from

his work. This may sound strange to us who link a vacation with a pleasure trip to the mountains; but it would seem like serious business if it meant health or nervous trouble. In the past many, many missionaries have been compelled to lay down their work and go home because the constant association with these strange people has been too wearing on their nerves. In America we want quiet for a vacation; here the missionaries want to go where there are people—people of their own kith and kin; good old Americans. To them this is rest and relaxation. Where to go for vacation; shall the mission own rest houses? These are questions that were considered.

Then here is the North China Language School, where our missionaries go for the first year's language study. This school is made up of missionary instructors, loaned largely by Mission Boards. The school needs a home. Shall our mission continue to accept the labors of others without contributing something for the permanent home for the school? To be sure we pay tuition, and in America this would be enough; but over here it is different. The various boards furnish the school; is ours a board? Does it not have its obligation in such a venture if it is to reap the benefits for its workers? This is a question that is easier answered the farther we are away from it.

Then there was the question of new buildings: when they are to be built and where; of new workers: how many shall be asked for and for what purpose? of educational policy and scholarships: how much shall students in school be helped, and shall this help be a gift or a loan? of territory: how large a territory shall the mission plan to fully occupy? of higher education: where shall our students who are picked for Christian leaders secure their college work? Well, I could go ahead and tell of many such questions that were placed before the mission for answer.

Bro. Yoder and I had not had time to visit the mission stations before the meeting, so that we were a bit helpless in the discussions. It kept us busy to keep up and to understand the viewpoints that had to be taken into consideration.

On Sunday morning, the last day of the meeting, Bro. Walter Heisey led two men into the water and brought them forth in newness of life—the first fruits of the Shou Yang Mission Station since under our care. This station is rich in memories of the Boxer times in 1900, when seventy native Christians gave their lives rather than give up their Jesus.

Sunday afternoon there was held the last service of the meeting. Here our hearts were melted into a renewed consecration to the task of evangelizing China. When I see these multitudes of people, as sheep without a shepherd, and yet seemingly so content in their ways, I wonder if the "rock" will ever break; but again, when I look into the faces of the young people who are preparing for definite Christian work, I rejoice to see the salvation of China.

Monday the workers bade farewell to each other. With the exception of Sister Ernest Wampler, who is ill, and her sister, Valley Miller, who remained at Liao Chou to care for her, all the missionaries were together. This was a week's feast of fellowship for them. Now they have gone back to their tasks; gone for another year among a people fettered with the customs of forty-five centuries. But they went gladly and they disdain the term "heroes" that is so often applied to them. They go because they feel it is their duty. Thank God for such Christians!

China is awakening; she cannot longer be considered sleeping. Her young people are catching the spirit of the times. Through the clouds that have hung low like the mists of centuries, over this land there shines an occasional light, a mission station here and there. And these are the foregleams of that time when the light from the altars of God will quicken these people into full support of their own Christian work, and of that time when the Christian church in China shall take its place among the most stalwart forces of righteousness in the world. I could tell you much that I have learned, to strengthen this statement, but my article is long. May God bless the church at home, and inspire us all in his great cause.

In love as ever,

J. H. B. W.

Editor's Note.—Brother Williams, Secretary of the General Mission Board, is making a tour through our foreign mission territories. We will try and insert a letter each issue while he is away.

A Survey of China's Famine Territory

Dr. Fred J. Wampler

WE have made a rather careful survey of a part of the famine district, and I will report.

Our Ping Ting County is the worst county, not only in our territory, but in the province of Shansi. Our county is divided into five townships, and the fifth township is the worst in the Ping Ting County. I shall give you some of the principal points in our survey. We have a careful list of all the villages, the name of the village elder, the number of families and the number of people in each family, the number of men who are able to do work, the number of women who could do sewing in case there was something they could be asked to do towards earning their food, and the number of people who do not have more than one acre of land, and who will have to be helped outright unless they can find work of some kind to do. Those who had more than one acre of land or houses which were worth enough to get a small loan on were not considered in the class which would need our help.

The total population of the township we investigated is 73,000. Those in this township who will not be able to live without work or gifts of food straight out are 33,490. This includes children as well as grown people. The other 40,000 people are, after all, nearly as badly off as these 33,000, because those who have land and houses have little more, if any, to eat than those who do not have land or houses, and no one will buy their land or houses, and neither will people loan them money, because those who have money will need it for themselves for the winter.

There are two other townships in the county having a number of villages that will average as bad as the township we investigated. The two counties adjoining us, Yü County and Hsi Yang County, have dry sections and they, too, will need some help.

Then, outside of these desperately dry counties, our whole territory will suffer because the price of grain has doubled in the last year, and those who were just able to get along in other years will find it much

harder, and some of them, impossible, to live this year. In our mission territory I should judge there will be at least 100,000 people who will have to be fed most of the winter and spring, until June, when the wheat harvest comes. We estimate that it will take \$1 a month to keep an adult woman or sixteen-year-old child. Most of the people will have to be helped at least six months, so that you can see that it will require \$600,000 to take care of these people, and this is caring for them on only starvation rations. To eat so that they would be comfortably satisfied would require double that.

Our church, of course, cannot look after all of these people, and they are not asked to. The government here is trying hard to help them. The governor of the province visited our county last week, and while he was here the local gentry and business men subscribed \$50,000 toward famine relief for the county. The governor himself, outside of this, has given 2,000 bushels of millet to our most needy township. We are hoping that the American Red Cross will help some, but a couple of other provinces are much worse off than we are, so we cannot hope to get a very big part of their gift to North China. The estimated number of people who will need help in North China is 40,000,000.

I certainly hope our church at Thanksgiving and Christmas times, as well as at other times, can give of their abundance to help feed these poor people. Most any man or woman in our church could easily use \$1 less per month in his own eating and clothing, and by giving that dollar to the famine sufferers in China, he or she would keep one life going which must otherwise die. Surely, there will be some who will be willing to do this.

We received your cablegram, telling us that you had opened the fund, and that the treasurer could draw on the Board for \$5,000. This is a fine starter and we can now begin to plan to help some of the villages that are in the worst condition.

Ping Ting, Shansi, China.

Douglas Park Mission, Chicago

O. E. Messamer

THE history of Douglas Park Mission is not unlike that of missions for like purpose in other places. It is the story of faithful, earnest endeavor to uplift some of the many spiritually needy ones in a great city and lead them to Jesus Christ. No doubt mistakes have been made (and under present direction are being made), yet in the main it is an account of unselfish, consecrated effort on the part of mission workers, superintendents, teachers and pastors, supplemented and made possible by the loyal support of hundreds in the churches throughout our fair land. This will be better understood when it is remembered that, in addition to the special relief work of feeding and clothing the needy, money and supplies for which come from liberal-hearted individuals, aid societies, and Sunday-schools, the current expense of the upkeep of property and support of workers is met largely with District and General Mission Board funds.

In 1907 the first effort was launched on Ogden Avenue, near Kedzie Avenue. Of this the writer can say but little. The next year the mission was moved to a room on California Avenue, near Ogden and Fifteenth, one block from the present location. Two years later (1910) the present building was erected. It is on California Avenue, near Sixteenth, and faces beautiful Douglas Park. Funds used were largely contributed by Sunday-school pupils, who were eager to help the "Chicago Sunday-school Extension" work. The new building gave the work a prestige that was of great value, but with all the activities of a mission church and Sunday-school it was soon outgrown, and today we are handicapped in many ways for want of room.* The work was conducted under the above name until 1916, when the organization was dissolved and the ground and building became the property of the Chicago Church of the Brethren. At present we are one of two Protestant churches in a natural division, bounded on the west by the park, east and south by railroads, and on the north by

Roosevelt Road, one of the city's great thoroughfares, and containing an approximate population of 12,500. Compare this with the field from which comes a recent call for a pastor. A city of two thousand with ten organized churches. True, many are adherents of the Jewish and Catholic faith, although they have no place of assembly in this district.

The need of this section is typical of many in Chicago and elsewhere. Children whose parents are nominal members of the Catholic, or even some Protestant church, are being reared under unfavorable circumstances and without any religious education worthy of the name. To the north are many Jews.

Little has been done to evangelize them. However, both Jews and Catholics are fast drifting from orthodoxy, and if they are ever to be won it must be soon. One of our regrets is that we cannot reach more adults. Another problem is holding our young people as they leave school and become one of the throng of wage earners: first, lightening the burden of an incompetent or overworked father, or perhaps a widowed mother, and later maintaining a home for themselves.

So few adults respond, although there are exceptions here also. The most feasible plan seems to be to work with and teach children, "growing" them into the kingdom. One such is a young sister, a noble Christian, who as a child entered the Sunday-school when first opened on Ogden Avenue. Today she is teaching in the Sunday-school and is active in many ways. She is employed, and a large part of her salary goes to the support of the home, although she is continually facing real persecution from family and other associates, yet is standing true through it all.

Many parents are willing to have their children attend Sunday-school, but object when they have reached the age and desire to become members of the church.

A number have been arbitrarily denied this privilege. The general environment is another phase of the problem. Although legally an outlaw, the saloon and its wares

*Note.—The property adjoining, either side, is offered for sale at this time. If it could be secured now it would mean much for the work in the future.

are staunchly defended by many parents, and unless the children are brought in direct contact with these evils they are inclined to take the same attitude. Churchless, nonreligious and nonspiritual people will provide, or have provided, for them amusements and social activities, and such provision usually constitutes direct opposition to high moral and Christian endeavor. All this makes home and community life a part of the great problem and augments the need. The need cannot be overestimated.

What has been accomplished? Who can tell? In these twelve or more years a large number of people have been influenced, some more, some less, to a higher life than they would otherwise be living. It is a real pleasure to meet, as we do occasionally, some young man or woman who, through the mission here, received inspiration to right living, although they have moved to another section of the city and are not now of our number. It would be most appropriate to give some concrete facts of the work accomplished and names of those who faithfully served in the past, but few of either are available.

A living example of good results, however, is the family whose picture appears herewith. Of Bohemian nationality, they

were reared in the Catholic faith. The boys (eldest two in picture) attended our Sunday-school, and early decided to enter the Christian life. To this their mother, having been impressed with the Christlike conduct of the workers who came to the home, gave her eager consent, and more than two years ago they were received by baptism. About a year later, during which time a Bible class was taught in the home, in addition to personal association and the public services, the mother herself wholeheartedly accepted the true light and entered the fold. Again, during the past summer, her daughter, mother of the little girl in the picture, gave her life to the Lord while in the country as a fresh-air vacationist. With tears in her eyes the mother said, "God has answered my prayers for Mary. He will grant me my eldest son also" (not in picture, but main support of family). This twice-widowed mother has shown most wonderful faith and zeal in the Master's service, despite burdens that would certainly crush a spirit less brave and trusting; such as want of real necessities of life, grief over a wayward, wandering boy, an aged and almost invalid father, depending on her for a home, and most serious and discouraging of all, her own ill health. Pray for this home.



This Bohemian Family Has Discovered the Light of Christianity

Bethany Bible School students constitute the main working force, although we are especially glad to report that some of those who formerly were pupils are now earnest, faithful young Christians, taking a helpful place as teachers and assistants in the Sunday-school and other activities.

True it is that not all who gave promise of becoming noble men and women have continued faithful, and many have lost interest, dropped out and are apparently lost to the cause, yet we do not despair, for our Lord himself said that **one life redeemed** is of more value than the whole world.

There may be places where Christian work is limited by lack of opportunities. Here it is limited only by the strength and ability of workers. Always there is something to do; **always** is opportunity inviting you on; always there are **others**. We are aware that many improvements might be made, in order to be more efficient, tactful, and **successful**, yet as best we can we are going forward, trusting in him who has promised to be with us always, even to the end of the age. Following is our weekly schedule, Sunday being the busy day:

Sunday, 9:30 A. M., consecration meeting of workers; 10, Sunday-school; 11, worship, sermon; 1 to 3:30 P. M., gospel team work (winter months); 2, Junior C. W.; 7, Adult Bible Class, story hour; 7, open-air service (will be discontinued during winter); 8, sermon.

Monday and Wednesday, 4:15 to 5:45 P. M., Religious instruction and industrial classes, grades 1 to 4*; 6:30 to 8:30, religious instruction and industrial classes, grades 5 and up.

Thursday, 2 P. M., store-room hour (clothing, etc., contributed to mission is distributed to needy or sold at low price, the money received invested in other clothing for same purpose); 7:30, Bible study and prayer service.

Friday, 6 P. M., library and reading room hours.

Saturday, 7 P. M., Blind Institute work (Bible class and other reading); home Bible classes at convenience of the members of

home and the teacher, each having its own schedule, Sunday P. M. or week-day evenings.

This is only the **scheduled** activities; to some of us those not noted require more time and effort.

What of the future? Is it too visionary to hope soon to see an adequate "Institutional Church" home erected on the present desirable location where, under the leadership of well-trained, consecrated men and women, these present and future citizens may have their social life, intellectual, moral and spiritual development influenced, directed and moulded in a real Christian atmosphere? It means prayers offered, lives consecrated, money devoted, wisdom, judgment, discretion in all, but if **your** or **my** child lived here would it not pay?

Pray that the Father may continue his blessing upon the work of Douglas Park Mission and kindred efforts everywhere, that they may bring glory to his name.



THE MARTYR SPIRIT

W. B. Stover

Not long ago I had a good India brother come to me and in all seriousness say he would not mind being a martyr for the Lord. Yes, he thought he would be quite willing to be one of the Lord's martyrs, if he could be killed all at once, but he would not like to be done to death a little at a time. The conversation was very pleasant. I had been urging him to a willingness to suffer; if need be, to die, for the Lord.

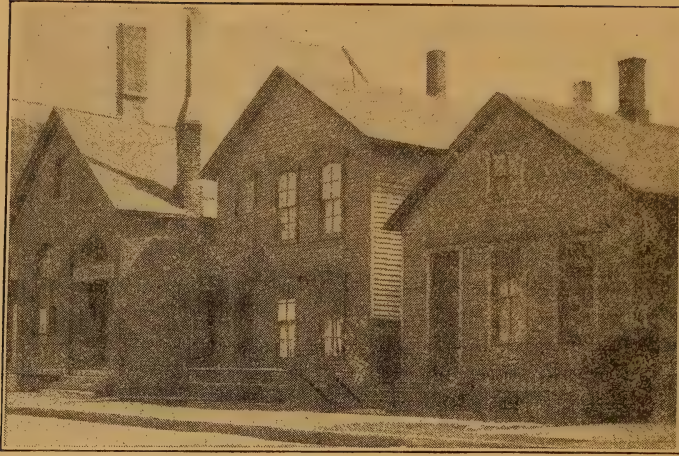
His attitude to suffering, as he expressed it, was new to me. I remarked quietly to him that I thought the martyr of the Lord had very rarely if ever been asked what manner of death he chose to die. The only question that comes to a martyr is whether he is ready for suffering. Can he endure? Can he endure willingly, and gladly even, for Christ's sake?

Those who willingly, and quietly, without faulting others, without complaining of their lot in life, without creating sympathy for themselves in any way, keep doing the thing they know they ought to do, breathe the martyr spirit.

And the beautiful fact, so potent, so pat-

(Continued on Page 334)

*This work is planned to follow up the work of the summer Daily Vacation Bible School and to supplement the Sunday-school, as well as to give the children opportunity to learn arts and trades that will help them to become good homemakers and useful citizens.



These Three Buildings Comprise the Property of the Hastings Street Mission. You Can Guess the Workers Would Welcome New Equipment

Hastings Street Mission, Chicago

M. R. Wolfe

TO many people a city mission is a place where the Gospel is preached to the down and outs, and where relief is ministered to those in ignorance and abject poverty. This is not true, on the whole, of the work at Hastings Street Mission. While there is a relief department which is doing splendid work, yet we work mostly with people who are trying to meet the problems of life and raise their families of children. The greatest joy of the worker is to be of service to these honest people and to see them respond to the opportunities given them to do some of the things for which they have longed. The following stories are typical of what might be found frequently in the history of the mission.

Mothers, can you picture yourself living in a damp basement, where sunshine is almost a stranger, your husband often drunk, and unkind at those times, and you must, with very little money, try to feed, clothe, and shelter a family of small children? It was into such a home that a Hastings Street worker entered one cold, dark morning. She found a mother sitting beside a kitchen stove in which a very poor fire was slowly dying, and this was the only fire in the house. She was trying to feed and warm a six months' old baby. By

her side, crying, stood a child a little older, while by the table stood a child four or five years old, eating a crust of bread. The worker noticed that the furniture, though scant, was arranged tastily, and the whole house showed the marks of a keeper worthy of things much better. The first thing she did was to help the woman do her morning dishes and straighten up the kitchen. Then they sat down and had a talk. The story told was such a usual one. He was a good man who worked hard and made sufficient funds to keep his family, but he would meet "the boys" on pay day and often spend his money and come home drunk in the evening.

The worker had in her pocket some money, which had been sent in by a Sunday-school class in the country, with which she purchased some coal and food, and then helped start a fire and plan a good dinner. Giving the mother some encouraging words, she left the home, but the home would not leave her mind. Why so much misery to this good woman? What can we do? These were the problems she prayed over and planned to meet. She decided that the way to help the home was to help the father.

While these plans were being made, the father lost his job and could find no em-

ployment. Here the mission pastor came in for some good work, and assisted the man in obtaining a position in a factory at fair wages. Thus he was removed from his old associates, and came home with his money. The home changed; the mother spent wisely, and the children had better food, warmer clothing, and soon they left the basement for a better home. The children have been Sunday-school pupils all this time, and the mother a sincere Christian.



A mother leading a small child came to the mission one day and gave the worker fifty cents. "It isn't much," she said, "but I have tried to save a little for the missionary offering." She had not had a new pair of shoes for years, and her wardrobe consisted of clothing sent to the mission by Christian people in the country. One would say she needed the fifty cents, but from her heart she wanted to give because of the blessings she had received. A day or so after this incident, a mission worker called on her and found her sweeping the floor with a small whisk broom. She is a Christian who has met her troubles and discouragements, but these always drive her to her Master, and if she is not able to carry them alone, she comes to the workers for their prayers that she may, in a Christian spirit, bear her burdens.



Do the children want to work? Listen to this: A group of junior children met to organize a Junior Christian Workers' Band. A girl of twelve was chosen president. She lives a mile from the mission but was there two hours before the meeting, calling on children living nearer than she, and inviting them to come. As a result, she brought nine new members with her. Her zeal and devotion and the reverence with which she reads God's Word and leads in prayer are an inspiration to older Christians to deeper devotion and consecration. A city child, you say, and from a poor home, but through such is the Master now speaking, and of such is the kingdom of heaven. Can the effort of the Aid Society that sent clothing which enabled such children to have Sunday-school advantages be in vain? Or are

hours spent in teaching them to cook, sew, and serve, and in a general way fit them for Christian housekeepers, a waste of time?



No story or write-up can give much idea of the work as it really is done, and in the following weekly program you will not see how busy the workers actually are in order to have things work out successfully.

Sunday forenoon: Sunday-school, which is graded and run as any modern Sunday-school, the primary department having its own rooms and conducting its own services. Following Sunday-school is a short service in which there is brought a practical message to the children, usually in story form. Most of the children remain and enjoy this service.

Sunday afternoon: The Junior and Intermediate Christian Worker Societies hold meetings and do work.

Sunday evening: Story hour for the children and Adult Bible Class and preaching services in the church.

Monday and Thursday evenings: Industrial classes—manual training, printing, and wireless telegraphy for the boys; domestic science and hand work for the girls.

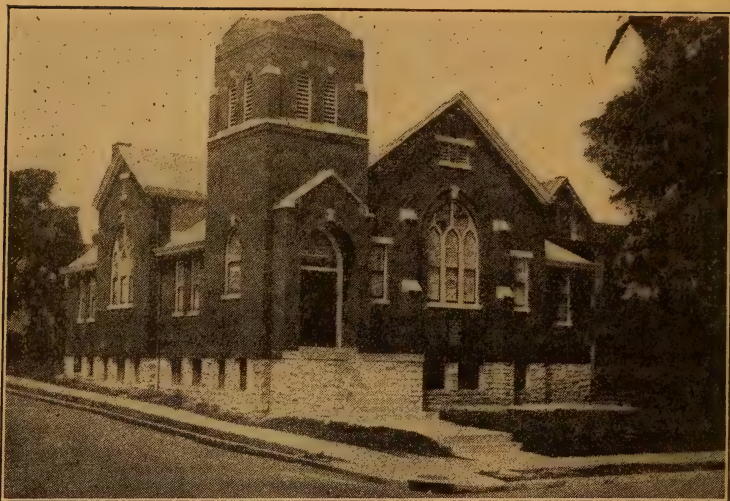
Tuesday and Friday: Library and reading-room work have been done, a branch of the city library being in the mission.

Wednesday evening: Prayer meeting, which is well attended, and which is a splendid spiritual meeting.

Besides this, there are Home Bible Classes and gospel team work which carries the message of the Bible and cheer of the gospel song to homes not otherwise reached.

One of the busy, yet joyous times, is the Thanksgiving season, when the country folks, who have been blessed with good things, send some out of the fullness of their hearts to the more needy. At this time we carry many hundreds of baskets into many homes which would otherwise have no special Thanksgiving joys. Often this food goes into homes where there is nothing to eat and no money with which to buy. Many homes have thus been reached and won for the Sunday-school and Christ through a Thanksgiving basket.

1527 Hastings St.



The Church at Cincinnati. Parsonage Next Door

Cincinnati Mission

R. N. Leatherman

THE church in Cincinnati was not an outgrowth of another church, but a definite call laid on the hearts of Southern Ohio and some of her workers.

Bro. John Moll, being converted by the work of the Salvation Army of this city, sought for some time for a church that followed closely the New Testament teachings. Through much prayer and reading the history of many churches he found the Church of the Brethren nearest his ideal.

After some delay he got in touch with Bro. D. M. Garver, who baptized him, his wife being baptized later. They started what is now known as the Constance Mission, Ky., just across the river from Cincinnati.

It was at this mission that Brother and Sister Charles Kneopfle were converted. They worked there for some time, and then felt they should start work in their own city. They opened a Sunday-school in their own home, in January, 1912, near our present location. The work grew. They moved into a small storeroom, where the work continued, Bro. D. M. Garver and others doing some preaching. Four were added by baptism. They desired help and asked the Mission Board of Southern Ohio to assist.

The writer, feeling definitely called to

take up the work, was located here in August, 1917, but because of the war, and being actively engaged in pastoral work among our boys in camp, we did not apply ourself definitely to the work here until the winter of 1918-19.

During the year 1918 a splendid church was built by the District. It was fully equipped for Sunday-school, with a seating capacity of three hundred and fifty. This added greatly to the work. The dedication took place Jan. 19, 1919, and was followed by a revival effort. Five were added to the church. Others continued to come, until twenty-nine have been baptized.

The church is located in a beautiful resident district, within easy walking distance of four street car lines, three railroad stations, and the Ohio electric station.

There are four other churches within walking distance on one side of the church, with none on the other. Our field is not overchurched.

The Sunday-school has largely been among the children of a splendid type, having an average of better than seventy-five. The Sunday evening attendance is of adults, averaging about fifty. The prayer meetings have a splendid attendance and interest.

Sister Martha Landis is helping in the church and Sunday-school work. She is

supported by her home church, the Sugar Hill congregation. Her faithful service is doing much for the work.

We are finding members and members' children and acquaintances that would have been lost to the church if the work had not been established.

Our work is not confined to the vicinity of the church. We are doing some downtown rescue work. Bro. L. M. Denny, one of the best-known mission workers of our city, has become a member of the church.

While he is conducting an independent mission, we labor together, directing those

that start a better life in his mission to find a church home with us.

The outlook for the future is most encouraging. In a city of nearly a half million our field knows no bounds. While we have a number of splendid workers, we need more.

Those seeking a city where good wages are paid, good living conditions provided, and possessing splendid schools, even to a university, will do well to locate here, where there are limitless possibilities for church work.

1322 Chase Ave.

The Toledo Church

Earl E. Eshelman, N. K. McKimney

THE first services conducted by the Church of the Brethren in the city of Toledo, Ohio, were held in the home of Sister Emma Zeigler, on Federal Street, in the summer of 1906. The Sunday-school was organized Jan. 25, 1907, in the home of Sister Alzada Kaser. To Sister Kaser's earnestness and zeal the church owes much. As a fitting tribute to her services in Toledo the Bible that she used so much was placed in the cornerstone of the new church building at the laying of the same July 25, 1920. For a few years Sunday-school was held in the homes, with occasional preaching services, until some time in 1910 when public worship was conducted at 505 Oak Street. This place was used for worship until in 1913, when the old store building, on the corner of Nevada and Parker Streets, was rented. After using this place for some time the storeroom on the corner of Nevada and Plymouth Streets was secured. Services were held here until November, 1919, when this room was again leased for store purposes. It was impossible to secure another place of worship in a building in the vicinity of the former places, so the use of the Church of Christ, on the corner of Forsythe and Woodville Streets, was secured. Services have been held here since that time on Sunday afternoons.

The church was organized in 1913, with Bro. N. K. McKimney as elder and pastor. Up to this time the work was fostered largely by the surrounding churches, es-

pecially the Black Swamp congregation, in whose bounds the city of Toledo lies, with the help of the District. After the organization the work was carried forward by the local church, assisted largely by the District Mission Board, the surrounding churches giving moral support by frequent attendance at the public services.

Eld. McKimney was presiding elder until the spring of 1915, when Eld. D. G. Berkebile was chosen as his successor. Bro. Berkebile served the church in this



Brother N. K. McKimney and Wife, in Charge of the Toledo Church

capacity until he left the District in 1918, when Bro. C. W. Stutzman was placed in charge of the church. In July, 1919, E. E. Eshelman, then of Fostoria, Ohio, was selected as the elder. He serves at present in this capacity.

Upon the failure of the health of Bro. McKimney in 1917, and his consequent resignation of the pastorate of the Toledo church, the services of Bro. S. G. Greyer were secured. He served as pastor until June, 1919. Bro. N. K. McKimney has, since March, 1920, been serving the church again in a pastoral way.

At its organization the membership numbered twenty. At present the number is close to fifty. The work has suffered all the while for want of a church building. This urgent need is being met by the District, and a splendid brick building is now being erected on Woodville Street, one block east of East Broadway Street. It is hoped that this building will be ready for use before winter. The edifice will cost from \$20,000 to \$30,000. Not all of the funds are yet in sight, and the Mission Board will gladly receive contributions from any who are interested in the Toledo church.

The present outlook of the work is very good. Not much progress can be made while

worshiping in another church on Sunday afternoons only, yet the work and workers are being kept together in a good way. We are confident that with the completion of the new building the work will take on renewed life and zeal. A good corps of teachers and officers are active in the Sunday-school, and Bro. McKimney and wife are doing effective pastoral work. The prayers and interest of all are solicited on behalf of this field.

Bellefontaine, Ohio.

1216 Nevada St., Toledo, Ohio.



THE MARTYR SPIRIT

(Continued from Page 329)

ent, is that it is never assertive. When Moses came down from the mount, he did not know that his face was shining, though all the congregation knew it. John timidly yielded the point and baptized his Lord. He heard the voice of God Most High, and became a faithful witness. The martyr makes the sacrifice willingly himself, but does not compel another to do the same, except by his excellent example. The martyr spirit is a life of unselfishness, a life of self-sacrifice, a life of righteousness.



Our Italian Mission, Brooklyn, New York. Brother John Caruso and Wife Have Been Faithfully Promoting the Work



Choir of the Bethany (Philadelphia) Mission Church. Picture Taken Easter, 1920

The Work in Philadelphia

J. W. Barwick

THE Bethany Church of the Brethren, formerly "Bethany Mission," is situated in the northeast part of Philadelphia. The work was founded by Mr. and Mrs. S. B. Croft in 1904. They superintended and developed the work from that time until it became an organized church some eight years ago. Bro. Paul Bowman, now president of Bridgewater College, was the first pastor, and under his direction the work reached its height—a membership of about three hundred, and a Sunday-school of over five hundred. This rapid development shows what a fertile field was chosen for its location. Even today it has ten thousand people to minister unto and develop, with no Protestant competitor. It is a field equaled by but few in the homeland. This was no mushroom growth, as shown by their constancy when trouble came; the faith of these

"babes in Christ" was very severely tested, and today the work stands, having lost but little of real value in the crisis that would have sent many an older and more firmly-established church on the rocks. There were four years of dissension, caused by the failure of its administration as a mission to meet the approval of the officials chosen by the church when it became an organized church. During that time they had no resident minister, the pastors were a come-and-go proposition, and yet these faithful workers held the work up in Sunday-school, and not a gospel service was missed, and more than this, a work among the children of the community on Tuesday evenings, giving them Bible study and recreation, was carried on and not a worker had a high school education.

In regard to finance the church has also

accomplished noteworthy results. From the time that it became an organized church till now, only one hundred dollars has been received from outside sources for the maintenance of the work. It has been a city mission that was almost entirely self-supporting—an uncommon thing in missions. That has not been due to any wealth of the members, for not one is more than a factory or millworker. They own the church property and maintain the church at a yearly expense budget of four thousand dollars. They have lately purchased a parsonage, too. They give on an average almost one-tenth of their income (those that support the work actively). But as any one knows, it is too much to expect a single congregation to maintain the missionary work that this congregation could do, besides their own church expense. The District Mission Board has a field all too large, one containing both Philadelphia and New York as well as the Wilmington work. For that reason we feel it to be an opportunity for the Brotherhood to assist in a work that has been hitherto seriously neglected, and work with a congregation which has been struggling against unbelievable odds, and whose very existence is a tribute to their steadfastness.

The greatest work could be done with the children. There are more children here, a neighboring pastor tells me, than at any other place in the world. Our experience in the Summer Bible School for children of thirteen and under seems to prove this. Two hundred and thirty-two children attended. Had we the room, material, and workers I would expect not fewer than five hundred. They are very responsive to Bible teaching; I merely suggested starting a Bible class for the children through the winter, and every time I step on the street some child asks when that "Sunny-cool" class is going to begin. The one who received the prize in the summer work was a lad who had never attended Sunday-school regularly at any place or time. Had we the equipment we could build a community that included Bible study, that would reach not fewer than one thousand children. On Tuesday evenings in the winter, when they come to the Bible hour, the swings and the one slide board, as one visitor said, "All you see is heads."

The community is remarkably clean for a city. In all our field there is not one pool hall, and only one small dance hall that operates in the winter. They are largely English people, a clean, God-fearing people, who, removed from their home, have not yet found another church home. There is no carousing on Sunday; they merely pass the day sitting on their porch or in summer at the seashore. The best characteristic is their stableness. They move but little, compared to most city groups. The class and people you see here now will be quite largely the class and people you will see twenty-five years hence. Too much city mission work is "casting bread on the WATERS," while this is more like a dependable proposition.

That this work has been neglected by the Brotherhood is undeniable, but that was possibly due to the uncertain appearance of the work when it was having troublous times. Now that trouble is settled, and it remains to be seen whether or no the reputation of the Brethren church shall be saved in this community, and also if this wonderfully attractive field will be developed in any degree of its possibilities.



DO YOU KEEP WATCH?

Do you wish you could keep your watch by night,

Like the shepherds of Bethlehem?

Do you wish you could see a glory-light

As it shone in the sky for them?

Have you kept your watch in fields afar,

Where the heathen in darkness dwell?

Have you watched in the East for the rising star

That shall lead to Immanuel?

Have you seen how the Gospel of God's good will

Is spreading through heathen climes?

Have you heard how they call on the Lord, until

It is sweet as the angel-chimes?

I tell you, the Christmas glory now

Is a thousand times more bright

Than the glory that shone so long ago,

On the first glad Christmas night.

—Selected.

Send all gifts for China Famine Relief to General Mission Board, Elgin, Illinois.



The Freeport Church Building

The Freeport Mission, Illinois

P. R. Keltner

THE Brethren Mission at Freeport, Ill., was formally begun in the spring of 1912. The writer and wife located there at this time under the direction of the Mission Board of Northern Illinois and Wisconsin. No services were held, however, until 1913. Late in 1912 a lot was purchased, but no building operations were begun until a year later, and the churchhouse was not dedicated until the winter of 1914-15. An old store building on the lot that had been abandoned was cleaned out and temporarily fitted for morning worship and Sunday-school. This was profitably used until the new house was ready for use. The first service ever held in this city, by the Brethren, as far as is known, was held in this store building. Repeated suggestions and attempts had been made before this, but this marks the beginning of the Brethren Mission in Freeport. Barely one-half dozen members were living in the city when these efforts were begun, and a part of these were aged and infirm. The location is in the thickly-settled resident district, and gives promise that a strong church may be developed.

Sept. 1 there were forty-five members, and

nearly one hundred enrolled in the Sunday-school. The Sunday-school children are largely from nonmembers' homes, and the community, which is composed of a splendid class of people, has always given the work cordial support. The nonmembers always have the majority at each regular service, many times three to one. This speaks well of the interest the public has in the mission. Freeport is a splendid resident city, and is sure to attract our people as a place to live and enjoy church privileges. It is a city centrally located, has many large industries, good railroad facilities, and is ideal, in many ways, for our people to live and help to build up a strong and active church. A good churchhouse and parsonage are owned by the District.



The splendid pamphlet entitled "The Missionary Situation After the War," which was written by J. H. Oldham, of London, is still available at 30c per copy. This booklet will be interesting to all and especially helpful to missionary workers and ministers. Copies may be secured by addressing Committee of Reference & Counsel, 25 Madison Ave., New York City.

The Work in Champaign, Illinois

J. W. Kitson

BEGINNING in Urbana and working for a while to start a church, Bro. C. A. Lewis, a resident minister, then turned toward Champaign to fare better, if possible.

A tent was secured, the Mission Board of Southern Illinois was interested, and work began in the tent on the property now owned by the church. The tent was used by Brethren W. T. Heckman and J. W. Lear, and when cold weather came they retired to the residence of Bro. M. B. Collins, who lived near the tent location.

After several years of effort a location was purchased and the District solicited for funds to erect a churchhouse. The home being established, Eld. Lewis became the first pastor, teaching and gathering in his pleasing, smiling manner, those who were ready.

Bro. R. N. Leatherman next took pastoral charge. Being a young man and full of energy, a "hail fellow, well met," the work continued to grow.

Bro. J. W. Kitson came at the beginning of 1918 as pastor, and the work continues to grow in stability and number.

The work started with a few members and was so successful that the board threw itself into the work to make it successful to the possible limit. The work has justified their efforts, and will be a monument to their work and the 'work' of those who lived here and assisted so liberally. Mention must be made of Bro. C. L. Strong, living at Homer, yet one of our members, who financially made easy the early burthen of the board. The fact of his being the only member of means, as well as his liberality, has a tendency to stir up the "gift that is in" us; hence the church is now in a campaign to erect a parsonage for its pastors. When it is considered that the membership is almost entirely of the laboring element, that the effort was a success in going "over the top" in the world budget, and that the location of the church building is in an unchurched portion of the twin-city of thirty-five thousand people, it must be said to their credit that they are growing and doing well.

Mention is made of Sister Hettie Barnhart, who spent over three years here as a mission worker, and did much in visiting, in other church work and in departmental service until health demanded rest.

Sister Minna Heckman and family lived with us for more than two years. She gave her time and talent to kindergarten work. This is a most valuable part of mission work in a new place, in gaining the children for Sunday-school, interesting the parents and securing their attendance at services, and in creating interest and enthusiasm. This she is admirably adapted to do, and she became a great factor in laying a foundation for the future church. She was also the primary department head in the Sunday-school and did efficient service. She will be much missed, but Bethany Bible School will be the gainer, for her work will be there the coming year.

Since its organization the church has conducted classes in teachers' meetings, teacher-training, a number of reading circle classes with some graduates—these have left their impressions, the result of which the future alone can determine.

There are at present but eight members here who have had training and experience in other Brethren congregations. The remaining part of the membership is the result of ingathering from the unchurched community. The past year there were twenty-eight additions, a large part being young people. For the year 1920 our goal is thirty-five additions by baptism, and I will say that we are on the way to the goal.

The Sunday-school average for the last three years has exceeded the church membership more than 117 per cent. We think that this has been secured because of the mission spirit instilled throughout all teaching; e. g., the church is now giving at the ratio of about \$100 each per year. When this is considered in the light of the financial standing of the membership, it must be declared well.

When the church was started there was reported in the city papers a murder for every week of the year in this community,

(Continued on Page 339)

The Kansas City (Mo.) Church

J. A. Wyatt

This church is under the care of the Mission Board of the Middle District of Missouri, and is located at 6238 Hughe Street, in east section of the city.

ABOUT thirty years ago a few members were located in Kansas City, Mo. At first they held their membership and were under the care of the church on the Kansas side of the State line; then, as more moved in, the Middle District of Missouri took an interest in the work and assisted in caring for the interests of these brethren.

At the District Meeting held in 1906 the Mission Board was intructed to care for these members as soon as possible. A committee was appointed to solicit funds in Middle Missouri and adjoining Districts, to build a house of worship. In October, 1906, this committee met in Kansas City and with the advice and counsel of some brethren then living in the city the present site was purchased.

Work was begun as soon as possible, and in November, 1907, the church basement was built. It was covered with tar paper roofing and used for services until August, 1909, when the present church was erected. In November of the same year an additional lot was purchased adjoining the church lots, and in the spring of 1910 the parsonage was built.

When the church was organized, April 24, 1910, it was as a mission church under the care of the Mission Board, and continues to the present time as a District charge.

The work in Kansas City, Mo., has not been built up by great numbers received into the church by baptism; in fact, the gains by the number of conversions have been few, but when we consider the many received by letter from those moving into the city from other congregations, we feel the church here has a very important mission to fill. It not only provides a church home for them, but saves many who would otherwise be lost to the church. Again, let us look at it from this angle: Our city, numbering, as it does, approximately three hundred and fifty thousand people, and located at the gateway between the East and the West; and again consider the thou-

sands of our own people passing through the city each year; besides the numbers of our own young people coming to the city to find employment and to enter the trade schools; there loom up before us almost unlimited opportunities for the Church of the Brethren.

Our church is not located in the "slum" section of the city, but in the residence section, and as the District in which we are located is not overchurched we have an opportunity to build from the community as well as the city-wide standpoint. While the people of the community are made up for the most part of the home-making class, yet we have those who find it hard to meet the conditions of the times. This gives our church more responsibility.

We have preaching twice each Sunday, with an attendance of from thirty to seventy-five at each service. Sunday-school has been held regularly since its organization, growing from an enrollment of about twenty-five to about one hundred at present, and young people's meeting each Sunday evening, with an average attendance of twenty-five; also prayer meeting each Thursday evening.

The present membership is made up of a very substantial, consecrated people. They are doing all they can to help support the work.

The work here has never had a brighter outlook than at the present time, and while there are many hindrances and numerous needs, yet with the proper support financially, backed up by your prayers, the Lord will surely bless.

6238 Hughe St., Kansas City, Mo.



THE WORK AT CHAMPAIGN, ILL.

(Continued from Page 338)

but now not one in a month, perhaps. The church hopes to be great along this and other lines some future day.

Our present efficient elder is Bro. W. T. Heckman, who has been in the oversight most of the time of our existence. God bless him and the other members of the board.

Champaign, Ill., Aug. 20.

The City Problem, and Its Relation to the Loss of Our Children to the Church

W. P. Strole

TODAY, with 61 per cent of our population living in towns and cities, and only 39 per cent living in strictly rural districts, and with the population of our cities increasing seven and one-half times faster than the rural, the city problem is the biggest problem confronting the Church of the Brethren in the United States. Yet it is given very little thought or consideration, except from the viewpoint of city missions.

For the past fifteen years our church has considered foreign missions the biggest problem, and rightly so. However, I do not believe this is true today, because such an intensive educational campaign has been waged during the past decade that our people are responding in a remarkable manner with both men and money for that work. This result could not be otherwise when we consider the vast amount of literature distributed, the teaching on this subject in our colleges and from the pulpit, and the wonderfully efficient organization of student volunteers everywhere, who have confined their efforts largely, up to the present time, to decisions for the foreign field. In addition to all this, we have had our General Mission Board, composed of deep-thinking men, who, by their funds and publications, have been able to bring about present results by their attention largely to this one problem.

The rural problem is considered by many as the biggest problem today. This, like foreign missions, is fast being provided for, and so much thought and attention is being given to this work that the apparent problem is only a difficulty to be overcome. For years we have had discussions on the rural work at District and Annual Conferences, our colleges have taken up the cause, and their appeal and teaching on the home field work is centered on the rural church. Even our student volunteers are now giving considerable attention to this work. All this, together with the fact that our people have always been a rural people, and thoroughly know and understand rural condi-

tions, makes it possible to meet this problem quickly.

How much thought is being given to the work in the large commercial cities of 250,000 or more population? Do you know as much about city conditions as you do about the foreign field or the rural work? We are contented with the thought that we have always been a rural people, and seem to think we always will be, regardless of the growth of our cities, and the emigration from the country to the cities. Thousands of our people are being lost each year through the cities, largely because city work has been under rural management that did not understand the bigness of the problem, nor the appalling losses each year of our children, and so far have devoted their attention to what I consider the wrong end of city work. I would not suggest less activity or thought to the rural work, but more to the large city.

All this means a great deal to us who have children in the home, in the country as well as in the cities, because ever since the days of Lot there have been, in increasing numbers, those who looked toward the cities and eventually found their way there, regardless of our efforts to the contrary. Our people seek the large cities for two reasons: for pleasure, or for the greater opportunities offered in professional and commercial lines. Those who are influenced by the second reason become our leading professional and business men and women of tomorrow. Are all these not worth saving? If it should happen to be your boy or girl, my brother, you would say by all means to put on a program big enough to save them. However, the bright lights, and the treachery of professional and commercial life, often kill the spiritual setting of a young, ambitious life, and we lose them to the church. Herein lies the relation of the city problem and the loss of our children to the church.

The greatest loss of our children can be traced to the city, and one reason we are not much more than one hundred thousand

strong today is because for the past ten years our loss through death and emigration to the large cities has about equaled the baptisms in the rural communities. This loss through the cities will increase as long as we continue to work at the wrong end. The Catholics say they lose their people after three generations in the city, and they have the most highly-organized institution in the world. The Church of the Brethren has failed to hold them for half a generation. I think I am conservative when I say that for ten years we have lost one hundred members a year in Kansas City alone. Do you wonder that I say this is our biggest problem?

City church work can be roughly divided into four divisions, all of equal importance, but different in character and results:

1. Settlement work. 2. Mission work.
3. Community work. 4. Central work.

Settlement work is largely moral in effect. It is done in the slums, where conditions are appalling, and where poverty, filth and moral corruption go hand in hand. In this work, mothers and daughters are taught properly to keep house, sew, use soap and water, and clean up morally, while the fathers and sons are taught useful occupations. Some means of mental development is also afforded them. There are many other phases of this work, which cannot be mentioned now.

Mission work is usually done among the poor, who live near their employment, both husband and wife working, leaving the children to care for themselves. This class of people are continually moving around in search of work or better conditions, hence mission work is also largely moral in effect, and generally confined to the children with a view of preparing them for a better life than that of their parents. There are many divisions of this work, such as that among the negroes, the foreigners, etc. Many are here started in the Christian life, but because of their shifting disposition, we lose them about as fast as we take them in, and as a church-building factor, it does not count up rapidly. Yet, in the future, when these children grow up, we will see the results from this field, and the city church that is organized to care for all phases of city work will reap the reward. This is

surely an important work, but will probably always need support.

Community work is comparable to rural community work. It is done in the resident sections, and affects all who live in the community, both rich and poor. Here is a splendid opportunity for church building, and if given the proper start, would soon be as self-supporting as rural churches, both financially and spiritually. However, our people do not all care to live in the same community much the same as in the country, and it would take a great many of these churches to minister to all. We also find that where members live a great distance from the church, they are not regular in attendance, and they and their children soon become entangled in their environment, and we lose them to our church, which represents a real loss both in numbers and spiritual strength. I hardly think it practicable, however, to have a church in every community in the large city.

In the face of the foregoing, we must have a program big enough to stop this great loss, which is not being done by the three divisions above mentioned, and the whole city program must be organized in an efficient and economical manner. This brings me to the last division, which I have called "Central Work" for lack of a better name. This should be the father of all the other divisions. I would not do away with the others, but I would start with this big central program, and from it branch out and develop the other work, having all under the control of this central organization. This would require a larger original investment, and its purpose would be to gather in and hold the thousands that are now being lost to the church, develop and supply workers for the other fields from its own ranks, as well as support and maintain all this work. Thus, when your boys and girls come to the city, and our boys and girls grow up here, we would hold them in our church, and develop them for active Christian service. I believe this is the end to begin on to save time and money in developing the city work. Today, when city work is mentioned, you immediately think of your pocketbooks, wondering what city mission needs help. This is all wrong. The city has more money and is

far more able to take care of all its work than the rural districts. There is no need for the rural people to continually spend their money in the city if the city work is properly organized and started. The Presbyterians say that by properly starting a church in the city, within five years it is self-supporting. If the Church of the Brethren could save only our young people who come from rural districts for five years, the city work would be self-supporting, and become a source of financial strength for general church work; and by putting on a large enough program to save their associates in business and social circles, we could help build colleges and universities, and help support workers on the foreign field, as well as supply workers for every field. In other words, the city work could contribute instead of being contributed to.

I do not believe this can be done by doing strictly mission work alone. City mission work ought to be supported by the city, as it is work which the city knows and understands, and from which it reaps the benefit. If you will spend two hundred thousand dollars today in Kansas City (the gateway to the Southwest, commercially), I venture the assertion that within ten years it will be returned to you with interest, and continue to grow, and that the accessions in membership would be more rapid than in the rural communities, beside saving thousands who would be lost otherwise. I would like to outline a suggestive program for this work, but will leave that for some future time.

Rosedale, Kans.



INDIA NOTES FOR SEPTEMBER

Anetta Mow

Bro. Quincy Holsopples have gone to Panchgani, southeast of Bombay, among the Western Ghat Mountains, for the sake of Bro. Holsopple's eyes. His eyes are better than they were, yet he needed to get away to the hills, where it is cooler. We hope that this change will bring about the desired improvement. Bro. Holsopples desire very much to be at home at Vali, attending to the work at that station, but this siege of sickness has hindered their plans very much.

Brother and Sister Garner have gone to Lenolie for a few weeks of rest. Bro. Garner has been overloaded with work for several months, and these few weeks of vacation are badly needed.



Brother and Sister Fred Hollenberg have had a seige of malarial fever lately, but are well again.



This is the malaria season. Malaria is no respecter of persons, for everyone, from the king down to the lowliest peasant in the land, must suffer from it if the right mosquito bites him. Malaria is able to take the strength and energy out of a man in short order. His bones ache, his muscles seem to refuse to hold themselves together, and his head throbs with pain after he has had fever ranging from 100 to 104 for a couple of days. Knowing this, we missionaries consider the mosquito one of our worst enemies, and we try to avoid his bite in as many ways as possible. You people in the United States would feel you were shutting out the very air you needed were you to sleep under mosquito nets as we do. It is true that we do shut out much air, and sometimes the nights seem very warm, but nevertheless we creep under our mosquito curtains with a real sense of safety. It is little wonder that, when the Indian people have malaria, they have very high fever. They use no means of protection against the mosquito.



Dr. B. M. Nickey finds much to do in caring for the sick who come to the dispensary at Bulsar. Now and then she is called to the other mission stations to give medical help.



Sister Ida Himmelsbaugh has her hands full caring for the sick, along with the other work at the Umalla station.



In a recent letter from Sister E. H. Eby, at Naini Tal, she tells of her joy in her work looking after the welfare of the boys in the home.



Bro. A. W. Ross is about as busy as a man can be. He is not only caring for his station work, but he has all the respon-

sibility of our large building program on his shoulders. Building is going on at most of our stations at the present time, and sometimes it seems that it is almost necessary for Bro. Ross to be at two places at the same time. He makes flying trips around to the various stations, to give orders to his building contractors and to examine the work already done. It is no small job for one man to supervise the construction of some eight or ten buildings, scattered over a distance of ninety miles. Many details must be looked after, such as ordering brick, stone, tiles for the roofs, stone slabs for the floors, or putty for the windows.



On the 24th of this month the Moham-medans celebrated a holiday in honor of the two martyred grandsons of Mohammed. In every town of any size this day is observed. A number of miniature mosques are made of paper and wax. They range in size from 3x3 feet square and six feet high to 6x6 feet square and twelve feet high. During the day they are carried about the town on the shoulders of men. Large crowds follow, the women and children throwing rice and grain on these "tabut." Occasionally the procession stops and a large number of men dance. A small fire is built, and near this two men sit beating huge drums. Then around the drums and the fire, circles of men dance in a strange, wild manner. They have their faces and clothes smeared with ashes or colored ochre and some are dressed to represent tigers. Holding sticks in their hands which they clash together, they fling their bodies about, dancing, jumping and yelling at the top of their voices. This continues throughout the day, and in the evening these imitation monuments are carried to a river and thrown into the water. How we rejoice that we have found "the better way"!



The Field Committee will meet at Anklesvar Oct. 19. Some of us look forward to this meeting with pleasure, in the hope of seeing others of our mission family. A number of us have not yet had the pleasure of seeing those who arrived in India this spring.

A postal strike has been on in Bombay for the last two weeks. It has caused no little amount of trouble. Some of us have not been able to get our checks cashed because of the danger we would run in having the money sent to us. Surely India has caught the spirit of the world when it comes to striking for higher wages and demanding what she considers her right.

Vyara.



CHINA NOTES FOR SEPTEMBER

Anna M. Hutchison

At our last writing we were in the midst of our Yearly Conference at Shou Yang, discussing mission questions and problems, with the happy privilege of having the deputation, Brethren Williams and Yoder, accompanied by Dr. Harnly, with us. Now that experience, with its privileges of social and Christian fellowship, with its seasons of devotional and inspirational meetings, and with its sessions of business, discussing mission problems and plans for the general expansion and outlook of the work, is all a thing of the past; the workers have gone to their various lines of labor and to other scenes and experiences, we trust with a new inspiration, with a deeper love for each other and for humanity, with a new vision of the work to be done and above all, may it be, with a new grasp on God, without whose presence and sanction "we labor in vain."



Immediately after the close of Conference our visiting brethren, accompanied by Brethren Ernest Wampler and Walter Heisey, visited the English Baptist Mission at Tai Yuan Fu and the American Board Missions at Fen Chou Fu and Taiku. Later, Bro. Wampler returned to Liao, bringing with him a trained nurse to take care of Sister Wampler, who still is unable to be up. Bro. Heisey remained at Fen Chou to accompany Mr. Pye, one of the most efficient country workers of North China, on an evangelistic tour in Shansi and Shensi, seeking information and inspiration for his own work at Shou Yang. The visiting brethren, returning by Ping Ting, proceeded on to Japan to attend the World's Sunday School Convention at Tokyo, being accompanied by Bro. Crumpacker. As yet

these brethren have not visited the Liao station, but immediately following their return from the Sunday School Conference they plan to spend about a week with the workers at this station. To this happy privilege we look forward with eagerness, as we seldom have a visit from the outside world, and especially from those so directly interested in our work. We are in love with our work, and would that these brethren could stay sufficiently long to get into the real heart of it and see and feel something of what we see and feel.

Our new recruits, Brother and Sister Smith and Sister Cline, also Dr. and Mrs. Horning, who came to us last spring, and Sister Valley Miller, who the past year taught the foreign children at Liao and helped to take care of her invalid sister, have recently gone to Peking to take up their language study in the Peking Language School, which this year opens Oct. 4. Our best wishes and prayers go with them, that they may efficiently acquire this difficult language and be able to adapt themselves in the best way possible to the conditions as we find them here and to the people we have come to help save.

The season for vacations and for our Yearly Conference being over, our workers are enabled to return to their regular duties with renewed strength and inspiration. With us, it is as though this opportunity for the year were crowded into one short season, inspiring and strengthening for the year's strenuous work and problems. And indeed, this year with the famine conditions that prevail, extra strength and wisdom and inspiration are needed rightly to meet these conditions and use the wisest and best plans to help the many.

Already our boarding schools are filled to overflowing at each of our main stations. This, along with the added opportunity, calls for not only extra effort on the part of the workers, but with the high price of provisions, demands a decided increase of expenditure, as many of these poor children can give but little toward their board. With these and the many calls for help one is constantly reminded of the words of our

Savior, "The poor ye have always with you, and whensoever ye will ye may do them good."

The shortage of crops has resulted in the closing of many of the country schools, the parents not being able to give their quota for hiring a teacher. Thus a number of these boys have come into our schools.

Rains have come, and in abundance, but too late materially to help this season's crops. However, it gives hopes for the early crops of the coming season. Meanwhile many are starving and will starve without very material assistance during these intervening months. In some places crops which were not specially affected by the drought were swept away by swarms of locusts that stripped the fields bare.

During the past summer our Liao boys who are in high school work did very acceptable work in evangelistic touring and in conducting summer Bible schools for children. Now all have returned to their school work and a number of higher primary graduates from both Ping Ting and Liao have this year entered high school work. Thus, within a few years, we hope to have a number of our own prepared workers to help carry forward the work.

Our long-hoped-for Bible School, that we had appointed Bro. Heckman to have charge of, has at last been opened at Ping Ting, with Bro. I. E. Oberholtzer in charge. The last word from there says that over twenty have been enrolled. May God bless this endeavor to his own glory and to the preparing of many young men to help carry forward the work of his kingdom.

The last news from Shou Yang announces the arrival of Master Wellington Zigler Myers, who has come to gladden the hearts and home of Brother and Sister Minor Myers.

According to Conference decision, Sister Bessie Rider and Brother and Sister R. C. Flory go home on furlough in the spring of 1921.

Maren Christine Bendsen Esbensen

N. P. Bendsen

CHRISTINE BENDSEN was born in Thy, Denmark, July 10, 1891. She was the youngest member of the family. Her mother had been a member of the Church of the Brethren since she was a young girl, and her father had been a member from about the time he married.

Christine attended the public schools until she was fourteen and was always interested in her studies and apt at learning.

An interesting incident of her childhood occurred when she was perhaps only twelve or thirteen years of age. An elderly woman lived near the Bendsen family and was cared for by her daughter. At times when the daughter had sick spells and was unable to care for herself or her mother, Christine would go to the home and stay with the sick ones two nights in succession.

Sister Esbensen united with the church when sixteen years old. Most of the time before coming to America she lived at home, but was hired out at a couple of places, remaining a year in one place and

half a year in the other. She was well liked and always tried to do her best.

In the spring of 1914 she came to America, where she worked at the dressmaker's trade, as she had done in her home country. In 1915 she married Bro. Esbensen. Three children came to brighten their home, two of whom are living.

Sister Esbensen is an earnest, quiet Christian, having a cheerful disposition. As she returns with her husband to the duties in Denmark, she no doubt will be a great help, especially to other mothers. She took some school work while in Bethany, but her home duties prevented her from taking as much as she would have liked.

Brother and Sister Esbensen expect to make their home with the latter's mother, who is seventy years of age, and has been living alone. May the prayers of the church in America often ascend to the Father in behalf of them in their work for him.

Niels Esbensen

Wm. H. Seadley

Editor's Note: Brother and Sister Esbensen sailed for Denmark in July, but we did not receive their biographies in time to print in the Visitor at that time. Their pictures may be seen in the July (1920) issue.

NIELS ESBENSEN was born May 13, 1891, in Mors, Denmark. His parents were at that time members of the State Church, but four years later, when Bro. M. Johansen, a minister of the Church of the Brethren, came to that place to preach a few sermons, Mr. and Mrs. Christian Esbensen, together with their eldest daughter, were the first to join the church. Later they moved to Thy, where a church was located, and it was not long until all but two had joined the church.

Bro. Esbensen was about eighteen years of age when he joined the church. He tried to do his best in serving the Lord, but as he did not have very much light, and very little teaching and encouragement, it made it very hard for a young man to live a true Christian life, and naturally, at times, he

found it hard to maintain his Christian life.

Bro. Esbensen has always been compelled to work very hard. He was only about ten years old when he was hired out to labor on a farm. He was employed on the farm until about a year and a half before coming to America. Then he started to learn the carpenter's trade, but grew tired of that, and the last half year before coming to this country he was in the service of a Life Insurance Company. He has always been a very earnest and dependable worker, and from his boyhood he was ever loyal and true to his employers.

Bro. Esbensen's advantages for schooling were limited. Provision is made in the public schools for children from six to fourteen, but even while in school, he was working on a farm, and it was hard to find time to study.

Bro. Esbensen came to America in March, 1913, to avoid military service. Here he

worked on the farm and at the carpenter trade. In the summer of 1915 he was married to Maren Christine Bendsen.

The call to go back to Denmark and help the people there came to him in the summer of 1918 while living at Plattsburg, Mo., engaged on a farm. For some time he had been thinking about the people of his native land, and feeling that he had some responsibility to them. One day a letter came to his brother-in-law from Eld. Johansen, containing an appeal for either him or Bro. Esbensen to prepare for the work in Denmark, since Bro. Johansen was getting old and could not continue long in the service. He read the letter and it made a strong appeal to him. After struggling for about a month, he was sure what his place should be. The following fall he came to Bethany to prepare for his work, spending two years in study. In the spring of 1919 he was elected to the ministry. Brother and Sister Esbensen can testify to the faithfulness of the Lord to his promise, "Seek ye first his kingdom, and these things shall be added." As they were planning to go to school, the big question was, where the means would come from. They had been praying about the matter, and one day a certain brother visited them and offered to support them the first year. The second year Bro. Esbensen was employed on the Chicago Elevated Railroad. Then, when it seemed as though it might be necessary to drop some of his school work, the Lord again provided for their needs through some of his faithful children.

Bro. Esbensen was a very earnest student. His spirit of consecration and devotion to the Lord was felt by those who came in touch with him. We are sure the Lord will be able to use him in a large way in Denmark for the salvation of souls.



EVANGELISTIC SONGS

The late Charles M. Alexander, famous gospel song and chorus leader, died suddenly Oct. 13, at his home in Birmingham, England.

In one of his addresses on evangelistic singing and conducting he said: "Don't be afraid to use the old songs. Just because some of them have been worn threadbare here, don't think they have been out in the

world. They may be new there, and even the old songs can be made new by the way they are used and sung.

"Take the one, 'Tell Mother I'll Be There'; that has led more men to Christ than any other one song I know of. While it doesn't give the Gospel, it prepares the hearers for the gospel message. I had the teachers in a normal school call for that over and over again during some meetings. They were not any two by four men, either, but big, thinking men in the school.

"Don't be afraid of a song because you fear it may be considered sentimental. Strike for the hearts of people; don't bother so much about their heads. Remember the outsider, too, in your choice of hymns. Don't always use the ones that only the Christians can enter into.

"Remember that there is never a crowd without troubled hearts in it. Be sure of that. Take a hymn like this one by Charles H. Gabriel, for instance:

"Pray, pray when things go wrong
And gloomy fears around you throng;
Pray, pray though your eyes grow dim;
Go with your troubles straight to him;
Pray, pray, for God understands;
Have faith, leaving all in his dear hands."

"When you begin to sing it they will be standing there, sitting there, with heavy hearts and sad faces, but the singing of a hymn like this will bring a change—look for it, watch their faces—they will go away looking rested, and before they go you will have made the opening for conversation with some by the words that have touched their hearts.

"Select hymns with pictures. Some have pictures in almost every line. They grip the heart at once; e. g., 'Saved by Grace,' by Dr. D. B. Towner, and 'We Journey to a City.'"

Asked what his method was in gaining command of an audience, Mr. Alexander told the following story:

"A man came home from a State railway Y. M. C. A. convention and was asked what he considered the best speech he had heard. He answered that it was not that of a regular speaker, but a fireman who got up and told his experience: 'I was converted two years ago and was converted from my shoes to my hat. I am a fireman on a locomotive, and old Bill _____ was

(Continued on Page 323)



THE JUNIOR MISSIONARY

A Well of Water

Isabella H. Plenderleith

(Scene in Life of Dr. John G. Paton)

YOU all know the story of Jesus at the well of Samaria, how our Lord told the woman who met him there of the "living water" he could give her, if she only asked for it. I want to tell you a story of how one of our greatest missionaries, Dr. John G. Paton, was helped by a well to teach the heathen how they also could receive the Water of Life.

The story reads almost like a fairy tale, but it is true. In the island of Aniwa, in the New Hebrides, there was not nearly enough water for even the use of the missionaries, so Dr. Paton decided to sink a well, and asked God to guide him to water. When the old heathen chief heard it, he said, "Oh, missi, your head is going wrong. If our people hear you talking about going down into the earth for rain, they will never listen to your word, or believe you again." However, Dr. Paton began to dig his well with pick and spade and bucket. The old chief, still thinking he was mad, sent men to watch him constantly in case he hurt himself. He got very tired with digging, but a British man never owns himself beaten, so he went into his house, filled his pockets with large beautiful fishhooks and offered one to every man who dug out three buckets full from the hole. There was a rush of willing helpers; those who had done their turn had to stand aside till every man had his chance of earning a fishhook and then they began over again.

Even then the work got on slowly, but one evening Dr. Paton rejoiced to find they were twelve feet down. Alas! next morning one side had fallen in and our poor missionary's faith was sorely tried. The old chief tried to frighten him by telling him he might have been buried in that hole;

that people at home might think they had killed him and punish them for it. He begged him to give it up, but to no effect. Dr. Paton resolved, with God's help, to go at it again, but with greater care, and wisdom bought by experience. Not a native would now enter the hole, but he went down himself, filling bucket after bucket, ringing a hand bell each time one was filled. Then those at the top drew it up, emptied it, and lowered it to him.

Toiling thus from day to day, his heart almost despairing, he kept saying to himself, "Living water, living water." At last, when he was thirty feet down, the soil got damp, and he knew he was nearing water. That night he said to the old chief, "I think that Jehovah will give us water tomorrow from that hole"; but the chief made reply, "No, missi, you will never see rain coming up from the earth in this island; the end of it will be death to you, and danger to us all." Dr. Paton said, "Come tomorrow." Next morning he sank a narrow hole in the centre, about two feet down. He trembled all over when at last the water rushed up, and began to fill the hole. Muddy though it was, he eagerly tasted it, and his little "tinny" dropped from his hand with sheer joy as he found it was fresh water, and praised the Lord who had given him "living water from Jehovah's well."

The chief men now drew near, and eagerly waited. Dr. Paton took down an empty jug, filled it, and coming to the top, called to them all to come, and see the rain which Jehovah God had given them in the well. The old chief shook it to see if it would spill, touched it, and at last tasting it, shouted, "Rain, rain, yes, it is rain; how did you get it?" to which the reply was,

"Jehovah, my God, gave it out of his own earth in answer to our labors and prayers."

The men were still afraid. They formed a long line, each holding on to the other; the first man looked down the well, then passed to the end of the line, and so on, until all had seen the wonderful water, Jehovah's rain. The old chief then said, "Missi, wonderful is the work of your Jehovah God; no god of Aniwa ever helped us in this way." Hearing that it was for the use of all, they all helped build a wall round it that the sides might never fall in again. And so it remains today, one of the greatest earthly blessings the Lord has given to Aniwa.

The chief said, "Missi, I think I could help you next Sabbath; will you let me preach a sermon on the well?" When Sabbath came a great crowd gathered, and the old man Namakie, dressed in shirt and belt, and flourishing his tomahawk, told the story of the well, how they thought the missionary mad, but how God had helped him and, "Now," he said, "from this day, my people, I must worship God, who has opened for us this well, and fills it with rain from below. Henceforth I am a follower of Jehovah God." He asked all who felt like him to fetch their idols, destroy them, and be taught how to serve the Living God. This event broke the back of heathenism in Aniwa. Its people drank of the fresh water from the well, and many of them drank of the water Jesus spoke of when he said, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of living water, springing up into everlasting life."—Messenger for the Children.

THE CHRISTMAS CRY OF LITTLE CHILDREN

I hear the children crying in the night,
The little children: "God of stars and sun,
We do not like the darkness; send down light
From where there is so much to where there's none.
Fireflies and flowers we love, and all things bright,
But in our hearts it's dark; dear God, send light.
"A little Child we've heard thou once didst send,

Light to the heart of all the world to be,
And we believe, dear God, thou didst intend

Some light for little children such as we.
For what a Child can give, a child can take;
Then give us light, dear God, for that Child's sake."



THE MISSIONARY HEN

I know a manly little lad—
We call him Careful Ben—
Who has, among his many pets,
A missionary hen.

"A missionary hen?" you say;
"What sort of fowl is that?"
Just listen, and you'll all agree
That she is called just right.

Now, Bennie went to Sunday-school,
And there he heard them tell
About the children far away
Who hear no Sabbath bell;

Who never heard of Jesus' name,
Nor how he came to die
That they might have a home with him
In that sweet world on high.

He knew they had no pleasant things,
No teacher, kind and true,
To tell them of a Savior's love
Or what they ought to do.

Ben's pocketbook was very lean;
The pennies there were few;
But Bennie's mother helped him out—
She gave him work to do.

He climbed the loft to hunt the eggs,
'Neath hay all freshly mown,
And his reward was one old hen
That he might call his own.

Dear me! the way that old hen laid
Was wonderful to view.
She seemed to know her business well,
And sought to mind it, too.

She was a missionary hen,
For all her eggs he sold
For money for the mission box—
They were as good as gold.

Ben's pennies now were never scarce;
He did not have to beg.
He thought his hen would beat the goose
That laid the golden egg.

Financial ruin nevermore
Can ever threaten Ben;
For revenue he leans upon
That old trustworthy hen.

She raised a brood of ten fine chicks;
Ben soon will draft them in,
And make them share the burden of
His missionary hen.

—Selected.



FINANCIAL REPORT

Corrections: See November Visitor:—Under Africa Missions, of the contribution of D. M. Irvin, by mutual consent, \$350.00 is transferred to the Student Loan Fund.

During October, the Board sent out 2,645 tracts. The following contributions to the Board's funds were received during October:

WORLD-WIDE

California—\$3.50

Northern District, Individuals: C. E. Farrar, \$1; Mr. and Mrs. B. F. Hedger, \$2.50, \$ 3 50

Canada—\$1.00

Individual: R. R. Riley, 1 00

Colorado—\$1.00

Northeastern District, Individual: W. J. Horner (M. N.), 50

Southeastern District, Individual: W. D. Harris (M. N.), 50

Illinois—\$49.36

Northern District, Congregations: Pine Creek, \$10.26; Shannon, \$13.10; Individuals: Ezra Flory, 50c (M. N.); Lizzie Brenne- man, \$2, 25 86

Southern District, Congregation: Virden, \$14.78; Individual: Evelyn Bowers, \$3; Sun- day-schools: Girard, \$5.72, 23 50

Indiana—\$146.14

Northern District, Individuals: Clara Cook, \$37.64; H. B. Dickey, 50c (M. N.); T. D. Butterbaugh, \$5, 43 14

Southern District, Congregation: Ross- ville, \$3; Individual: Austin Himes, \$100, .. 103 00

Kansas—\$492.59

Northwestern District, Congregation: Quinter, \$30.09; Individual: Mrs. Sarah Horting, \$10, 40 09

Northeastern District, Individuals: Joel Vancil, 50c (M. N.); Grace Steele, \$2; Dis- trict Meeting of Northeastern Kansas, \$440, 442 50

Southwestern District, Individual: A. O. Sollenberger, 10 00

Michigan—\$8.70

Congregation: Beaverton, 8 70

Minnesota—\$5.83

Sunday-school, 5 83

Missouri—\$10.00

Northern District, Individuals: J. J. and Ruth A. Pulse, 10 00

Ohio—\$116.50

Northwestern District, Individuals: Em- ma Kyser, \$15; Mary Spitler (deceased), \$100, 115 00

Northeastern District, Individual: S. M. Friend, 50

Southern District: W. C. Detrick (M. N.), 1 00

Oklahoma—\$25.00

Individual: E. M. Bowers, 25 00

Pennsylvania—\$94.50

Eastern District, Individuals: Chiques Mission Study Class, \$3.50; Helen Kreider, \$5; Henry R. Gibbel, 50c (M. N.), 9 00

Middle District, Individuals: Joseph and Tilitha Crawford, \$5; Receipt No. 48621, \$10, 15 00

Southeastern District, Individual: "A Sis- ter" of Greentree Congregation, 3 00

Southern District, Individuals: D. B. Hos- tetter, \$12; Geo. Stroup, \$47; Rachel A. Zergler, \$1, 60 00

Western District, Individuals: W. J. Hamilton, \$5; Mrs. Libbie Holloper, \$2; C. C. Sollenberger, 50c (M. N.), 7 50

Virginia—\$162.90

Northern District, Individual: Maggie V. Frederick (deceased), 134 40

Second District, Individuals: L. N. Kin- zie, 50c (M. N.); Minor C. Miller, \$20; Sun- day-school: Boon's Chapel, \$8, 28 50

Wisconsin—\$2.00

Individual: "A Sister," 2 00

Total for the month,\$ 1,119 02

Total previously reported, 49,563 93

Total for the year,\$ 50,682 95

INDIA MISSION

Pennsylvania—\$1.00

Eastern District, Congregation: Akron, .. 1 00

Tennessee—\$10.00

Individual: M. M. Wine, 10 00

Total for the month,\$ 11 00

Total previously reported, 1,570 86

Total for the year,\$ 1,581 86

INDIA BOARDING SCHOOL

Colorado—\$9.00

Southeastern District, Individual: Sister Ella Smith, 9 00

Indiana—\$59.11

Northern District, Sunday-schools: Pri- mary Dept. Walnut S. S., \$21.25; "Children of the King" Class, North Winona S. S., \$5; Camp Creek Christian Workers' Society, \$6.50, 32 75

Middle District, Individual: H. U. Fisher, 17 50

Southern District, Sunday-school: Ar- cadia, 8 86

Kansas—\$45.20

Northeastern District, Sunday-schools: Primary Dept., Morrill, \$20.20; Junior Dept., Morrill, \$15, 35 20

Southwestern District, Sunday-school: First Primary Class, Larned, 10 00

Maryland—\$17.50

Eastern District, Individuals: Mr. and Mrs. John Beard, 17 50

Michigan—\$1.00

Congregation: Beaverton, 1 00

Missouri—\$17.66

Southeastern District, Individual: Receipt No. 48506, 5 00

Southwestern District, Sunday-school: Oak Grove, 12 66

Ohio—\$25.00

Southern District, Individual: Receipt No. 48648, 25 00

Pennsylvania—\$117.21.

Eastern District, Sunday-schools: Han- overdale, \$36; "Other Folks" Class, Hat- field, \$8.75, 44 75

Middle District, Christian Workers: Fair- view, 14 60

Southern District, Sunday-school: Sun- beam Class, Carlisle, 6 25

Western District, Congregation: Purchase Line House, Manor, \$28.61; Sunday-school: Penn Run, \$23, 51 61

Total for the month,\$ 291 68

Total previously reported, 4,443 02

Total for the year,\$ 4,734 70

INDIA SHARE PLAN

Iowa—\$12.50

Southern District, Sunday-school: Osce- ola, 12 50

Michigan—\$12.50

Individuals: Dr. and Mrs. C. M. Mote, .. 12 50

New Mexico—\$9.14

Christian Workers: Clovis, 9 14

Ohio—\$50.00

Northeastern District, Sunday-school:

Primary Dept., Hartville,	25 00
Southern District, Sunday-school: Loyal Workers' Class, Union City,	25 00
Pennsylvania—\$50.00	
Eastern District, Sunday-school: Bethany Bible Class, Elizabethtown,	50 00
Total for the month,	\$ 134 14
Total previously reported,	3,288 76
Total for the year,	\$ 3,422 90

INDIA NATIVE WORKER

California—\$50.00	
Northern District, Congregation: Empire, Southern District: "Gleaners Class," 1st Los Angeles,	30 00
20 00	
Indiana—\$20.00	
Northern District, Sunday-school: Guardian Class, North Winona,	20 00
Maryland—\$5.00	
Eastern District, Sunday-school: Edgewood,	5 00
Virginia—\$45.00	
Second District, Aid Society, Bridgewater,	45 00
Total for the month,	\$ 120 00
Total previously reported,	1,968 33
Total for the year,	\$ 2,088 33

QUINTER MEMORIAL HOSPITAL

Kansas—\$25.00	
Northeastern District, Individual: Mrs. Emma A. Miller,	25 00
Pennsylvania—\$5.00	
Eastern District, Aid Society: Harrisburg,	5 00
Total for the month,	\$ 30 00
Total previously reported,	419 34
Total for the year,	\$ 449 34

CHINA MISSION

California—\$15.72	
Southern District, Congregation: Pasadena,	15 72
Colorado—\$9.00	
Southeastern District, Individual: Mrs. Therese Lohmiller,	9 00
Michigan—\$2.00	
Congregation: Beaverton,	2 00
Pennsylvania—\$1.00	
Eastern District, Congregation: Akron,	1 00
Total for the month,	\$ 27 72
Total previously reported,	1,595 45
Total for the year,	\$ 1,623 17

CHINA NATIVE WORKER

California—\$5.00	
Southern District, Congregation: Inglewood,	5 00
Indiana—\$37.50	
Northern District, Sunday-school: "Elite Class," Nappanee,	37 50
Kansas—\$15.20	
Northeastern District, Individuals: F. E. Poister, \$7.60; J. A. Waters, \$7.60,	15 20
Michigan—\$26.00	
Sunday-school: Sugar Ridge,	26 00
Pennsylvania—\$125.00	
Middle District, Sunday-school: Fairview, Western District, Sunday-school: Organized Class No. 2, Beachdale,	75 00
50 00	
Total for the month,	\$ 208 70
Total previously reported,	1,423 71
Total for the year,	\$ 1,632 41

CHINA BOYS' SCHOOL

Colorado—\$100.00	
Southeastern District, Individual: G. E. Studebaker,	100 00

Indiana—\$5.50	
Southern District, Sunday-school: Primary Dept., Four Mile,	5 50
Total for the month,	\$ 105 50
Total previously reported,	323 52
Total for the year,	\$ 429 02

CHINA GIRLS' SCHOOL

Indiana—\$5.50	
Southern District, Sunday-school: Primary Dept., Four Mile,	5 50
Pennsylvania—\$25.00	
Eastern District, Sunday-school: "Ever Faithful Class," Lancaster,	25 00
Virginia—\$2.05	
First District, Sunday-school: Pleasant View,	2 05
Total for the month,	\$ 32 55
Total previously reported,	200 80
Total for the year,	\$ 233 35

PING TING HOSPITAL

Iowa—\$1,000.00	
Middle District, Individual: Franklin Rhodes,	1,000 00
Total for the month,	\$ 1,000 00
Total previously reported,	450 69
Total for the year,	\$ 1,450 69

LIAO CHOU HOSPITAL X-RAY FUND

Indiana—\$140.14	
Middle District, Congregation: Manchester,	44 50
Northern District, Congregation: Second South Bend,	95 64
Ohio—\$10.00	
Southern District, Aid Society: Painter Creek,	10 00
Total for the month,	\$ 150 14
Total previously reported,	326 03
Total for the year,	\$ 476 17

CHINA FAMINE RELIEF

Alabama—\$5.00	
Individual: Walter W. Wolaver,	5 00
California—\$557.91	
Northern District, Congregation: Empire, \$127.21; Sunday-school, McFarland, \$42.60; Individuals: J. Lawrence Groff, \$10; A. Bro. and Sister, \$10; Receipt No. 48665, \$100,	289 81
Southern District, Congregation: Inglewood, \$98.60; Sunday-schools: J. M. Shively's Men's Bible Class, Long Beach, \$22.25; B. F. Masterson's Ladies' Class, Long Beach, \$19.25; Missionary Committee, Pasadena, \$100; Individuals: Mrs. B. S. Kindig, \$10; M. M. and Salome Eshelman, \$4; Receipt No. 48649, \$4; "A Sister," \$10,	268 10
Colorado—\$124.35	
Northeastern District, Individuals: Geo. R. Eller, \$10; J. H. Whitney, \$25; R. J. Wimer, \$10,	45 00
Southeastern District, Individuals: O. C. Frantz, \$10; Mrs. Theresa Lohmiller, \$6; G. E. Studebaker, \$10,	26 00
Western District, Sunday-school: Fruita, \$20; Christian Workers: Fruita, \$33.35,	53 35
Delaware—\$10.00	
Individual: Christian Krabill,	10 00
Florida—\$13.00	
Sunday-school: Loxahatchee,	13 00
Idaho—\$25.00	
Individual: "A Sister,"	25 00

Illinois—\$343.84

Northern District, Congregations: Bethany, \$11; Pine Creek, \$60.84; Sunday-schools: Elgin, \$100; Junior Dept., Milledgeville, \$2; Shannon, \$22.75; Individuals: Wm. and Adaline H. Beery, \$2; Cyrus Bucher, \$10; Dr. Walter C. Frick, \$5; Jennie S. Har-

Iey, \$4.25; Wm. Lampin, \$50; Merlin G. Miller and Wife, \$5; Geo. K. Miller, \$25; Little L. Myers, \$10; Burton Metzler, \$5; C. J. Sell, \$5; Myra Witmer and Mother, \$10; Sarah Wolf, \$5; S. H. Wolf, \$5, 337 84
Southern District, Individuals: Elmer M. Hersch and Wife, \$5; Mrs. J. H. Neal, \$1, .. 6 00

Indiana—\$1,572.20

Middle District, Congregation: Mexico, \$65.74; Sunday-schools: Courter, \$27.20; Good Samaritan Class, Hartford City, \$4; Mexico, \$37.32; Peru, \$62; Pipe Creek, \$28; Aid Societies: Peru, \$10; West Manchester, \$15; Societies of the District, \$46.10; Individuals: A Brother and Sister of Mexico, Ind., \$10; Catherine Neher, \$5; Nora E. Seitner, \$5; Ira and Sarah Seitner, \$10; Mrs. Ellis Miller, \$5; Lester E. Williams, \$25, ... 355 36
Northern District, Aid Societies: English Prairie, \$24.70; Walnut, \$50; Congregations: Wakarusa, \$30; Second South Bend, \$150; West Goshen, \$243.78; Individuals: Wm. Bixler, \$10; John Bollinger, \$5.50; Lee R. Cory, \$10; Elias Fashbaugh, \$5; Elizabeth Hay, \$10; Mary B. Kelley, \$10; David and Lucinda Metzler, \$40; James Rothenberger and Wife, \$4; O. W. Stine and Wife, \$25; Sunday-school: Pine Creek, \$57.25, 675 23
Southern District, Congregations: Ross-ville, \$313.91; White, \$14.90; Sunday-schools: Four Mile, \$72.60; Maple Grove, \$20; Individuals: David Lannerd and Family, \$25; Oscar E. Haynes, \$1; Mrs. David Rinehart, \$60; R. M. Arndt, \$2.75; A Brother and Sister of Anderson, \$2; Mary A. Brown, \$3; A Brother, \$11.45; Ettie E. Holler, \$10; Mary E. Kaiser, \$5, 541 61

Iowa—\$333.41

Middle District, Congregations: Garrison, \$65.85; Panora Mission Circle, Coon River, \$10; Individuals: Joseph Newcomer, \$25; S. Beegly and Wife, \$10, 110 85
Northern District, Congregation: Franklin County, \$28; Aid Society: Ivester, \$50; Individuals: Mr. and Mrs. J. D. Bell, \$5; G. A. Moore, \$50; Mrs. Bertha Ruble, \$7, ... 140 00
Southern District, Congregations: Salem, \$10.52; South Keokuk, \$46.96; Sunday-school: North English, \$13.08; Individuals: J. Kob, \$10; Wm. J. Tinkle, \$2, 82 56

Kansas—\$161.00

Northeastern District, Congregation: Ozawkie, \$12; Individuals: W. W. Peebler, \$5; Susan Cochran, \$1, 18 00
Northwestern District, Individual: David Ikenberry, 10 00
Southwestern District, Individuals: Mrs. S. A. Harader, \$5; Lee Harader, \$10, 15 00
Southwestern District, Individuals: Mary E. Morelock and Mary G. Morelock, \$2; A Sister of McPherson, \$3; Jacob and Amanda Whitmore, \$5; J. J. Yoder, \$100; Sunday-school: Junior Royal Missionaries Class, Larned, \$8, 329 00

Maryland—\$471.23

Eastern District, Individuals: Geo. V. Arnold, \$100; Harvey E. Beard, \$50; Carrie S. Cashman, \$5; T. E. Geldmacher and Wife, \$5; Receipt No. 48526, \$25; Sunday-school: Beaver Dam, \$23.13, 208 13
Middle District, Congregation: Broadfording, Welsh Run, \$166.10; Aid Society: Pleasant View, \$25; Christian Workers: Pleasant View, \$25; Individuals: Curtis Gooker, \$10; Blanche Phlegger, \$15; John Rowland, \$10; "Rachel," \$10, 261 10
Western District, Individual: Clarence E. Coleman, 2 00

Michigan—\$172.45

Congregations: Beaverton, \$5; Vestaburg, \$3.91; Sunday-schools: Hart, \$21; Thornapple, \$6.01; Woodland, \$95.53; Aid Societies: Beaverton, \$15; Elsie, \$10; Individuals: Mrs. Frank Reed, \$10; Mrs. Kate Register, \$3; Mr. and Mrs. E. G. Sellers, \$3, 172 45

Minnesota—\$41.08

Aid Society: Root River, \$15; Sunday-school: Monticello, \$15.08; Individuals: Two Sisters in Minnesota, \$10; Mrs. Jonathan

Broadwater, \$1, 41 08
Missouri—\$99.20
Middle District, Individuals: Nora Beshore, \$1; Mrs. J. H. Fahnestock and Family, \$5; A Sister, \$5, 11 00
Northern District, Aid Society: North Bethel, \$35; Congregation, Shelby Co., \$13.20; Individuals: J. J. and Ruth A. Pulse, \$20; Ruby C. Driver, \$10, 78 20
Southern District, Individuals: Two Sisters, 10 00
Montana—\$12.60
Sunday-school: Florendale, \$12; Individual: Lowell McCann, \$60c, 12 60
Nebraska—\$113.20
Aid Society: Bethel, \$13; Congregation: Alvo, \$23.20; Sunday-school: Bethel, \$52; Individuals: J. S. Gabel, \$15; J. E. Young, \$10, 113 20
New Jersey—\$2.00
Individual: Foster B. Statler, 2 00
New Mexico—\$31.95
Congregation: Clovis, \$29.45; Individual: Otis Weimer, \$2.50, 31 95
North Dakota—\$5.00
Individual: A Brother, 5 00
Ohio—\$897.90
Northeastern District, Aid Societies: Owl Creek, \$25; Reading, \$25; Congregations: Danville, \$42; Hartville, \$157.15; Sunday-schools: Beech Grove, \$36.25; "The Gleaners Class," Akron, \$25; Willing Workers' Class, Akron, \$5; Individuals: Peter Flory, \$5; Geo. H. Irvin, \$25; A. H. McKittrick and Wife, \$5; Mrs. Irene Kurtz, \$20; Samuel Orr, \$10; A Brother and Sister of Akron City Church, \$15; Laura Swander, \$3; Mr. and Mrs. Geo. W. Lauver, \$1; Samuel Feller, \$5; Elizabeth Toms, \$10, 414 40
Northwestern District, Congregations: Fostoria, \$22.50; Lick Creek, \$10; Lima, \$56.75; Sunday-schools: Primary Class, Black Swamp, \$6.25; Collection from S. S. Convention, \$4; Individuals: H. B. Kintner and Wife, \$10; Esther Kintner, \$5; Mrs. N. A. Schrock, \$10; Mr. and Mrs. Oliver R. Werking, \$5; Claude G. Vore and Wife, \$25, 154 50
Southern District, Aid Societies: Lower Miami, \$25; Trotwood, \$20; Congregations: Arlington, \$20; New Carlisle, \$53.50; West Charleston, \$30; Sunday-schools: Donnels Creek, \$25; Donnels Creek, \$25; Pittsburgh, \$29.50; Individuals: Viola and Mary Miller, \$15; Dayton K. Brubaker, \$10; H. S. Credlebaugh, \$5; Mrs. Wm. A. Eley, \$5; Leroy M. Fish and Wife, \$15; Mrs. D. E. Hoover, \$25; Anna Lesh, \$1; H. S. Malfant, \$5; Lydia B. Smith, \$10; Carey Toney and Wife, \$10, 329 00
Oklahoma—\$6.00
Individual: Mrs. Jess Spain, 6 00
Oregon—\$90.50
Aid Society: Mabel, \$10; Congregations: Albany, \$8.80; Mabel, \$20; Newberg, \$45; Christian Workers: Weston, \$6.70, 90 50
Pennsylvania—\$1,311.85
Eastern District, Congregations: Lititz, \$50; Elizabethtown, \$100; Hatfield, \$50; Heidelberg, \$35.42; Huntingdon, \$108.95; Lake Ridge, \$26.60; Little Swatara, \$81.92; Mingo, \$52.97; Sunday-schools: South Annville, \$25; The Sunshine Girls, Indian Creek, \$5.10; Miss I. Reithmayer's S. S. Class, \$5; Merkey's, \$40; East Fairview, \$50; Individuals: A Brother and Sister of Indian Creek, \$5; No. 1022, \$5; Eleonora S. Moyer, \$15; Elder J. G. Reber, \$43.75; Receipt No. 48540, \$5; Sisters in Vernfield, \$14; Sarah Hertzler, \$5; A Sister, \$5; E. K. S., \$15; H. P. Moyer and Wife, \$2; Miss Mattie Davis, \$15, 760 71
Middle District, Congregations: Ardenheim, \$10; Buck Valley House, Artemas, \$5.50; Individuals: Francis Baker, \$100; Miss Clara Bechtel, \$1; Edwin Hardin, \$5; J. G. Koontz and Wife, \$5; Margaret E. Kyler, \$1; Mary A. Kinsey, \$10; Mrs. Hannah Puderbaugh, \$6, 143 50

Southeastern District, Individuals: Receipt No. 48698, \$20; Mrs. Bertha F. Thurmond, \$1,

Southern District, Sunday-school: Victor's Class, Carlisle, \$10; Individuals: D. E. Brown and Wife, \$25; D. E. Brown and Wife, \$10; H. B. Dicks and Family, \$5; A Sister of Lost Creek, \$1; Receipt No. 48761, \$10,

Western District, Congregations: Ligonier, \$15.75; Somerset, \$52.50; West Johnstown, \$50; Sunday-schools: Rockton, \$14; Rockton, \$3; Pike, \$20.29; Rayman, \$10.10; Class of Loyal Daughters, Middle Creek, \$10; Waterford, \$22; Individuals: A Sister, \$1; Andrew Chrise and Wife, \$7; Isaac S. Miller and Wife, \$100; Brother and Sister James H. Shaffer, \$10; J. W. Wegley, \$5; Anna Yates, \$5,

Tennessee—\$51.00

Congregation: Knob Creek, \$16.35; Sunday-school: Knob Creek, \$13.65; Individuals: Mollie Satterfield, \$10; Walter Satterfield, \$5; Mrs. Maggie Satterfield, \$1; Mrs. T. H. Sizemore, \$5,

Texas—\$111.00

Congregation and Sunday-school: Manvel, \$61; Individuals: G. B. Landis, \$10; Mr. and Mrs. A. Rupp, \$25; Mr. and Mrs. Neil B. Rupp, \$15,

Virginia—\$560.59

Eastern District, Congregation: Belmont, \$27.50; Individuals: R. A. Heddings, \$5; J. W. Moyer and Wife, \$3,

First District, Sunday-schools: Bonsack, \$51.10; Pleasant View, \$36; Individuals: Elsie Shickel, \$25,

Northern District, Individuals: Mrs. John E. Neff, \$25; Mrs. Emma Mayes, \$10; Mrs. Jennie S. Miller, \$6,

Second District, Aid Societies: Bridgewater, \$25; Mt. Vernon, \$5; White Hill, \$15; Congregations: Barron Ridge, \$45.30; Pleasant Valley, \$171.69; Sunday-school: Mt. Vernon, \$34; Individuals: Alvin Kline, \$5; Silas B. Miller, \$5; Receipt No. 48624, \$5; Receipt No. 48625, \$5; Receipt No. 48626, \$5; Receipt No. 48627, \$5; Receipt No. 48628, \$1,

Southern District, Individuals: Mrs. D. L. Carter, \$10; M. G. Rieley and Wife, \$10; A. J. Weddle, \$25,

Washington—\$70.00

Aid Societies: Olympia, \$15; Outlook, \$25; Seattle, \$25; Individual: S. Bock, \$5,

West Virginia—\$32.50

First District, Sunday-school: Lime Rock, \$16.50; Individuals: C. H. Merrill, \$10; Mrs. D. M. Shoemaker, \$5,

Second District, Individual: Emma Kilmer,

Wisconsin—\$15.00

Aid Society: Stanley, \$5; Individual: Marie Taylor, \$10,

Total for the month,\$ 7,240 76
Total previously reported,4,507 50

Total for the year,\$ 11,748 26

SWEDISH MISSION RELIEF

Pennsylvania—\$50.00

Eastern District, Aid Society: Annville, 50 00

Total for the month,\$ 50 00

Total previously reported,10 00

Total for the year,\$ 60 00

SWEDISH CHURCHHOUSE

Illinois—\$45.00

Southern District, Congregations: Cerro Gordo, \$9.75; Macoupin Creek, \$8; Virden, \$17.25; Individual, \$10,

Total for the month,\$ 45 00

Total previously reported,562 41

Total for the year,\$ 607 41

STUDENT FELLOWSHIP FUND

Kansas—\$1,450.19

Southwestern District: Students and Faculty of McPherson College,1,450 19

Total for the month,\$ 1,450 19

Total previously reported,3,647 28

61 00 Total for the year,\$ 5,097 47

AID SOCIETY FOREIGN MISSION FUND

Idaho—\$10.00

Aid Society: Twin Falls,10 00

Indiana—\$88.39

Middle District, Aid Society: Cart Creek, 5 00

Northern District: Aid Societies of the District,83 39

Kansas—\$9.10

Aid Societies of S. W. Kansas and S. E. Colorado,89 10

Minnesota—\$15.00

Aid Society: Root River,15 00

Ohio—\$25.00

Northwestern District, Aid Society: Sugar Creek,25 00

Oklahoma—\$12.50

Aid Society: Washita,12 50

111 00 Total for the month,\$ 239 99

Total previously reported,1,429 08

35 50 Total for the year,\$ 1,669 07

ITALIAN MISSION

Ohio—\$5.00

112 10 Southern District, Individuals: Viola and Mary Miller,5 00

Pennsylvania—\$6.00

41 00 Eastern District, Individuals: No. 1022, \$5; "A Sister," \$1,6 00

Total for the month,\$ 11 00

Total previously reported,00

Total for the year,\$ 11 00

INDIA NORMAL TRAINING SCHOOL

Pennsylvania—\$160.00

326 99 Western District, Individuals: Mrs. H. L. Allison, \$60; Albert C. Berkey, \$100,160 00

45 00 Total for the month,\$ 160 00

70 00 Total previously reported,00

Total for the year,\$ 160 00

RELIEF AND RECONSTRUCTION REPORT FOR OCTOBER, 1920

ARMENIAN AND SYRIAN RELIEF

California

Edmond Taylor, La Verne, \$150; Patterson Church, \$12.53; McFarland Church, \$35.61,\$ 198 14

Illinois

Forward Movement,115 00

Indiana

Junior Hustlers S. S. Class, Loon Creek S. S., \$25; Manchester S. S., \$41.50; Goshen City S. S., \$10; Cedar Lake Church, \$15; Elkhart City S. S., \$25,116 50

Maryland

Wade Grossnickle, Myersville,20 00

North Dakota

Surrey Church, \$10.75; Harvest Meeting Offering from Brumbaugh Cong., \$22,32 75

Pennsylvania

Springfield Church, \$2; Spring Creek Church, \$2; Midway S. S., \$30; Gleaners' Class, Akron S. S., \$15; Peach Blossom Church, \$10,59 00

Virginia

Fairfax Cong., \$8; F. B. Cunningham, Oakton, \$5.90,13 90

Total for the month of October,\$ 555 29

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
J. J. YODER, McPherson, Kansas.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. WILLIAMS, Secretary-Treasurer.
Editor, the Visitor.

H. SPENSER MINNICH, Missionary Educational Secretary.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, per
Hordum
Glasmire, W. E.
Glasmire, Leah S.

Bedsted St., Thy, Denmark

*Esbensen, Nicks
*Esbensen, Christine

SWEDEN

Frösögatan No. 1,
Malmö, Sweden
Graybill, J. F.
Graybill, Alice M.

On Furlough

Buckingham, Ida, Oakley,
Ill.

CHINA

Ping Ting Hsien,
Shansi, China

Bowman, Samuel B.
Bowman, Pearl S.
Blough, Anna V.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Metzger, Minerva
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Cop-
pock
Wampler, Dr. Fred J.
Wampler, Rebecca C.
Ullom, Lulu

North China
Language School,
Pekin, China

Cline, Mary E.
Horning, Dr. D. L.
Horning, Martha Daggett
Miller, Valley
Smith, W. Harlan
Smith, Frances Sheller

Liao Chou, Shansi, China

Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Hutchison, Anna
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.

Wampler, Ernest M.
Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Myers, Minor M.
Myers, Sara Z.
Schaeffer, Mary

On Fun, Shan Tai, Sunning,
Canton, China

*Gwong, Moy

On Furlough

Brubaker, Dr. O. G., No.
Manchester, Ind.
Brubaker, Cora M., No.
Manchester, Ind.
Horning, Emma, 750 Mo-
lino Ave., Long Beach,
Calif.
Vaniman, Ernest D., La
Verne, Calif.
Vaniman, Susie C., La
Verne, Calif.

INDIA

Ahwa, Dangs Forest,
via Bilimora, India

Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist.,
India

Arnold, S. Ira
Arnold, Elizabeth
Grisso, Lillian
Lichty, D. J.
Miller, Eliza B.
Miller, A. S. B.
Miller, Jennie B.
Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Blough, J. M.
Blough, Anna Z.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kintner, Pearl Blanche
Kintner, Elizabeth
Miller, Sadie J.
Mohler, Jennie
Ross, A. W.
Ross, Flora N.
Summer, Benjamin F.
Wagoner, J. Elmer
Wagoner, Ellen H.

Dahanu, Thana Dist., India

Alley, Howard I.

Alley, Hattie Z.
Blickenstaff, Verna M.
Brumbaugh, Anna B.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella
Nickey, Dr. Barbara M.

Jalalpor, Surat Dist., India

Replogle, Sara G.
Shumaker, Ida C.

Novsari, Surat Dist., India

Forney, D. L.
Forney, Anna M.

Vada, Thana Dist., India

Brown, Nettie P.
Garner, H. P.
Garner, Kathryn B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Powell, Josephine
Shull, Chalmers G.
Shull, Mary S.

Post: Umalla, via
Anklesvar, India

Himmelsbaugh, Ida
Holsopple, O. A.
Holsopple, Kathren R.

Vyara, via Surat, India

Long, I. S.
Long, Effie V.
Mow, Anetta

On Furlough

Cottrell, Dr. A. R., North
Manchester, Ind.
Cottrell, Dr. Laura M., N.
Manchester, Ind.
Eby, Anna M., Trotwood,
Ohio
Emmert, Jesse B., Hunt-
ingdon, Pa.
Emmert, Gertrude R.,
Huntingdon, Pa.
Kaylor, John L., Hunting-
don, Pa.
Kaylor, Ina Marshburn,
6219 Hermitage Ave.,
Chicago
Pittenger, J. M., Pleasant
Hill, Ohio
Pittenger, Florence B.,
Pleasant Hill, Ohio
Royer, B. Mary, Richland,
Pa.
Stover, W. B., Mt. Morris,
Ill.
Stover, Mary E., Mt. Mor-
ris, Ill.
Swartz, Goldie E., Ash-
land, Ohio
Widdowson, Olive, 541
Lexington Ave., N. Y. C.

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

*Native workers trained in America.

DO YOU KNOW

That the General Mission Board is in great need of workers for the mission fields and sufficient well trained workers are not available. India and China are calling for three doctors and if Africa is to be opened next year a doctor must accompany the workers there. We do not know where to find the workers who are ready to answer these calls.

DO YOU KNOW

That in the past many volunteers have been lost because they were forced to give up their school work to earn money. Some of them were too old to go to the field by the time they finished their course. Others have broken their health in trying to carry their heavy courses and at the same time make money to carry them through. We believe that all volunteers will make better missionaries if they observe strict economy while in school, but our hearts are sad when lack of money prevents them from reaching the field.

DO YOU KNOW

That the 1920 Sedalia Conference authorized the General Mission Board to maintain a

Student Loan Fund

from which worthy students could borrow money to aid them in their school courses. The Board has established the fund but it is practically without money, for this need was not included in the Forward Movement Budget of 1920. Many students are needing immediate aid but we cannot help them for another year unless you will contribute soon. All of our missionaries are now under definite support but we need money to assist the oncoming missionaries.

Rules Governing the Student Loan Fund

- I. The Fund shall be known as the Student Loan Fund.
- II. Its purpose shall be for the assistance of worthy students in training for acceptable missionary work under the approval of the Boards of the Church of the Brethren.
- III. It shall be controlled by the General Mission Board of the Church of the Brethren.
- IV. Churches may use this fund for special gifts to students of their own selection and condition subject to the approval of the Board.
- V. It shall be available to students of the Church of the Brethren at the discretion of the General Mission Board in approved institutions under the following conditions:
 1. Students only will be accepted who can present satisfactory recommendations as to character, ability, activity, and achievement in personal, spiritual, and practical lines.
 2. They shall have been members of the Church of the Brethren for at least one year before application.
 3. That students who have finished their college work and need special medical or other advanced training shall have preference of the fund.
 4. Students under the second year of college work will not be considered favorably, except under unusual circumstances.
 5. It shall be loaned on approved notes, returnable without payment to the student after five years of satisfactory service to the Board under which they work.
 6. In case student does not enter service satisfactory to the General Mission Board upon leaving school, the note becomes due, with interest from date at 6%.
 7. It is desirable to loan but a portion of the expense and students are encouraged to give as much time as expedient in earning their own funds.
 8. The total amount to be loaned to any one student will be determined by the Board.
 9. Application for funds must be made on blanks provided for that purpose.

Send all offerings for "The Student Loan Fund" to the

GENERAL MISSION BOARD, Elgin, Illinois

28796
KINSIE, EZRA D
3435 VAN DUREN ST.
CHICAGO, ILL.
APR 1921

